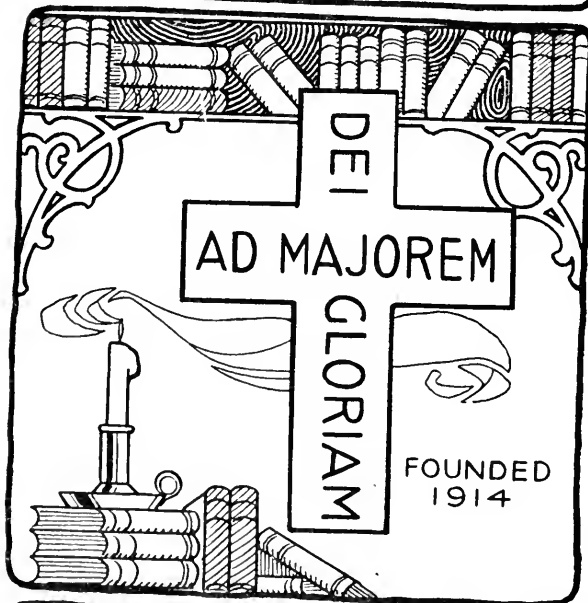
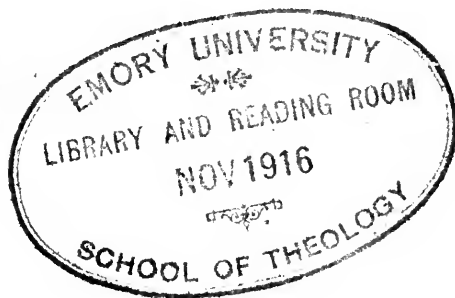


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*J. H. Wichern*

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Journal of Education.

EDITED BY

HENRY BARNARD, LL.D.

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VOLUME III.

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## I. JOHN HENRY WICHERN.

Founder of the Rough House, or Institution of Rescue at Horn, near Hamburg.

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JOHN HENRY WICHERN, whose name will ever be associated with one of the most interesting educational and reformatory movements of the age, as founder and superintendent of the ROUGH HOUSE, (*Rauhe Haus*), near Hamburg, was born in that city on the 21st of April, 1808.\* His father was a notary and sworn translator, and gave his son the advantages of the best education which Hamburg afforded. He attended the *Johanneum* and the academic gymnasium of his native city, and afterward, till 1830, pursued a course of theological study at Göttingen and Berlin. Soon after passing his examination in theology at Hamburg, he went practically to work, visiting the poor and the needy in the corners and the streets of the city, and undertaking the direction of a free Sunday school for poor children, in which he soon assembled four or five hundred scholars and about forty volunteer teachers. Wichern declined the propositions made him at this time to enter upon the duties of a clergyman, as his thoughts were already occupied in planning such an institution as he opened near Hamburg, in the *Rough House*, at Michelmas, 1833.

The Rough House, (*Rauhe Haus*), was the name, by which a small property, on a lane leading out of the village of Horn, four miles from Hamburg was known, consisting of small thatched cottage, shadowed by a large chestnut tree, and two or three acres of ground partially cleared up, through which straggled a little brook. In the prosecution of a plan, suggested by his missionary labors among the poor of Hamburg, of establishing a House of Rescue for destitute, vagrant, and vicious children, not yet convicted by the courts of crime, Mr. Wichern, aided by a voluntary association of like minded men, and by a small donation of three hundred dollars, took possession of this rough cottage with his mother, and in a few weeks received into his family three boys of the worst description, and adopted them as his children. One by one, he added to their number from the same class until his family circle, with himself and mother, embraced fourteen persons—twelve of them, the least hopeful of the juvenile population of the city. And there under that thatched roof, with that unpromising ground, with the help of his devout mother, with a well spring of Christian charity in the hearts, and words of kindness on the lips of both, Mr. Wichern succeeded in inspiring those children with the attachments of a home—in cultivating filial affections, almost dormant—

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\* We are indebted for the principal facts of this Memoir to the *Conversations-Lexicon*.

in forming habits of profitable industry, and laying the foundations of a good moral character on which they subsequently built up a useful life. From these small beginnings, without the aid at any time of large governmental grants, and of but one large legacy [of \$13,500,] the institution has expanded, until in 1854, the grounds included thirty-two acres, portions of which are tastefully laid out in walks and shrubbery, and all of which are highly cultivated; to the original Rough House have been added fourteen buildings of plain but substantial construction, scattered in a picturesque manner about the grounds, and the principles of Family Organization, Christian Training and Industrial occupation have been preserved and improved, until it has become the working model for a new order of preventive and reformatory agencies in every country of Europe.

Since 1840, as the foundation of asylums for destitute children has followed in Germany, France and England, Dr.\* Wichern has aided various enterprises of a similar character. He had already united under the name of the Inner Mission almost all active efforts in Germany for the moral and religious improvement of the destitute and vicious, when chiefly through his instrumentality, the Central Committee for the Inner Mission, was appointed at the first Ecclesiastical Convention, (*die Kirchen-Tag*), at Wittenberg, in Sept. 1848. Through this committee of which he was a member, Wichern gained a much wider field for his activity. At the annual meeting of the *Kirchen-Tag*, and on his travels in every part of Germany he aids by word and deed the establishment of societies and institutions for the promotion of education, and the care of the sick, poor and imprisoned.

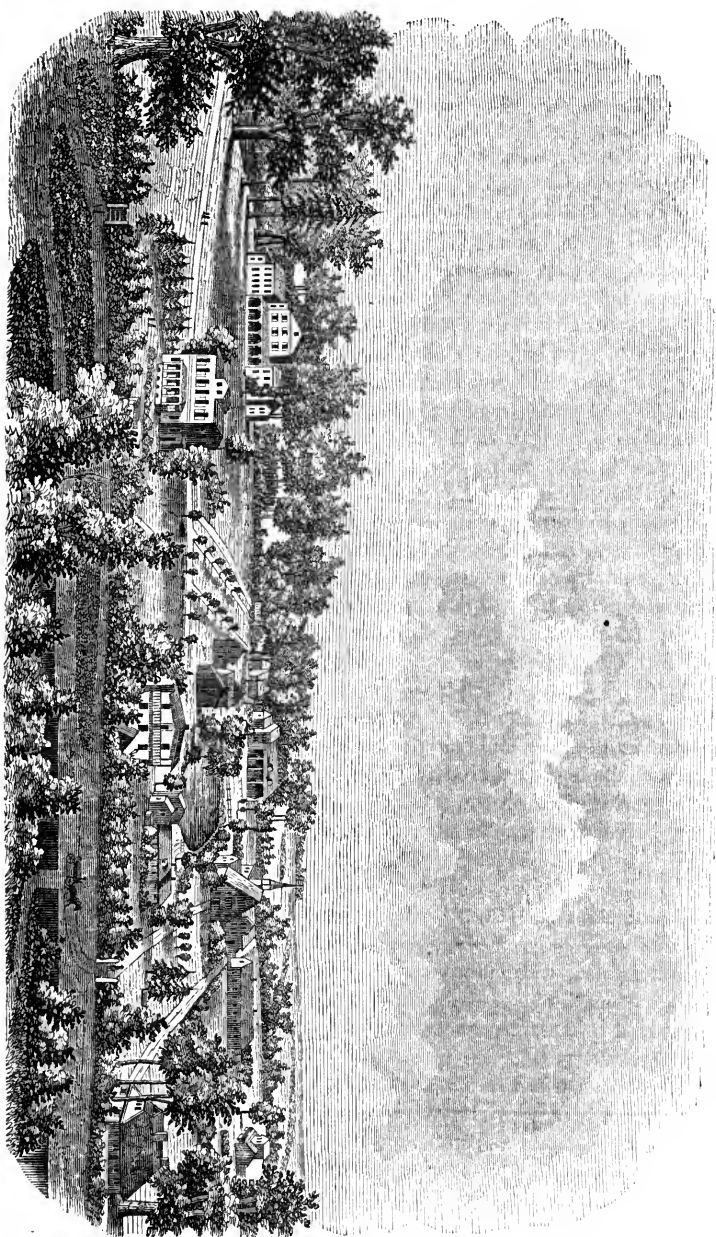
Upon his return from a journey to England in 1851, the Prussian government employed him to visit the houses of correction, and prisons of the kingdom, and to attempt their improvement. Prevented by these active duties from literary exertions he has published but little. His work on "the Inner Mission of the German Evangelical Church" (Hamb. 1849,) presents his principles concerning free christian charity and its relations to the ecclesiastical and social questions of the day. Since 1844 he has published the "Flying Leaves of the Rough House," (*Fliegende Blätter des Rauhen Hause*), in which are contained a portion of the addresses which he has made at the different ecclesiastical conventions.

The accompanying diagrams, copied from a number of the "Flying Leaves," exhibit the outward aspects of the Rough House, as they appeared to the Editor of this Journal in 1854,—and the article which follows, will present the principles on which it has been conducted.

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\* In 1851, he received from the University of Halle, the degree of Doctor of Philology.

Ravne-Havs—near Hamburg—Perspective.



Entering the grounds, which are enclosed only by a hedge, at the gate which fronts the chapel, on the right, (1,) is the original Rough House, the cradle of the institution, and just back of it the large chestnut tree, beneath which so many happy reunions have been celebrated. In the Rough House are accommodations for a family of twelve boys, the chief of this family and several of the brothers. There is also an apartment where the new comers are received until they can be distributed into their appropriate groups, and the business office. Passing up the gravelled walk, is a side path to the left, which leads to the (2,) Book Bindery, (*Buch-binderei*), and (3,) the Stereotype Foundry, in which some of the inmates are employed under trained workmen. Further to the left (4,) stands the Swiss House, (*Schweizer-Haus*), erected in 1834. This is the Porter's Lodge and the Printing Office, with accommodations for a family of twelve boys, and their chief, and two brothers. Directly beyond the lodge and the bindery is the lake, into which the labor of the boys has expanded the once straggling brook, and on its borders droop the willow and the ash, beneath which (16,) stands the Fisherman's Hut, (*Fischerhütte*), erected in 1846, for the residence of a group of boys, with two brothers.

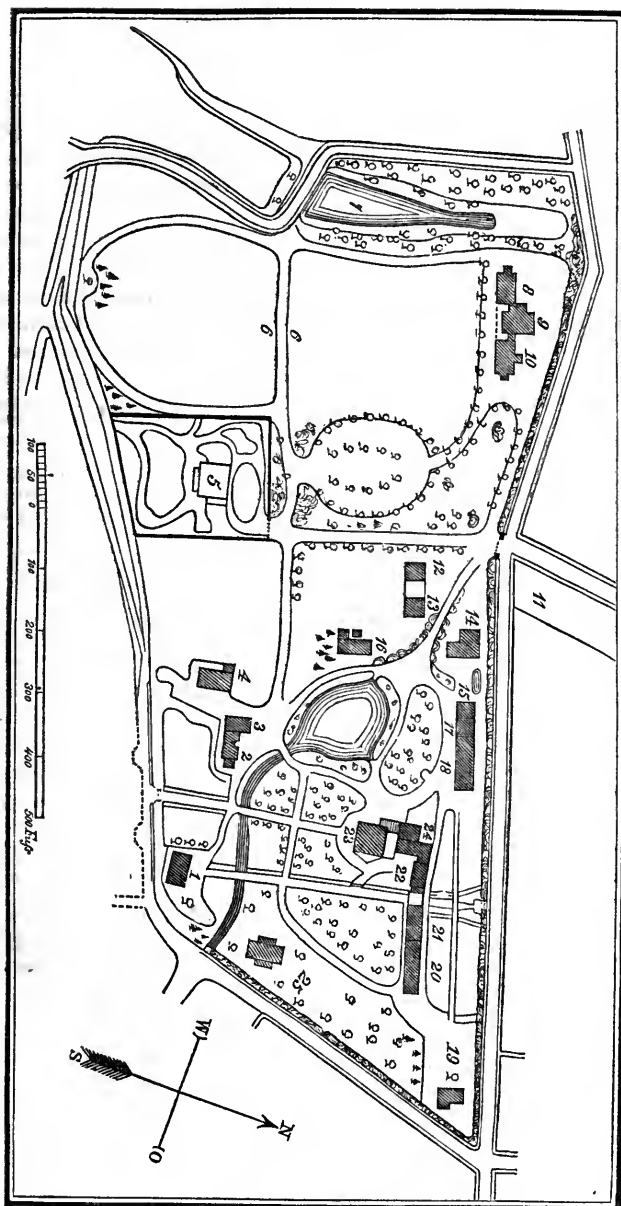
On the right and just beyond the Rough House, stands (25,) a new dwelling erected in 1853, for the residence of a family of twelve boys; and a circle of brothers and assistants. The structure is very convenient, and the cost was about \$1,500. In the northeast corner of the grounds, (16,) is the Bee Hive, (*Bienenkorb*), erected in 1841, with accommodations for a group of twelve boys, and a circle of brothers.

Directly in front of the gate by which we entered, and in full sight, is (23, 24,) a group of buildings, in which is the chapel, (*Anstaltsküche*), erected in 1835, the school-rooms, the library, the preparatory department for the girls, and (23,) the residence of the director of all this portion of the institution. Here too is the linen room, the store room, and the only kitchen on the premises. Adjoining the church is (22,) the dwelling for two families of girls, and to the right (20,) the Wash House, (*Wascherei*), and Drying House, (21.)

Passing to the left from the church, and its associated buildings, we pass on the right (18, 17,) the House of Industry, (*Arbeitshaus*), with workshops for carpentering, shoemaking, slipper manufacturing, tailoring, weaving, &c., with apartments (15,) called the Shepherd's Cot, (*Hirtenhütte*), for a family of boys, and a circle of brothers. Beyond and back, screened by the trees, are (14,) the barn and stables; and on the left (13,) is the bakery, (12,) and residence of the farmer.

In the northwest corner, fronting on a beautiful lawn, and with a back ground of oaks, (8, 9, 10,) the Institute of the Brothers of the Inner Mission, with chambers, school-rooms and library, for the teachers and brothers, hospital and bathing accommodations for the whole establishment, and the book-store, and counting-room.

Beyond the lawn (6,) stands (5,) the Mother House, (*Mütterhaus*), the private residence of the family of the Superintendent.



## II. REFORMATORY EDUCATION.

RAUHE HAUS, NEAR HAMBURGH.

To the full account we have given in another place\* of the *Rauhe Haus* [Rough-House] or "Institution of Rescue," established and conducted by T. H. Wichern, at Horn, near Hamburg, we add extracts from the Annual Reports and published journals of that eminently successful philanthropist, as we find them in *Miss Carpenter's Reformatory Schools*. His experience will be most valuable to all who are desirous of conducting similar institutions; it will encourage them under failures, warn them against unreasonable expectations, and at the same time prove to them that in due time we shall reap if we faint not.

"On the 8th of October, 1832, on a Monday, at the house of the schoolmaster, Mr. B., where the members of the male Visiting Society had assembled, the question was raised: 'If the kingdom of Christ is again to be firmly established in our city, it is necessary, among other things, to found a house for the sole object of rescuing the children from sin and disbelief!'

"The assembly consisted almost entirely of men limited in means, and unaccustomed to conduct public undertakings. The next meeting was appointed for November.

"In the meantime it occurred, that as a member of our society, was one day sitting at his desk, engaged in his business, a man nearly unknown to him, and wholly unacquainted with our plan, came up to him, with 300 dollars in his hand, and said, 'This shall be yours for the benefit of the poor; but I wish that, if possible, this sum should be expended in a religious institution, and in preference upon a newly founded one.' This happened on the 25th of October.

"It now became necessary, before our November meeting, publicly to acknowledge the receipt of this sum. We were obliged to seek some man of sufficient importance and influence, who might give assurance for its fitting employment. With one voice we proposed Mr. S. H., who acceded to our request, and publicly acknowledged, with us, the receipt of the money, and for the first time the name, 'House of Rescue,' was publicly announced; a riddle to all.

"Nor was this all, A. W. Gehren, of our city, had for some years back been moved to leave by will considerable sums for religious purposes, for example, the erection of a church, the endowment of a ship-preacher, the foundation of a religious lending-library, and lastly a sum of some thousands for a *House of Rescue*; and Mr. S. H. was appointed executor. He therefore, on joining us, offered us 17,500 dollars for our object. We thus hoped, in the following year, to hire a house and receive some children.

"In January, 1833, several of our friends resolved to issue a popular periodical for the benefit of the *House*. On the first Saturday in January, when we issued the first number, a female friend, long maternally inclined toward us, was moved to present 100 dollars for the proposed house; and in the following weeks we learned that some maid-servants had joined together to contribute their mite. A poor shoemaker's workman brought to me the whole of his little savings. Many similar gifts followed.

"By July, 1833, after many difficulties and anxieties, we found ourselves in secure possession of the '*Rauhe Haus*.' It was the property of Mr. S. H., and was just at this period most unexpectedly vacated by the previous tenants. Under its thatched roof, were several apartments; by it ran a deep brook, shadowed by the finest chestnut tree in the neighborhood; beside it lay a large garden, with a fish pond. On September 12th, we ventured to call a larger assembly of friends together; when more than a hundred joined hearts and hands, and we might consider the House of Rescue founded. On the 1st of November, I and my mother entered on the occupation of it, and immediately received the three first boys."

We learn from M. Wichern's speech at the public meeting held in Hamburg, for the foundation of an "Institution of Rescue," September 12th, 1833, two facts of great significance, which, he says, "attest among many others, that here, also, we need some such institution. First, a distinct prison-school for juvenile criminals has, within

\* Barnard's National Education in Europe, p. 43.



the last five years, been found necessary in Hamburg. This institution, opened with 19 children, has, up to this time received more than 200; and many have been refused for want of room. It now contains more than 150. Secondly, no one interested in such matters can deny the increasing depravation of a certain class of our population. How largely the juvenile poor have participated in this general demoralization, is evidenced by the fact, that a special *Penal School* has been obliged to be appended to the poor school."

We find thus existing in Hamburg, at the very time when M. Wichern enforced the necessity of this "House of Rescue," a public pauper school, which however, was so unsuccessful in its training of the children committed to its care, as to require the addition of a special "penal school;" and a "prison school," in which were at that time 50 children, no inconsiderable number for one town. Why did these not answer the desired object, the prevention and correction of juvenile crime? And why was their very existence regarded as a proof of the necessity of the establishment of another kind of institution? The reason will be obvious to those who have become acquainted with the real condition of delinquent children. A public pauper school, as such, will never raise above pauperism and vice; it can only do so when elements are thrown into it which can be supplied *only by voluntary effort*; no "prison school" can ever enlist the child in the work of its own reformation, and without this it is next to hopeless. M. Wichern felt, then that a new principle was to be developed; that was to be the restoration of the child to a healthy moral condition, by placing him as far as possible, in the position in which the Heavenly Father would have him placed, a well-ordered family, where his best faculties and dispositions should be developed, and where he should be prepared to be a useful self-supporting member of society.

This institution was not to send forth branded convicts, but moral patients, restored to health, and who henceforth should mingle unmarked with those around them. The appropriated designation, "House of Rescue," was therefore dropped, and the new institution took its name from that belonging to the old rough cottage first employed, the "Rauhe Haus." "I particularly recommend," says M. Wichern, "the founders of similar institutions to select some indefinite name, such as *Rauhe Haus*, the name by which the building had *previously* been known. 'Orphan,' 'vagabond,' &c., are not desirable or appropriate appellations." The child is, on admission, at once made to understand that he is now to begin a new life; his former sins will not be remembered against him; there is to be no punishment inflicted on him for former transgressions; he comes as a returning prodigal to a father's house. "A full forgiveness of all *past* is announced to them immediately upon crossing the threshold of the *Rauhe Haus*." The introduction of a number of new scholars at once into the school at times proved so injurious to the discipline of the whole, that M. Wichern regrets that they had not a separate probationary department, which would probably in many cases be a desirable addition to such a school, for he remarks, "every one does not submit at once to discipline. *But those longer established, generally make common cause with the masters, and are the most influential means of reconciling the new comers*" The children are received at the request of the magistrates, not sent as a punishment,—at the desire of the parents,—or on the application of the children themselves; but in no case are they retained without the permission of the parents. When the character of the school was established by ten years trial, even respectable parents were glad to obtain admission for unruly children. "From May 13th, 1843, to May 13th, 1844," says the report, "73 cases have been announced to us, nearly all suitable. In a great number of these cases, the children were brought to us by *excellent parents*, entreating their admission, and as much from the better as from the lower classes." A list is given of these parents; in all cases the children had been unruly and more or less vicious; some were described by the parents "as good in general, except an inveterate habit of lying, stealing, and the like;" in various instances as perfectly brutal, some almost demon-like, both boys and girls. *Very few of them had come under the notice of the police.*

In order to carry out as much as possible the family system, the children are divided into groups of twelve, each independent of the rest in special training and instruction,

assembling only on particular occasions. The girls and boys are in separate houses. Each group or family is under the management of an assistant master or "Brother," the whole being under the general superintendence of M. Wichern, who appears to breathe his spirit into the entire establishment. These Brothers, at first selected and appointed especially with a view to this institution only, now form a society which supplies missionaries and teachers to various parts of Germany, from which they are sent here to receive a most admirable preparation for future usefulness. "The assistants of the institutions," says the report, "called by the children Brothers, receive no salary, but in its stead such instruction from the superintendent as may enable them hereafter to take the management of similar institutions. They are young men acquainted with some manual trade or with agriculture, or able in other ways to make themselves practically useful, and who are willing, from Christian love, to devote themselves to these destitute children."

M. Wichern's guiding principle in this institution is thus stated by him. "One great cause of demoralization of the lowest class, is the pressure of shameless, self-abandoned poverty. We therefore establish as a principle that the way of life in our institution shall not tend to make the children forget that they belong to this class of the poor; the children on the other hand, shall be trained to feel that *poverty in itself is not an evil, but depends upon the spirit in which it is borne*. According to this principle will be regulated the clothing, and the food, which must be wholesome, but as simple as possible, also the instruction, which will be limited to reading, writing, arithmetic, and singing. The children shall indeed learn to implore their daily bread from their Father in Heaven; but at the same time to earn it from their fellow men honestly and unrepiningly, in the sweat of their brow; and the whole course of life and occupation will have for its aim to prepare them for obtaining by their own energies, those comforts and necessities which some procure with great expense from the labor of others."

Let us now then trace M. Wichern's experience by extracting passages from his annual reports, occupying a period from April, 1835, to the present time. We give his own simple details.

"1834. It has often been asked, how these boys, almost all accustomed to theft, behave in this respect. Every occasional visitor may see, that with regard to our own property we employ no precautions, and suffer no loss. Nor have we had complaints on this points from without, though from the first I have daily sent out many of the children into the town, or for miles into the country around. From the commencement, however, we have expressly excluded them from the kitchen. Their lingering propensity to theft principally takes the form of gluttony, which in some is its only manifestation. Single instances, however, may show the prevailing spirit. Last summer, three boys had plucked three gooseberries in the garden; the others learned it, and would not be satisfied till the three came to me and confessed their fault. Once, after some serious conversation, one, among several others, came to tell me of his having gathered the *peace* of another, and his regret for the vexation and disappointment which he had caused.

"1835. Lying, and a spirit of disorder and indecorum, are the dark side of the picture which we have to present, and often tax severely the most enduring patience. At one period, in consequence of repeated acts of pilfering, &c., I ordered the morning and evening family-worship to be for a time suspended. This produced a powerful effect on the minds of all. And after our regular services had been resumed, I learnt, for the first time, that during their suspension many little associations had been formed among the children, for reading and explaining the Word of God among themselves. One evening, as I was passing through the garden, I heard singing, and found seven or eight boys, who had assembled to hear one of their companions read the Scriptures.

"A party of boys planned and completed a hut similar to that built by D. But they discovered in the timber-work a piece of wood, which one of their number had abstracted without permission from the larger building. This discovery excited them all against G.; and a boy of 12 years, a favorite for his obliging disposition, ran eagerly to fetch an axe, with which, in presence of the offender, he struck so lustily on the laboriously-erected edifice, that the whole was soon a heap of ruins. None of the before delighted builders ever took any farther account of it.

"1837. For a year and a half no child has run away. It has been again proved that for an institution which is pervaded by the right spirit, no wall is precisely the *strongest* wall, and thus such an institution seems enabled to spread an attracting influence, like a net, around it, beyond its local limits. With regard to the children who

have left us, all are in the service of artisans, except one, who is an errand boy. One girl is in service. Hitherto we have not had any instances of relapse into evil habits; on the contrary, those who have left us persevere in the way of life to which they have been trained. To this their employers bear witness. One master having had a boy from the institution a year in his service, has asked for and engaged a second in addition."

"The progress made by the children in their education is on the whole satisfactory. All the boys, except one, will soon be able to read fluently; this one, 18 years old, will probably never do so. In winter, about three hours daily are given to instruction; in summer about 2 1-2. The remaining time, excepting holidays, and prayer-hours, are devoted to labor. We still require a more advanced practical training and employment for those boys whose superior faculties demand further development. I have however always avoided merely mechanical trades. Our object is to call *all* the powers into exercise, in combination with moral aims. The four assistants who have entered since the beginning of 1836, were previously artisans, or practical men in some department.

"Some lads, on visiting their parents, and finding the house unswept, have taken up a broom, and performed voluntarily that to which no compulsion could force them. And when the parents have wished the children to remain with them for the night, the reply has been: 'That will not do; not one of us can be spared, we are all wanted to help each other.'

"Last year 11 or 12 pieces of money were taken from a grown up member of the family; suspicion could of course fall only upon the boys; but our search was unavailing. After more than six weeks, some of us heard several of the boys, in conversing together, make great use of the word eleven. I accordingly sent for these boys, without letting them know for what purpose, or allowing them to speak to each other. There were five of them. From the first, whom I spoke to in my room, nothing could be extracted; and it was afterwards discovered that he had really not been concerned in the affair. The rest were called in, one by one, and all persisted that they had only been talking of 11 nails. All agreed in referring to an incident that had occurred that day to which the 11 nails bore reference. Nearly half a year afterwards it was discovered that they had really been speaking of the 11 pieces of money, which one of them had stolen; and had been much perplexed at finding themselves overheard. But, while prevented by the presence of an overlooker from *speaking*, one of them had stealthily *pointed* to his hand, then touched with one finger a nail in a bench; the other three understood the sign, and all accordingly agreed in one tale.

"I have allowed certain boys, who have proved themselves trustworthy, and who are old enough, to take a share in superintending the others, under the name of *Peace-Boys*. They have no positive authority, either to command or even to reprove; but are only to influence and remind. They are chosen every month, in the family gatherings on Saturday evening; any one who proves himself wholly unworthy, being excluded.

"Any one acquainted with the daily outbreaks among us of rudeness and coarseness, of obstinacy, audacity, and shameless lying, will easily believe that corporal chastisement is sometimes necessary. For serious offences also, I have found *special oversight*, combined with *silence*, extremely effectual. A boy under sentence of silence may not speak to any but the grown up residents; he is closely watched both in work and in leisure hours, to maintain this isolation. Against the incredibly numerous instances of *destructiveness*, we have long contended in vain; no oversight, nor even corporal punishment, avails to check them. All is however altered, since I have assigned regular pocket-money to each boy, and deducted, from the fund so applied, part at least in payment of damages. *All destructible articles seem suddenly to have acquired at least a negative worth for all.*

"The state of health has been satisfactory. During the 4 1-2 years since the foundation of the institution, we have had, thank God! no death, among children or elders. The scrofulous tendency, with which most on their entrance are infested, remains our greatest evil. *Accidents* occupy the next place.

"1838. A change of assistants has caused much difficulty. The superintendent of the girls' house had left, and her place was not immediately supplied. The old sin quickly reappeared among them with a few consolatory exceptions. All our regulations, and the efforts of three plain tradesmen's wives, selected one after the other to superintend them, proved unavailing. The utmost that could be attained was superficial decorum, which might have partially deceived me, had I not lived so entirely among the children. The girls' department was like a garden from which the care of the gardener had been withdrawn. Among other bad symptoms were the *gradual cessation of the songs*, before so frequent; and the *extinction of all interest in God's Word*.

"Among the boys the evil took a different form. We need only hint at the disorders resulting among them from the irregularities of the girls. Hypocrisy, and mutual accusations are other features of the picture, which became daily more gloomy.

Frivolity, shamelessness, grievous ingratitude, audacious perverseness, excessive laziness, strife and ill-nature, were the more ordinary manifestations of the inward evil. A certain satiety of bodily food even, no less than the bread of life, prevailed; and we tried the experiment of enforced abstinence from both. The experiment succeeded to a great extent with a considerable number, but only temporarily. The crisis had not yet arrived. Several attempts at escape, false accusations, and a series of offences of the most scandalous character, gradually drew attention to two boys as the principal authors of the mischief. One, 19 years old, had for three years abused our patience; the other had been four years with us. Both finally made their escape, and fell into the hands of the police. From this time our community gradually recovered its moral health.

"1843. During the past year we have had eleven attempts at escape (successful and unsuccessful.) Three of these originating in temporary causes, are of little importance; the other eight were serious, planned deliberately and cunningly, residents of some standing, and accompanied by aggravating circumstances. The majority of the boys showed themselves very zealous in the pursuit. It has occurred that a runaway has voluntarily returned; but most have been traced with much difficulty. There have also, of course, been many instances of *underhand* disobedience and bad conduct in the course of the year.

"We now turn to the brightest side; but here the very multiplicity of instances baffles our endeavor to give a just notion of our progress. On the whole, the spirit of obedience, gratitude, industry, reverence for God's Word, and religious ordinances, the spirit of love and truth, reign among our children; so that any one dwelling among them must be happy, notwithstanding occasional temporary disturbances, from which no society can be exempt.

"*I instance first, the renewed love of the children to their parents and relations.* This is almost always the result of their residence here; and none can fully appreciate the change, without being aware of the dreadful estrangement, or ill-treatment on one side or both, which before existed. Money has more than once been offered me by parents as the price of their children's amendment.

"—, a girl, who had formerly attacked her mother's life, now sits in tears a whole afternoon, if disappointed of a visit from her. When asked the cause, she replied that when she lived with her mother, she did not love her, and often wished to leave her; but that she now loves her infinitely. And her actions prove that love and fidelity, not only to her mother, but to all, have become part of her being. We sometimes overhear, (without *listening*, which is wholly forbidden here,) two children talking together of their love for parents and brethren, a feeling before unknown to them. When the 'Brothers' visit the parents on Sunday, they are frequently shown letters received by them from the children, often most expressive of renewed filial love. One young boy had wholly estranged the affection of his parents by his excesses; when he one afternoon went from us to visit them, they wholly ignored his presence, not recognizing him by even an angry word. Yet at length a letter from him rejoiced them with the conviction of his amendment; the *means* remained a riddle to them. These people were in comparatively easy circumstances. Another mother, excellent but poor, had wholly despaired for her son; now this boy is often accessible to no other influence than that exercised on him by the mention of his mother, and after a visit from him she repeated his words, addressed to her: 'How glad I am to have gone to the Rauhe Haus; now if my mother should die, I should not be the cause of it, as I should have been before when I gave her so much trouble.' A gay, powerful lad returned weeping from a visit to his parents. His brother had run away from home. When he described his mother's grief, he wept still more violently; but in relating how his father had bade her not trouble herself so much about the lad, his heart seemed ready to break. All night he could not sleep, and next morning insisted on starting off to Hamburg in search of his brother. And this boy when he came to us three years ago, had nearly destroyed his mother by twenty attempts at running away.

"We might go on to speak of those already long dismissed, who have commended their brothers to us, or have supported their families by their own labor.

"We frequently allow the children to go home; last year nearly fifty have sometimes visited their parents on the same afternoon. At certain hours, 7, 7 1-2, or 8, all return punctually, and never but once has any real evil arisen.

"The *mutual* influence of the children on each other is wonderful. For instance: A very wild intractable boy, of considerable age, entered, after his novitiate, one of the families. A certain gentleness, and susceptibility to affection, occasionally gleaned through his rude nature. He seemed to suit none of the boys in that house; but another boy, far less developed in all respects, attached himself to him. The intercourse was undisguised, and gave cause for both hope and fear. The younger seemed bound to the elder by some instinct, till his milder nature, without intention on his own part, seems to have *leavened* the whole character of the other.

"We have little difficulty in disposing of our dismissed pupils; on the contrary, it is impossible for us to comply with all the applications from master artisans in Ham-

burgh and its environs, and even more remote districts. At Easter, 1845, 33 such applications were made, and several who had before had apprentices from us.

"Our surveillance of those who have left us is in no respect altered. It is no police superintendence, but a paternal oversight, exercised by the writer of this report, in co-operation with the resident brothers. If necessary we visit the apprentices at their masters' houses *weekly*, but in the ordinary way, only once a fortnight; and every fortnight I assemble them on Sunday afternoon or evening, in summer at the Institution, in winter in the town. When on Good Friday 70 of us celebrated the Lord's supper, there were among the number all our apprenticed pupils but one, who was hindered by no fault of his own. It is not to be expected that among so many young people no disorders should arise; but a whole month frequently passes without *any* complaints of the apprentices; and when such do occur, they are mostly of such faults as are common among all apprentices; there are individuals, however, of whom *no* complaint has ever been heard. Our correspondence, were its publication allowable, would be the strongest proof that our labor has not been lost."

The daily routine of the families is thus given in the Report for 1843-4.

"The best houses (unfortunately only three) have the rooms on the ground floor. Each contains a dwelling room, with tables, benches, and chests; and a sleeping-room adjoining for the 12 children. The 'brother' or 'sister' shares both rooms with them. These three houses have an adjoining kitchen, with an apparatus for washing, shoe cleaning, &c. All the furniture is home-made. Before the house is a play-ground, more or less shaded. Round the play-ground lie the flower beds of the twelve inmates and of the 'brothers'; adjoining is a well-kept kitchen garden. Such vegetables as are raised by the childrens' own labor, afford the family certain extra delicacies for the table, instead of being merely converted, like the rest, into common soup.

"At half-past four in summer, five in winter, the tower bell rings, and the whole family rises. The brother or sister pronounces a short morning prayer; the beds are made, and all wash and dress. In summer all the boys go to bathe in the pond. The rooms are then arranged, the shoes cleaned, &c. Those who have time sit down to study, or work in the kitchen garden. The brother regulates all. At six the bell again rings, and the family accompany the brother, their bibles under their arm, to the prayer hall, where the whole number are assembled to family devotion. After about an hour the several families return to breakfast in their own dwellings. Then the family is dispersed among the various workshops till twelve. (An hour's instruction, however, generally precedes these labors.) At twelve the family reassemble, with the brother. One of them appointed to that office, has already prepared the table; two others fetch from the 'mother-house' the food prepared in the general kitchen, the brother pronounces a short prayer at the commencement and conclusion, and all eat their meal amid familiar conversation; each having his own plate. Then follows a free interval, in which they play, cultivate their flower-beds, read, &c. The 'table waiters' for the day wash the dishes and arrange the room. An hour from the commencement of the meal the bell rings for work. At half-past four each family reassembles for the evening repast. From five to seven, work and instruction, *not* in the private dwelling. From seven to eight, leisure time, each family circle reassembling; at eight, the general family devotion; and at a quarter to nine, having supped, each family withdraws to its dwelling, and shortly after to bed. The brother sleeps in the midst of his family but goes later to bed. Every Saturday two or three children of each family scour the house thoroughly; and from five to six in the evening, the whole family unite to put their play-ground and kitchen garden in order."

The weekly conferences and the peculiar occupations of the Sundays and holidays must not be omitted. They are recorded in the reports for 1845 and 1846.

"From six to seven on Saturday evening each family holds a 'weekly discourse'; that is, a 'weekly text' is selected at this hour by the family; and the following Saturday the brother makes this the ground of an address to the children on the domestic occurrences of the past week. Each member is now instructed, by a 'table of occupations,' what employment is allotted to him for the following week; and all those who have had charge of the domestic affairs during that just past, are required to deliver back their various utensils, in good order to the presiding brother.

"The weekly conferences are as follows: Each brother writes, in the course of the week, a journal, in which he notes everything worthy of remark respecting his children. These papers are delivered to the superior, for careful perusal; and these furnish materials for the conference at which all the brothers, without exception, are present.

"On Sunday none but indispensable work is done. Clean linen and best clothes are put on. The families take it by turns to go early in the morning, with gardening implements, to the 'Rauhe Haus grave' in the churchyard, where three inmates have reposed for nearly eleven years. The grave is marked by a tall oaken cross, with the words: 'Christ is my life.' The children put the spot in order, weed the flower-bed

round the cross, and sometimes hang up a garland. In the afternoon, after the short service, all the families go for a walk, greeting kindly many whom they meet. A few children are visited by their parents, others go to visit them.

"Many festivals are celebrated. At Advent, the children have each their own *poor* allotted to them; these they visit, with gifts purchased from their savings, or made by themselves. The birthdays of the 'father' and the 'brothers' are generally discovered, however carefully concealed, and gifts are prepared with all possible secrecy in play-hours. One of themselves, on his birthday, is often awakened by the song and greetings of his comrades; and when the family is gathered at table, he has generally a gift from each. One boy, on such an occasion, remained so melancholy as to cause questions; it was found on that very day twelve months, he had tried to escape. Nine days before the present birthday, he had vainly endeavored to dissuade a new comer from doing the like.

"Every superintendent of a family is confined to his own circle, in which he is in like manner free from the interference of others; while the neighborly intercourse of the various families is also a peculiar and valuable feature."

Since the foundation of the Institution in 1833, 207 children, 157 boys and 50 girls have been received into it:

"117 have left us; the condition of these is as follows:-	
Now under the exclusive care of their parents . . . . .	21
Emigrated . . . . .	6
Sailors . . . . .	9
Day-laborers . . . . .	8
Agricultural laborers, gardeners, &c. . . . .	5
At various trades . . . . .	48
Student . . . . .	1
Female servants . . . . .	13
Dead . . . . .	6
117."	

Of all these only five can be deemed failures, three males and one female having been imprisoned, one female having become a vagrant.

Such are the results of nearly twenty years of patient labor; labor made sweet by the consciousness that it was God's work which was being carried on. The spirit which animated it is manifested in the following address of its founder on one of their anniversaries.

*"For the Anniversary of the Swiss House, July 20, 1834.*

"Yearly, on the 20th of July, the Rauhe Haus, with all therein small and great, remembers how on this day, in the year 1834, our dear Swiss House was consecrated to the Saviour, as the good Shepherd; on a Sunday noon, in such bright sunshine that only God's love could shine more brightly.

"But since God has blessed us with rich and manifold blessings through the erection of this house, and since besides this house was the first which the hands of our dear boys aided, strongly and strenuously, to build, for themselves and their succeeding brothers, we will relate among ourselves the history of this house; how it originated, when it was begun, and, how it was finally completed, to God's honor, his creatures' joy, his childrens' blessing.

"Therefore we thus relate:

"We know of the 12th Sept., 1833, in what spirit and with what aim the Rauhe Haus was founded, and how it was occupied by twelve boys to the end of that year. These twelve boys were our William, Charles, Christian, David L., Edward, John, Cornelius, Nicholas, George I., Thomas, Augustus, Frederick; all of honorable memory among us; who have adorned the Rauhe Haus with many a permanent memorial of their joint industry, not to be forgotten. We will name in this place only one;—the removal of the wall, which once surrounded our garden to the west and south. The labor was completed on 25th Jan. 1834. They designed to show thereby to all future comrades and friends forever, that the Rauhe Haus is a house of free love, which suffers no walls, no bolts; because the love of Christ binds more strongly than either walls or bolts. At times even till late in the night, by lamplight, these boys spared not the sweat of their brow, to accomplish this first united labor, till house and garden lay clear to all eyes; a sign at the same time that our work is not done in a corner, but publicly before the eyes of men, as before God.

"Then came the month of February, and with it the first life of spring in the year 1834. Many blessed and sanctifying days had the Father in heaven already bestowed on his poor family in the Rauhe Haus, to his praise he it said, hope glanced with longing toward our native city, asking whether the faithful God would make it possible

that yet other dear children, in our house, should learn to approach Him through His Son. Parents and friends of children in need of help and rescue, knocked at our door, till then scarcely opened but to inmates, and begged for the reception of the children whom they loved.

"What we even then would willingly have done, we could not; for we had no roof to shelter more than the first twelve. But lo! Love soon found the means; we need but believe in her, and she bestows herself with all her treasures. So the unexpected question could be but to the twelve, whether they would willingly help to build a new house for themselves, and would give up the old to new comrades, twelve boys. What could be more agreeable to the *Rauhe Haus*' boys than this? and all had taken up their tools for the new work, when, on the 24th of February of that year, the worthy master, Lange, made his appearance, with yard-measure, and square, to measure out the site of the future 'Swiss House.'

"He measured the ground according to its present measurement, namely, 48 feet by 24, to the west of the old *Rauhe Haus*; the front of the new building looking to the south.

"With great energy, the ground was dug out by the twelve young laborers, before Thursday, the 11th of March; and on that day, at one o'clock, amid praises and thanksgivings, prayers and supplications, the foundation-stone was laid, at the south-western corner, by the treble hammer stroke of Mr. S. S., of happy memory; whom may God bless for all his love to our house! Now with diligence and joy went on the building from below, under the hands of small and great; while from above, the true Architect in heaven built and blessed; nor were His praises wanting; from the summit of the building and scaffolding echoed far around the lovely songs of those who here saw from day to day a new hut for their own future dwelling arise beneath the labor of their own hands.

"It was on the 16th of April, 1834, that the carpenter resolved to erect the gable; the day passed in the severe labor; already the sun was sinking to night in the west, beyond *Hamburg*, when the work was completed. In the Mother-house, we had already twined with ribbons the gay garlands of honor; with song and jubilee the band of builders conducted him to the scaffolding; and quickly he gained the giddy height, surrounded by worthy associates of the carpentering craft, after artisan fashion. Meanwhile, on the firm earth below, the household, and some friends of the neighborhood, had grouped themselves, looking up to the orator; who, unpracticed in oratory, unfortunately began at the end, what we wished to hear from the beginning. He was *Sotschinger*, the wood polisher. He uncovered his head, and delivered a poetic address; scanning at one view the beautiful distance of meadows and fields, houses and gardens, the *Elbe* and the *Bill*, *Hamburg*'s houses and towers.

"We thanked the carpenter for his address; for he had spoken truly; the Lord had already begun to carry out the blessing, and has more than once shown that He pronounced to this blessing a true amen.

"Without mischance or danger, the work now proceeded to its completion.

"Meanwhile we were seeking some friend of the Lord and of His children, who would be ready to gather round himself in the new Swiss House, the first family, emigrating for 'the old house,' like a swarm of bees. And before the completion of the building, a young man wandered hither to us from *Switzerland*, impelled by the love of the Lord; and on the 26th June, led by the Lord, he crossed our threshold for the first time. It was *Joseph Baumgartner*, whom few of our present inmates know personally, but whose remembrance we bless in love. On the 2nd July, *Byckmeyer* followed him. Both aided in giving the finishing stroke to the work of adorning and decking the house for the 30th July; because on that day we wished to consecrate to the Saviour this, the first of our children's houses, and to obtain his blessing on it. And the remembrance of that day we to-day especially renew.

"It was on a Sunday noon, on a summer's day, which the love of God had adorned with all the pomp and glory of His light. What we could, we also did, for our dear Swiss House. The upper story was furnished with twelve clean beds for the twelve future inmates. Within and without the new house was richly and ingeniously adorned with flowers and garlands. By about one o'clock, a large number of friends of our house had assembled; they were for the most part those whose love had helped us to build the house. For the first time sounded our organ, a former rich gift from a benefactor already named, and invited by its tones the voices of the assemblage.

"A few words from the Father of the Family explained to the assembled friends the design of the festival; then I turned to you, or rather to the first twelve of our children, who were gathered around us. I still remember well the words in which I then addressed you, from the greatest to the least, from David to Christian, and I think that you all will willingly recall with me a portion of what was then spoken.

"That you may be helped—for this are you all assembled around us; and that you will let yourselves be helped, you have often promised me with your whole heart. See, now, what has come to pass, and think of these benefits from the Lord, that you may become and remain truly His. Oh, that the Spirit of God might come over you, that you would allow yourselves to be subdued by this love of God! How large a

portion has been bestowed on you, your hearts declare; that you felt it, your tears bear witness; but how often you forgot it, how often you look backwards, instead of forward to the goal toward which we strive. My dear, beloved children, does your past way of life in this place bear witness of *this* or not? However that may be—a new house, a new heart! New benefits, new thanks! New love from God, new giving up of the heart to Him who gives us all! Shall not this be our vow to-day? Dear children, you vow it to-day before the eyes of many witnesses: of those who have helped us to build the house—from whom you imploringly hope that they will continue to be mindful of our poverty, and will freely show compassion, that you may want for nothing. You know not how to thank men, but I hope—the Lord, who provides for you such benefits from Christian hands—Him you can thank! What better way to do so, than to consecrate yourselves, albeit in great weakness, to your Lord and Saviour, to serve Him in Godly fear and filial love all your life long? Begin this to-day afresh; and then we and our friends here present, your benefactors, will devote to God the Swiss House, as we name it; committing it in His name to all the protection and guardianship of His paternal love,' &c., &c.

"In heartfelt love, and with uncovered heads, the members of the household now extended to each other the hand of brotherhood, and consecrated themselves, with the new house, to the good Shepherd as his abiding inheritance. We then besought Him to deign to enter the hut, as guardian and defence; to dwell therein as the lord and owner; to supply us therein perpetually with bodily and spiritual bread: to awaken therein the longing for that far better and eternal abode of peace, which He in yonder fatherland prepares for each one who loves His appearing and patiently expects His salvation.

"The spirit of true joy and religious confidence filled all who were there assembled; in the name of all, the beloved pastor of the parish spoke, to direct us once more to Him, who, as the once crucified, now glorified Saviour, had prepared us for this festival. The old became young with the children, the children grave with the old; and all wandered yet again through the beautiful light rooms, in which nothing but simplicity and sufficiency was to be seen, which make rich that poverty which has found its wealth in Christ.

"Among those present was an old lady of 80, a widow, an Anna, who, before this, had often entered with benedictions the circle of our children; a handmaid of the Lord, and who loved me also till her end, with a mother's love. Her heart was actually broken for joy; overcome by the witnessed fulfillment of her blessing, she was compelled, without seeing more, to hasten home in her carriage. Exhausted, she sought repose, sought it four weeks; then found it in the bosom of the God whom she had served, rather silently than loudly; in the home of peace, of which the consecrated Swiss House had been to us an image. Her memory still remains to us in the benediction, her likeness you see to-day in our house with your own eyes.

"The twelve above mentioned who, on the 21st July, took the Swiss House for their abode, and slept there for the first time, on the 22d of July vacated the old house, and so it became possible to assemble the second family. These boys were received from the 31st July to the 15th October, 1834.

"The sweetest, richest experience of God's grace were our portion; and we experienced, for instance, on the first Sunday, that the Lord had remained in the house in blessing. All minds opened to His Spirit and His love, and perhaps in those very days He sowed a seed which—God grant it!—will bring forth abiding fruit to everlasting life. But seldom are such days of *perceptible* blessing vouchsafed to us. Pray ye of the Swiss House: seek, knock, that you may again find, and hold fast, love and life.

"To-day, on the anniversary of the Swiss House Dedication, all those of the first family of the Swiss House, who then solemnized it with us, have already returned to common life, and are earning their bread as carpenters, tailors, husbandmen, artisans, smiths, sailors, shoemakers, sailmakers, gardeners, &c. Our dear friend, Johann Baumgartner, who assembled here the first boy family, has already removed to a distance; there afar off, by his own hearth, to provide for other children, home and salvation.

"Upon all these members of the household has God's grace been variously manifested in the Swiss House. May the gracious God still remain with them! And with *them* may He bless anew the house, which we to-day adorn to do Him honor; which to-day we consecrate anew to Him, that *in* and *with* it we may remain confided to His mercy and grace."

#### PARKHURST PRISON IN ENGLAND.

In contrast with a home and industrial school, into which the organization of the colony at Mettray, and the Rauhen Haus of Hamburg, may be resolved, we present an account of the Parkhurst Prison, established by the English Government in the Isle of Wight, in 1837, for juvenile offenders. We propose to examine the principles,



## PARKHURST PRISON FOR JUVENILE CRIMINALS, ENGLAND.

THE following account of Parkhurst Prison, is derived from the evidence of Captain Hall, the Governor, before the Committee of the House of Lords in 1847, and of Lieutenant-Colonel Jebb, the Visitor:—

“This is a penal establishment for boys who have been sentenced to transportation, usually between the ages of 10 and 18, but even at 8 or 9 many have been thus sentenced, with a view of getting them here, and not long ago there were as many as 60 or 70 at this tender age. On the boy's first arrival at the prison he is placed in a probationary ward, where he is kept in separate confinement for 4 months or more. During this time he is not allowed to hold any intercourse with the other boys, but for at least five hours he is at different times in the presence of others, either for exercise, instruction, or religious service, and during the time he is in his cell, he is supplied with occupation and books, and is visited by the officers of the establishment. This is not, therefore, a stringent separate system. The boys appear in good spirits, cheerful and happy, nor does their health in any way suffer; indeed, boys have frequently asked to go back to the probationary ward after having left it, from feeling there a degree of security from temptation to commit prison offences, and consequently to incur punishment. After this the boys are placed together where they learn trades, and converse or play with each other, under the eye of warders—the meals being taken together, 360 in a large hall. The boys remain at Parkhurst from 2 to 3 years, sometimes longer, during this time a highly favorable change is generally perceptible in the whole disposition of the boy; there is a great difference between the first and second year, and a still greater difference between the third and the former year. The state of health has been remarkably good, only fourteen deaths having occurred during 8 years, among nearly 1,200 boys. On leaving Parkhurst they are generally sent to the colonies, and much depends on the circumstances in which they are there placed. In Western Australia, there is an officer of the government, styled the Guardian of Juvenile Emigrants, who is appointed to apprentice the boys and to see that the conditions of the indentures are fulfilled, visiting them once in six months. It is feared that in other colonies such provision has not yet been made, and that the boys are consequently exposed, on arriving, to much danger of falling back into dishonest means of gaining a livelihood. Excellent reports have been received recently of the conduct of boys sent out to Western Australia;—of 62 boys, 50 were first-rate lads, but 12, about 1-5th, were very troublesome, and great difficulty was felt in disposing of them. This has also been experienced in making satisfactory arrangements for those sent very young to Parkhurst, who after passing through the appointed time, and having received the requisite instruction, were not old enough to be sent abroad, and having a prison brand affixed to them, could not be otherwise placed out. For such cases, Col. Jebb feels it would be most desirable to provide District Penal Schools similar to Parkhurst, where they could be properly arranged for, leaving only the boys above the age of 15 to come into the hands of government for transportation.”

Thus far the establishment would seem a good one, were it restricted to such boys of 15 or 16 and upwards, as have so thoroughly resisted every attempt to reform them, that their absolute removal from society is the only safeguard from their evil influence on it. But what is to become of the young boys,—of the female convicts altogether? These have been quite uncared for in the provision made for the older boys.

Above 2000 of the annual fresh supply of male juvenile delinquents are under the age for Parkhurst. Mr. Neison's statistic tables show that, during the 9 years for which the tables are drawn, females constituted one-fifth of the total tried at assizes; about one-fourth of the summarily convicted, and of the whole number re-committed, one-third were females. But of those 14 years of age and under, only between one-seventh and one-eighth were girls. A yet more striking fact is derivable from a paper delivered into the Lords' Committee in 1847, by Mr. Chalmers, Governor of Aberdeen Prison. The percentage of female prisoners in all the prisons of Scotland, is nearly one half; of juvenile female prisoners under 17, between one-fifth and one-sixth? but the per centage of *re-committants of juvenile female prisoners is greater by one-half* than that of males. This statistic fact would indicate that young girls are generally much less prone to crime than boys of the same age, but that their tendency to it rapidly increases with their age, and that when they have once embarked in a criminal career, they become more thoroughly hardened than the other sex. The correctness of these painful results is proved by the testimony of the Bishop of Tasmania before the Lords.

After speaking of the fearful condition of the female convicts in the colonies, which surpasses in degradation and vice even that of the men he adds :—

“Female felons are so bad, because, before a woman can become a felon at all, she must have fallen much lower, have unlearned much more, have become much more lost and depraved than a man. Her difficulty of regaining her self-respect is proportionally greater. There is nothing to fall back upon—no one to look to. I believe that the experience of almost every parish priest in England would lead him to the conclusion that there are many cases in which in our village girls are kept straight, not so much by their own good principle, as by the check imposed upon them through the dread of shame, the fear of fathers, mothers, friends and relations. Let that check be once removed, and their future progress is rapidly downward. When they go out as convicts every thing is gone, every restraint is removed, they can fall no lower.”

An experienced temperance advocate has stated that, while the cases of drunken men who have become reformed and steady teetotalers have come very frequently before him, *he has never known an instance of a woman, given to intoxication, being really converted*; this will probably be common experience. The records of the teacher's journal are quite in accordance with these painful facts.

“One little girl only, at all connected with our school, has been taken before the magistrates, while such occurrences among the boys are frequent. We have not, then, in the school, the criminal class of girls, and only in a few cases the sisters of the boys who have been convicted of theft; that many girls who are already known thieves, exist in Bristol, the weekly police reports sufficiently show; *but these will not come to school*. Nor will the low and degraded girls that infest the neighborhood; in the early period of the school several of these came for a time, but have since discontinued. The girls who attend are rather the very poor and low, than the vicious. Their general appearance usually strikes strangers as superior to what would be expected in such a school; this arises from the circumstance that girls are more easily able to improve their dress by their industrial habits, and also that girls are more quickly susceptible of improvement than boys. Any effort, therefore, soon tells on them; but this very flexibility of nature, renders them more liable to fall when under bad influence. On the other hand it is far more difficult to call out their intellectual powers than those of the boys, and thus to interest them in their lessons; this arises not only from the difference in their natures, but from the circumstance that while the boys have been sharpening their powers by roving the streets, the girls have been confined to their wretched home. The dullness and stupidity they manifest, united with great vulgarity, is a serious hindrance to their improvement, but persevering efforts have done much for them.”

When we reflect that the early moulding of the young child's mind depends almost entirely on the mother, and that these neglected children, who are in great danger of joining the criminal class, if they have not done so, are to become the parents of the next generation, surely express provision should be made for their training and reformation. As yet they have been unprovided for by the government, and Parkhurst only exists for the boys.

Let us now endeavor to ascertain from public documents how far the juvenile prison at Parkhurst is fulfilling its mission. As confinement here is the only authorized mode of disposing of young transports, rather than subjecting them to the system adopted for adults, Sergeant Adams frequently sent juvenile offenders to it, before the rules of admission were defined, yet this is the opinion he expressed of the Institution before the Lords in 1817:

“I was about three weeks ago at Parkhurst, in the Isle of Wight. They there act upon the principle of cooping up, and it seems to me a mistaken one. They have 40 solitary cells, and every child who is sent to Parkhurst is locked up in one of those cells for four months after he goes. I call it solitary; perhaps the word ‘separate’ is the term used, but it is solitary in this respect, that he is there for the whole twenty-four hours, with the exception of when he is in chapel, and two hours when he is at school, where he is in such a pen that he can see nobody but the minister. His sole employment is knitting, and reading good books. No good conduct can make him there less than four months, and if his conduct is not good, he is there until his conduct is good. At this time there are several boys who have been in those cells from six to twelve months. It seems to me that it can only make them sullen. \* \* \* When the prison was first established, the boys were allowed occasionally a game of play; that was entirely put an end to. Within the last three months they have been allowed occasionally to play at leap-frog, but no other game. Of course, if boys are allowed to

play at leap-frog and no other game, leap-frog will be the only game at which they will not care to play. I asked what were the rewards held out for good conduct, and they told me the only rewards were permission to attend the evening school, and the privilege of going to the governor to get information of their friends. Why, one half of them have no friends to ask after, and as to the other half, the less they know of them the better. The privilege also of attending evening school, though a great and proper one, might be rendered more valuable if accompanied by the privilege of half a holiday, and a game of cricket. That they can behave ill in their solitary cell is quite clear, because otherwise a boy could not be there for twelve months; but what that ill behavior is, or what the good behavior is, I did not ask, for I thought I ought not to pry into those questions."

Such is the opinion of the prison expressed by a benevolent and experienced man. Let us turn for further particulars to the printed reports presented to both Houses of Parliament.

"The number of prisoners, 79, sent back to Milbank for transportation in 1846, was, from peculiar circumstances, unusually great. A number of ill-disposed and discontented boys having been discovered, who manifested no desire to avail themselves of the course of instruction and training pursued at Parkhurst, but mischievously employed themselves in unsettling and perverting others, it was deemed expedient to remove the greater portion of them in the month of April, and the salutary effect of that step has been very apparent since that time in the improved conduct of the remaining prisoners. The other individuals returned for transportation were boys, who having repeatedly incurred minor punishments for misconduct, had been placed in the penal class, and while there, did not evince any real desire to amend."

It seems, then, that after some years of experience, sufficient moral power was not obtained to control as many as 79, who were therefore sent back to people another country. At Mettrai, the number of morally incurable was, even from the earliest times, only occasionally one or two. We see also that even this strict penal discipline cannot preserve the less vicious from moral contamination, from "ill-disposed and discontented boys." The last report will show whether any great progress in moral influence has been made in five years. The Governor reports:—

"The number of attempts to escape has been very large this last year, (1849,) 34 prisoners in all have run away, 30 of these while out at farm labor. All of them, however, were speedily re-captured. None of the boys who made these attempts had so far as I can ascertain, any hope or expectation that they would really be able to secure their liberty; but having found that two boys who had run from the land, and had committed a robbery previous to their re-capture, were removed to Winchester Gaol, they determined to try to get relief by such a course of proceeding, from the restraint and discipline of Parkhurst, which they found to be intolerably irksome. Having no power of forethought or rational consideration, they yielded to the impulse of an unfounded notion, that *any* change from Parkhurst would be for the better."

When a youth who had twice attempted to escape from his former confinement, was asked why he did not make a similar effort at Mettrai, he replied, "*because there are no walls;*" from that penal asylum there have been for many years no escapes; here there are "enclosures long believed to be impassable," sentinels with loaded guns, and a certainty that there is no possible escape from the island? yet the inhabitants of the surrounding district are in constant fear of finding runaways in their houses, nor is the apprehension diminished by the fact of two conflagrations having been kindled by the prisoners during the last year. Why does this state of feeling exist at Parkhurst? The Visitors give in their report a sufficient clue to it.

"Among youths such as are confined at Parkhurst, who are precocious without experience, very restless and adventurous without being guided by reason, very excitable, credulous when one of themselves asserts a fact, or advances a proposal, yet suspicious of all that may be stated or urged by their officers, even to an extent that could hardly be believed by those who did not continually watch the workings of their minds, it is most difficult to make them understand what is for their immediate, as well as their prospective benefit."

What wonder is it, that with such a state of feeling, with nothing to exercise and give free vent to their "restless and adventurous" spirit, with no "direct and sufficiently powerful stimulus in the way of remuneration for work efficiently done," their pent up energies should break out into frequent acts of disrespect to the officers, violence, wanton damage of property, and even theft, as well as disorder and prohibited

talking, for which an average of 445 boys incurred, in 1844, 4105 separate punishments, (among them 165 whippings,) making an average of above 10 per diem! If the governor is able to state in the last report, that the behavior of the majority "was generally quiet, orderly, and obedient; he feels obliged to add:—

"That while there has been a general observance of outward regularity and attention to the prison rules among the greater portion of the boys, and serious breaches of order have been of comparatively rare occurrence, there has not been that evidence of a general and growing desire to improve in moral conduct and industrial energy, which I anxiously looked for, and the apparent absence of which causes me much disappointment. Prisoners are generally indolent, boys especially."

Those who have accorded in the principles of reformatory action which were laid down in the first chapter, and have been our guide in the consideration of all the schools that have passed before us, will feel no surprise that the governor's hopes are unfulfilled, not, it may be, through any fault of his own, but through the radical error of the whole system. It attempts to fashion children into machines, instead of self-acting beings, to make them obedient prisoners within certain iron limits, not men who have been taught how to *use their liberty without abusing it*; without this knowledge, and the power of employing it, we have seen that the best instruction, the Word of God itself, but little avails its possessor. Such a system must fail; for the boy whose heart has never been purified and softened by any good home influences, who has always done "what is right in his own eyes," will never give a *willing* obedience where his powers can have no free exercise, where there is no softening power of love to subdue him, where he can never hear from woman what should have been the entreating tones of a mother, where he regards with profound suspicion the appointed agents of his reformation. It is utterly vain to look for any real reformation where the heart is not touched, where the inner springs of action are not called into healthful exercise; this can not possibly be done for children under the mechanical and military discipline of Parkhurst.

We have thus endeavored to scrutinize the system adopted in this establishment, and to point out its radical defects, because it is the only reformatory prison for boys existing under government direction, and is regarded by many as a model one. Of the details of its management it is unnecessary to speak; they appear, from the reports to be well planned, and carried out with due attention to the health of the boys, and their instruction in mental and industrial pursuits, while the expense is probably as moderate as is possible under the circumstances. There is only one other point to which we would draw attention. Parkhurst is especially intended for the training of boys, who at the end of two, or at most three years, will be prepared to go out as colonists, and the regulations now laid down, make 14 and upwards, the age of admission. The governor has, in his report, stated his opinion:—

"That the admission of youths of 18 and upwards, or of lads who have pursued a course of crime for several years, till they have become habituated to and hardened in it, is very much to be lamented, as it seriously impedes all efforts made for the reformation of our inmates. Such characters as those above described, having been many times imprisoned, have lost all sense of degradation, have no desire to become respectable characters, and have no intention to earn their subsistence by honest means whenever they may regain their liberty. Abject slaves themselves to sensual appetites and propensities, the only voluntary activity they manifest is a continual effort, by persuasion, by threats, by false promises, or by ridicule, to make other prisoners pursue their vicious example in opposing all means which may be tried for their moral improvement."

But at the end of the preceding year there were 393 out of 622, 18 years of age and upwards, some of them "convicted of atrocious crimes," which, he justly feared, would "afford subject for eager investigation and debasing discourse among a certain class of the prisoners." When young men have arrived at that degree of audacious depravity, can it be doubted that unless sufficient moral force is in action to neutralize their influence, they must be most unsafe companions for boys? And if youths have been allowed thus to go on in a career of crime until they have been "so many times imprisoned, that they have lost all sense of degradation," surely a school for boys is a most unfit place for them.

### III. BIOGRAPHY OF ROGER ASCHAM.

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WE shall commence in our next number the publication of Roger Ascham's great work—"The Schoolmaster;" one of the earliest and most valuable contributions to the educational literature of our language. As an appropriate introduction, we give a sketch of the author's life drawn mainly from Hartley Coleridge's "Northern Worthies," and the "*Biographical Dictionary*" commenced by the *Society for the Diffusion of Useful Knowledge*.

ROGER ASCHAM was the third son of John and Margaret Ascham, and was born in the year 1515, at Kirby Wiske, near Northallerton in Yorkshire, where his father resided as steward to the noble family of Scroope. His parents, who were highly esteemed in their station, after living together for forty-seven years, both died on the same day and nearly at the same hour. Their son Roger displayed from his childhood a taste for learning, and was received into the family of Sir Anthony Wingfield, who caused him to be educated with his own sons, under the care of their tutor, Mr. Robert Bond;\* and in the year 1530, placed him at St. John's College, Cambridge, then the most flourishing† in the University. Ascham applied himself particularly to the study of Greek, to which a great impulse had recently been given by the dispersion of the learned Greeks throughout Europe, in consequence of the taking of Constantinople. He made great proficiency in Greek as well as Latin, and he read Greek lectures, while yet a youth, to students still younger than himself. He took the degree of A. B. in February, 1534, and on the 23d of the next month was elected‡ fellow of his college, through the influence of

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\* "To conclude, let this, amongst other motives, make schoolmasters careful in their place, that the eminences of their scholars have commended their schoolmasters to posterity, which otherwise in obscurity had been altogether forgotten. Who had ever heard of R. Bond in Lancashire, but for the breeding of learned Roger Ascham, his scholar?" *Fuller's Holy and Profane States—The Good Schoolmaster*.

† Dr. Grant in his "*Oratio de vita et obitu Rogeri Ascham*" thus compliments Sir John's College:—"Yea, surely, in that one college, which at that season, for number of most learned doctors, for multitude of erudite philosophers, for abundance of elegant orators, all in their kind superlative, might rival or outvie all mansions of literature on earth, were exceedingly many men, most excellent in all politer letters, and in knowledge of languages."

‡ "Dr. Nicholas Medcalf"—writes Ascham later in life, "was a man meanly learned himself, but not meanly affectioned to set forth learning in others. He was partial to none, but indifferent to all; a master of the whole, a father to every one in that college. There was none so poor, if he had either will to goodness, or wit to learning, that could lack being there,

the master, Dr. Medcalf, himself a northern man, who privately exerted himself in Ascham's favor, notwithstanding he had exhibited a leaning toward the new doctrines of protestantism, and had even been exposed to public censure for speaking against the pope. He took the degree of A. M. in 1536, at the age of twenty-one, and began to take pupils, in whose instruction he was very successful. He also read Greek publicly in the university, and privately in his own college.

In 1544, on the resignation of Sir John Cheke, he was chosen University Orator,\* an office which he filled with general approbation.

In the following year, (1545,) appeared his "Toxophilus, or, the Schole of Shootinge," a treatise on archery, which he composed with a double view; in the first place, to exhibit a specimen of English prose composition in a purer taste than then prevailed, and in the second, to attract the attention of King Henry VIII., then on the point of setting out on his Boulogne expedition, and to obtain the means of visiting Italy, which he much desired. He succeeded perfectly in the first object, and partially in the second; for the king was so well pleased, that he settled on the author a pension of 10*l.* per annum—at that time a considerable sum, especially to a poor scholar. Ascham about this time acquired other great patrons. He enjoyed a pension from Archbishop Lee, acted for some time as tutor to Henry and Charles Brandon, the two sons of the Duchess of Suffolk, and attracted the friendly regards of the Chancellor Wriothesly, and other eminent men.

In 1548, on occasion of the death of William Grindal, who had been his pupil at Cambridge, Ascham was appointed instructor in the learned languages to the Lady Elizabeth, afterwards Queen, a situation which he filled for some time with great credit to himself and satisfaction to his pupil.

Of Ascham's own attachments, as well as methods of study and teaching, we have the best record in his letters and the Schoolmaster. He held fast the truth, that it is only by its own free agency that the intellect can either be enriched or invigorated;—that true knowledge is an act, a continuous immanent act, and at the same time an operation of the reflective faculty on its own objects. How he applied

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or should depart thence for any need. \* \* This good man's goodness shall never be out of my remembrance all the days of my life. For next to God's Providence, surely that day was, by that good father's means, *dies natalis* unto me for the whole foundation of the poor learning I have, and of all furthermore that hitherto elsewhere I have obtained." The human heart is capable of no more generous feeling than the genuine gratitude of a scholar to his instructor. It is twice blessed; honorable alike to the youth and to the elder; and never can exist when it is not just.

\* Public Orator is Spokesman on public occasions, and corresponding Secretary of the University. It is an office of great honor and high precedence.

this idea to the purposes of education, his "Schoolmaster," written in the maturity of his powers, and out of the fullness of his experience, sufficiently shows. But the idea, though undeveloped, wrought in him from his earliest youth; his favorite maxim was *Docendo disces*. The affectionate wish and strenuous effort to impart knowledge is the best possible condition for receiving it. The necessity of being intelligible to others brings with it an obligation to understand ourselves; to find words apt to our ideas, and ideas commensurate to our words; to seek out just analogies and happy illustrations. But, above all, by teaching, or more properly by reciprocal intercommunication of instruction, we gain a practical acquaintance with the universal laws of thought, and with the process of perception, abstracted from the actions of the individual constitution: for it is only by a sympathetic intercourse with other minds that we gain any true knowledge of our own. Of course we speak of free and friendly *teaching*, not of despotic *dictation*, than which there is no habit more likely to perpetuate presumptuous ignorance.

The study of the Greek language was at that time new in western Europe, and in England a mere novelty. To Ascham it was as "the trouble of a new delight;" every lesson which he gained he was eager to impart; he taught Greek, he wrote Greek, he talked Greek, no wonder if he dreamed in Greek. There might be a little vanity in this: but whatever vanity he possessed, (and he certainly loved to talk of himself,) was so tempered by modesty, and blended with such candor, such glad acknowledgment of other's merits, that the sternest judgments could hardly call it a foible. By this industrious communication and daily practice, he acquired, at a very early period, such a command of the Greek vocabulary, and so vernacular a turn of phrase, that his senior, Robert Pember, to whom he had addressed an epistle in that tongue, assures him that his letter might have been written at Athens. But the critical nicety of modern scholarship was then unknown, and it was very unlikely that Pember himself felt or understood that perfect *atticism* upon which he compliments his young friend. Pember's epistle of course is in Latin, interspersed with Greek, and curious enough to be worthy of translation. It is to this effect:—"Dearly beloved Roger,—I render thee thanks for thy Greek epistle, which might seem to have been indited at ancient Athens, so exactly hast thou attained the propriety of Greek phrase: of exquisite penmanship it is, as are all thine. *Use diligence, that thou may'st be perfect, not according to the stoical, but to lyrical perfection, that thou may'st touch the harp aright.* Continue to read Greek with the boys, for thou wilt profit more by one little fable of

Æsop, read and explained by thyself, than if thou shouldst hear the whole Iliad expounded in Latin by the learnedest man now living. Peruse Pliny, in which author is the greatest knowledge of things, along with the most florid opulence of Latin speech.”\*

In this letter we may notice, first, the testimonial to the beauty of Ascham's penmanship,† which proved a principal means of his advancement: secondly, a proof that he was actually engaged in the tuition of *boys*: thirdly, that in his plans, both for his own improvement, and for that of his pupils, he diverged from the common routine of lectures: fourthly, that his friend, well discerning the bent and purpose of his genius, urged him to proceed with those humane and elegant studies, on which some austerer judgments looked with an evil eye. From one passage of this epistle, a biographer has observed that “Mr. Robert Pember advised him to learn instrumental music, which would prove a very agreeable entertainment to him after his severer studies, and was easy to be attained by him, as he was already a great master of vocal music.” It is certainly very possible, that Pember may have given him such advice, but it is nevertheless certain, that he does not give it in the letter in question. There is no allusion at recreation at all. The whole drift of the writer is an exhortation to perseverance in a course of study already commenced.‡

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\* I wish young scholars paid attention to this recommendation. Pliny is never read at school, and very seldom at college; yet I have the high authority of Southey for saying, that he is the most instructive of all the Roman authors. The extent of his knowledge is almost marvelous; his veracity, where he speaks from personal observation, is daily approved by modern experiment and discovery; and even his credulity adds to his value, by disclosing more fully the actual state of physical science in his age and country. It is surely quite as interesting to know what properties the passions or the imaginations of men have ascribed to a plant or animal, as to count its stamina and petals, or ascertain the number of its vertebrae. Both are very useful. But the highest recommendation of Pliny is his moral wisdom, his almost Christian piety, his intelligent humanity. Of all the Romans he was the least of a Roman, and approximated nearest to the pure idea of man.

† The importance of good penmanship is still appreciated by the English government. In 1854, Viscount Palmerston, then Home Secretary, caused a letter to be addressed to the Secretary of the Privy Council on Education, in which he submits “for their Lordships consideration that one great fault in the system of instruction in the schools of the country lies in the want of proper teaching in the art of writing. The great bulk of the middle and lower orders write hands too small and indistinct, and do not form their letters; or they sometimes form them by alternate broad and fine strokes, which makes the words difficult to read. The hand writing which was generally practised in the early part and middle of the last century was far better than that now in common use; and Lord Palmerston would suggest that it would be very desirable that the attention of schoolmasters should be directed to this subject, and that their pupils should be taught rather to imitate broad printing than fine copper-plate engraving.”

‡ The words of the original are—“*Da operam, ut sis perfectus, non Stoicus, ἀλλὰ Ἀνρικός, ut belle pulses lyram.*” No doubt in the same sense that Socrates was commanded by the Oracle to make music; or, to appeal to a far higher authority, as David “shewed a dark speech on the harp,” i. e. opened and exalted the understanding by the aid of the imagination. S. T. Coleridge remarks on this note of his son Hartley,—neither has Hartley caught the true meaning of the words ἀλλὰ Ἀνρικός, as opposed to Stoicus. The Stoicus—the sovereignty of the highest by the sacrifice of the inferior; Lyricus, the whole as a beautiful one, by harmonious subordination.



So far was Ascham from devoting himself to music with that intensity which Pember has been supposed to recommend, that he appears to have had no manner of taste, but rather a platonic antipathy for it, even as an amusement. Nor would he be well pleased with the present course of education in his University, if we judge by the sentiments which he expresses in his *Schoolmaster*, and *Toxophilus*.

"Some wits, moderate enough by nature, be many times marred by over much study and use of some sciences, namely, music, arithmetic, and geometry. These sciences, as they sharpen men's wits over much, so they charge men's manners over sore, if they be not moderately mingled, and wisely applied to some good use of life. Mark all mathematical heads, which be wholly and only bent to those sciences, how solitary they be themselves, how unapt to serve in the world. This is not only known by common experience, but uttered long before by wise men's judgment and sentence. Galen saith, much music marreth men's manners; and Plato hath a notable place of the same thing, and excellently translated by Tully himself. Of this matter I wrote once more at large, twenty years ago, in my book of shooting." The passage of the *Toxophilus* referred to, is as follows:—"Whatsoever ye judge, this I am sure, that lutes, harps, barbitons, sambukes, and other instruments, every one which standeth by quick and fine fingering, be condemned of Aristotle, as not to be brought in and used among them, which study for learning and virtue. Much music marreth men's manners, saith Galen. Although some men will say that it doth not so, but rather recreateth and maketh quick a man's mind, yet methinks, by reason it doth, as honey doth to a man's stomach, which at the first receiveth it well; but afterwards it maketh it unfit to abide any strong nourishing meat, or else any wholesome sharp and quick drink; and, even so in a manner, these instruments make a man's wit so soft and smooth, so tender and queasy, that they be less able to brook strong and rough study. Wits be not sharpened, but rather made blunt, with such soft sweetness, even as good edges be blunted, which men whet upon soft chalk-stones."

These opinions require considerable limitation. Music is so high a delight to such as are really capable of enjoying it, that there is some danger of its encroaching too much upon the student's time, and it is frequently a passport to very undesirable company; but if these evils be avoided, its effects on the mind are extremely salutary and refreshing. Nothing calms the spirit more sweetly than sad music; nothing quickens cogitation like a lively air. But the truth was, that honest Roger had no ear, and like a true Englishman of an age when Kings

were wrestlers, and queens not only presided at tournaments, but "rained influence" upon bear baitings, delighted rather in muscular exertion than in fine fingering. That the practice of music no way impairs the faculty of severe thought, is sufficiently evinced by the fact that Milton was a skillful musician,\* and that most of the German philosophers of the present day, who in mental industry excel the whole world, play on some instrument. Mathematical pursuits are so far from disqualifying men for business, that of all others they are most necessary to such as are intended for public life. Be it as it may, with music and mathematics, it is certain that Ascham did teach Greek and Latin with eminent success.

It must be an affair of delicate management to teach Greek to a princess; but Ascham had a love and a genius for teaching, and Elizabeth possessed in an extraordinary degree the facility of her sex in learning languages. She had then little or no expectation of reigning. Her situation was one of peculiar difficulty: she needed a spirit at once firm and yielding; and displayed in earliest youth a circumspection and self-control in which her latter years were deficient. Ascham found her a most agreeable pupil; and the diligence, docility, modest affection, and self-respective deference of the royal maiden, endeared an office which the shy scholar had not undertaken without fears and misgivings. His epistles to his friends are full of the princess' commendations and his own satisfaction; and in his later works he refers to this part of his life with honest pride. In this happy strain he writes to John Sturmius, of Strasburg:—"If you wish to know how I am thriving at Court, you may assure yourself that I had never more blessed leisure in my college than now in the palace. The Lady Elizabeth and I are studying together, in the original Greek, the crown orations of Demosthenes and Æschines. She reads her lessons to me, and at one glance so completely comprehends, not only the idiom of the language and the sense of the orator, but the exact bearings of the cause, and the public acts, manners, and usages of the Athenian people, that you would marvel to behold her." In like temper he told Aylmer, afterward Bishop of London, that he learned more of the Lady Elizabeth than she did of him. "I teach her words," said he, "and she teaches me things. I teach her the tongues to speak, and her modest and maidenly looks teach me works to do; for I think she is the best disposed of any in Europe." In several of his Latin epistles, and also in his "Schoolmaster," he explains and recommends his mode of instructing the princess with evident exultation at

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\* Much music is Galen's phrase, and see the last lines of Milton's sonnet—

He who of these delights can judge, and spare  
To interpose them oft, is not unwise.

his success. It was the same method of double translation pursued with such distinguished results in the tuition of the young sovereign, by Sir John Cheke, from whom Ascham adopted it : and, indeed, like many of the best discoveries, it seems so simple that we wonder how it ever could be missed, and so excellent, that we know not why it is so little practiced. It had, indeed, been suggested by the younger Pliny, in an epistle to Fuscus, and by Cicero, in his Dialogue de Oratore. "Pliny," saith Roger, "expresses many good ways for order in study, but beginneth with translation, and preferreth it to all the rest. But a better and nearer example herein may be our noble Queen Elizabeth, who never yet took Greek nor Latin grammar in her hand after the first declining of a noun and a verb ; but only by this double translating of Demosthenes and Isocrates daily without missing, every forenoon, and likewise some part of Tully every afternoon, for the space of a year or two, hath attained to such perfect understanding in both the tongues, and to such a ready utterance in the Latin, and that with such a judgment, as they be few in number in both Universities, or elsewhere in England, that be in both tongues comparable to her Majesty." And so in an epistle to Sturmius :—"It is almost incredible to how excellent an understanding both of Greek and Latin I myself conducted our sacred Lady Elizabeth by this same double translation, constantly and in brief time delivered in writing." In the same letter he insists upon the pupil making the translations with his or her own hand, *proprio, non alieno stylo*, whence it may be concluded that Elizabeth was her own amanuensis on these occasions.

We may well allow a teacher to be a little rapturous about the proficiency of a lady, a queen, and his own pupil ; but after all due abatements, the testimony remains unshaken both to the talent of the learner, and the efficiency of the system of instruction.

For two years the most perfect harmony subsisted between Elizabeth and her preceptor. The intervals of study were occasionally relieved with chess, at which Ascham is said to have been an adept. It is to be hoped that he had too much prudence and gallantry to beat the Lady oftener than was necessary to convince her that he *always* played his best. True, the royal virgin was not then Queen, or even presumptive heir ; but no wise man would take the conceit out of a chess-player, that stood within the hundredth degree of relationship to the throne. Elizabeth was not the only distinguished female whose classical studies were assisted by our author ; he taught Latin to Anne, Countess of Pembroke, to whom he addressed two letters in that language, still extant.

The court of the young Edward was filled with lovers of learning,

in whose society and patronage Ascham enjoyed himself fully, as Sir John Cheke his old friend, Lord Paget, Sir William Ceeil, and the Chancellor Wriothesly. He had a share in the education of the two Brandons, and he partook the favor of the youthful King, who honoring knowledge, and all its professors, must have especially esteemed it in the instructor of his *Lady Temper*, as the amiable boy used to call his favorite sister. It was at this period that he became acquainted with the lovely Jane Grey, a creature whose memory should singly put to rout the vulgar prejudice against female erudition.

At the end of two years, however, upon a disgust he felt at the conduct of some of the princes's attendants, he suddenly threw up his appointment, and retired to his college. He afterward had reason to regret the precipitancy of his conduct, which was, perhaps, never entirely forgotten, though he succeeded in a great measure in regaining the favor of Elizabeth.

Returning to his duties, as public orator at Cambridge, he still retained his pension, and the confidence of the worthiest persons about court. His interest must have been very considerable, if, as Lloyd quaintly expresses it, "he hindered those who had *dined* on the church from *supping* on the universities;" He was certainly esteemed by Elizabeth, and of her he spoke with enthusiasm to his latest day, not without a pleasing consciousness of his own services in making her what she was. Thus, in the "Schoolmaster," his latest work, he makes her perfections a reproach to all her male subjects. "It is your shame, (I speak to you all, you young gentlemen of England,) that one maid should go beyond ye all in excellency of learning, and knowledge of divers tongues. Point out six of the best given gentlemen of this court, and all they together show not so much good will, bestow not so many hours daily, orderly, and constantly, for the increase of learning and knowledge, as doth the queen's Majesty herself. Yes, I believe that besides her perfect readiness in Latin, Italian, French, and Spanish, she readeth now at Windsor more Greek every day than some prebendary of this church doth Latin in a whole week. Amongst all the benefits which God hath blessed me withal, next the knowledge of Christ's true religion, I count this the greatest, that it pleased God to call me to be one poor minister in setting forward there excellent gifts of learning."

In excuse, however, of "the six best given gentlemen," it should be stated, that the learning of languages is emphatically a female talent, bearing a much larger ratio to general ability in woman than in man. Yet who can but admire the indefatigable intellect of the renowned queen, harassed in youth with peril and persecution, and

burdened in early maturity with public cares, which could yet attain a proficiency in polite learning, such as few professional scholars have excelled. The bare titles of the works which she translated evince the variety of her philological attainments, and justify the praises of her eulogists.\* When no more than eleven years of age she translated out of French verse into English prose, "The Mirror, or Glass, of the Sinful Soul," dedicated to Queen Catherine Parr, 1544. At twelve, she rendered out of English into Latin, French, and Italian, "Prayers or Meditations, by which the soul may be encouraged to bear with patience all the Miseries of Life, to despise the vain happiness of this world, and assiduously provide for eternal felicity, collected out of prime writers by the most noble and religious Queen Catherine Par, dedicated by the Princess Elizabeth to King Henry VIII.," dated at Hatfield, in Hertfordshire, December 30. Much about the same time she translated a treatise originally written by Marguerite of Navarre, in the French language, and entitled the "Godly Meditation of the Inward Love of the Soul toward Christ the Lord," printed in the "Monument of Matrons, containing seven several Lamps of Virginitie." These were the works of the "tender and maidenly years" of her childhood. At a riper age she turned from Greek into Latin, portions of Xenophon, Isocrates, and Euripides; from Greek to English, Boethius, Sallust's Jugurthine war, and part of Horace's Art of Poetry. From Italian she translated certain sermons of Bernardine Ochine, an Italian protestant divine. It is hard to say what assistance she may have had in these labors, nor can we speak of their merits from personal inspection; but if she produced any considerable part of them, they must evince extreme activity, and a laudable love of literary employment. What teacher would not be proud of such a scholar? But we must return to her preceptor.

In 1550, while on a visit to his friends in Yorkshire, he was recalled to court by a letter, informing him that he had been appointed to accompany Sir Richard Morysine† on his embassy to the court of the

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\* The praises of Elizabeth were not confined to her own subjects. Scaliger declared that she knew more than all the great men of her time. Serranus honored her with the dedication of his Plato, in terms flattering enough, but only a learned Queen could be so flattered. Dedicators and panegyrists dabble much in prophecy; but it is not often that they prophecy truly. Serranus, however, was right for one, when he foretold the future fame of "good Queen Bess," and "Eliza's Golden-days." "*Quemadmodum Salomonis vel Augusti felix imperium, notabile fuit ad designandum civilem felicitatem; Ita et tuum, regina, illustre, sit futurum, tuaque insula non amplius Albion sed Olbia et vere fortunata sit porro nuncupanda. Quidenim? In regno tuo vera illa regnant philosophia cujus vix ac ne vix quidem umbram vidit Plato.*"

† SIR RICHARD MORYSINE, [or Morison,]—son of Thomas Morysine, of Essex, was educated at Eaton and Cambridge,—traveled in Italy, and studied in Padua,—made prebendary in Salis-

Emperor Charles V. It was on his way to London on this occasion, that he had his well-known interview with Lady Jane Grey, at her father's seat at Brodegate, in Leicestershire, where he found her, a young lady of fifteen, reading the "Phædon" of Plato in the original Greek, while the members of her family were hunting in the park. Ascham's beautiful relation of the scene is given in his "Schoolmaster."

"Before I went in Germany I came to Brodegate, in Leicestershire, to take my leave of that noble lady, Jane Grey, to whom I was exceedingly much beholding. Her parents, the Duke and Duchess, with all the house, old gentlemen and gentlewomen, were hunting in the park. I found her in the chamber alone, reading Phædo Platonis in Greek, and that with as much delight as some gentlemen would read a merry tale of Boecace. After salutation, and duty done, with some other talk, I asked her why she should lose such pastime in the park? Smiling, she answered me, "I wist all their sport in the park is but a shadow of that pleasure I find in Plato. Alas, good folk, they never felt what true pleasure meant." "And how came you, madam," quoth I, "to this knowledge of pleasure? And what did chiefly allure you unto it, seeing not many women, and but very few men, have attained thereunto?" "I will tell you," quoth she, "and tell you a truth which perchance ye may marvel at. One of the greater benefits God ever gave me, is, that he sent me so sharp and severe parents, and so gentle a schoolmaster.\* For when I am in presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry or sad, be sewing, playing, dancing, or doing anything else, I must do it as it were in such weight, number, and measure, even so perfectly, as God made the world, or else I am so sharply taunted, so cruelly threatened, yea, presently, sometimes with pinches, nips, and bobs, and other ways, (which I will not name for the honor I bear them,) so without measure misordered that I think myself in hell, till time come that I must go to Mr. Elmer,† who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing while I am with him. And when I am called from him I fall on weeping, because whatsoever I do else beside learning, is full of grief, trouble, fear, and whole misliking unto me. And thus my book hath been so much my pleasure, and bringeth daily more pleasure and more; that in respect of it, all other pleasures, in very deed, be but trifles and troubles unto

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bury Cathedral, and sent Ambassador to Emperor Charles V., by Henry VIII.,—was knighted by Edward VI.,—and died in 1556.

\* Mr. Elmer, or Ælmer, or Aylmer, as the name is variously written, was born as 1521, studied both at Oxford and Cambridge at the cost of Henry Grey, Marquis of Dorset, by whom he was made tutor to his own daughters, of whom the Lady Jane Grey was the eldest,—was made Arch deacon of Stowe, in 1553,—and Bishop of London, in 1576, and died in 1594.

me." I remember this talk gladly, both because it is worthy of memory and because also it was the last talk I had, and the last time that I ever saw that noble and worthy lady."

The interview, simple in incident as it was, has assumed the dignity of a piece of history, and its illustration has been a favorite subject both for the author\* and the artist.

Before leave-taking, Ascham obtained a promise of the Lady Jane to write to him in Greek, on condition that she should first write to her, as soon as he arrived in the Emperor's court.† His epistle is extant in choice Latin. Alluding to the circumstances of their last interview, he declares her happier in her love of good books, than in her descent from kings and queens. No doubt he spoke sincerely; but he knew not *then* how truly. Her studious quietude of spirit was her indefeasible blessing, while her royal pedigree‡ was like an hereditary curse, afflicting her humility with unwilling greatness, and her innocence with unmerited distress.

Ascham embarked for Germany in the following September. He accompanied Morysine as a kind of secretary, though some of his duties resembled those of a tutor, comprising, as they did, the reading of "all Herodotus, five tragedies of Sophocles, most of Euripides, the orations of Isocrates, and twenty-one orations of Demosthenes," during the ambassador's stay at Augsburg, as we are informed by Ascham himself, in a letter to a college friend at home. But besides these literary labors, he took a share in the diplomatic correspondence, and is said to have been consulted on all affairs of importance by his principal. He also occupied himself in preparing a "Report on the affairs of Germany," which was printed.

His urbanity, readiness, and general information, recommended him

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\* We append to this article, an "Imaginary Conversation" between Roger Ascham and Lady Jane Grey, by Walter Savage Landor.

† These particulars we learn from a letter of Roger's to Sturminus, dated 14th December, 1550, in which he promises to show Jane's epistle to the German scholar, when it should arrive. It appears, too, that the Lady was requested to correspond with Sturmius in Greek.

‡ Lady Jane Grey was the daughter of Frances Brandon, the daughter of Mary Queen of France, and sister of Henry VIII., by Charles Brandon, Duke of Suffolk. Her father was Henry Grey, Marquis of Dorset, descended from Elizabeth, Queen to Edward IV., by her former marriage, through her son, Thomas Grey, who married the King's niece. The father of Lady Jane was created Duke of Suffolk, on the failure of the male line of the Bransons.

Lady Jane Grey, or to speak more correctly, Lady Guilford Dudley, (for she perished in her honeymoon,) wrote her last letter to her sister Catharine in the blank pages of her Greek Testament; and when she saw her bridegroom led to execution under her prison window, she wrote three several sentences in her tablets in as many languages. The first in Greek, to this effect:—If his slain body shall give testimony against me before men, his blessed soul shall render an eternal proof of my innocence before God. The second in Latin:—The justice of men took away his body, but the divine mercy has preserved his spirit. The third in English:—If my fault deserved punishment, my youth and my imprudence were worthy of excuse: God and posterity will show me favor.

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not less to Princes and Ministers, than his Greek, Latin, logic, and divinity, to John Sturmius and Jerome Wolfius. The courtiers thought it a pity he was not always attached to an embassy, and the learned regretted that he should ever leave the schools. Whatever he was doing seemed his *forte*, and so rife were his praises in every mouth, that he was in peril of the woe denounced against those whom "all men speak well of."

During his absence abroad, his friends in England procured not only the restoration of his pension, which had ceased at the death of Henry VIII., but the place of Latin secretary to Edward VI. For these favors he was indebted, as appears by a letter of Ascham preserved in the Lansdowne MSS., to the interference of Sir William Cecil, the Ambassador Morysine, and Sir John Cheke.

The death of King Edward in 1553, led to the immediate recall of the ambassador, with whom Ascham returned to England. By this event he lost both his recent preferments, and the accession of the Catholic Queen Mary held out such dismal prospects for the future, that Ascham retired to his college almost in despair. Matters however took an unexpected turn. Sir William Paget, whose recommendation of the "*Toxophilus*" to King Henry had procured his pension from that king, now exerted his influence in his favor with Gardiner, Bishop of Winchester, who, notwithstanding Ascham's staunch protestantism was often represented to him, proved his steady patron. The "*Toxophilus*" was produced by the bishop at the council, and was considered so useful a work, that the objections to the author's advancement were removed. Ascham's pension was not only restored, but doubled, and he was appointed Latin secretary to king Philip and the queen. He was so diligent in his office, that at its commencement he is recorded to have written in three days no less than forty-seven letters to princes and great personages, the lowest in rank being a cardinal. These of course were all written with his own hand, one of his principal qualifications, in addition to his learning, being the excellence of his penmanship, for which he had been celebrated from his college days. By the influence of Gardiner he was also enabled to retain his fellowship and his post of public orator at the university—when by strict statute he might have been deprived of them, till they were vacated by his marriage. The object of his choice was Mistress Margaret Howe, a lady of some fortune and good family, to whom he was united on the 1st of June, 1554. A letter from the "*German Cicero*," Sturmius, who corresponded with our author with all the warmth and frequency of school friendship, dated the 24th of the same month, jocosely reproaches him with omitting to communi-



cate such an important piece of business. "But what is it I hear? Would you keep your engagement close, for fear I should send you a High-Dutch epithalamium? I am informed that your intended is niece to the wife of Mr. Walop, that was governor of Guisnes when I was at Calais. Ah! but she was an honest madam, a fair and comely dame! If it be so, that you are going to make her your spouse, or if you have any other in your eye, do let me know, and tell me when the day is to be, that if I can not myself be present at the espousals, I may send Thalassius\* to make my compliments to your love in my stead." Ascham replied,—“As for my wife, she is the picture of her aunt Walop, and all that John Sturmius could wish the wife of Roger Ascham to be.”

The singular good fortune of Ascham in not only escaping persecution, but receiving favor, throughout the troubles of Mary's reign, while his contemporaries at college were either led to the stake, or compelled to recant, is a problem which it would now be difficult to solve. Johnson is willing to attribute it to chance; other biographers imagine that his services were of sufficient importance to protect his life; while all allow that his immunity was at any rate not purchased by any sacrifice of his principles.

On the death of Queen Mary, in 1558, Ascham was soon distinguished by the notice of her successor. He had long before taken pains to erase from Elizabeth's mind any unfavorable impression that might have been produced by his abrupt departure from her service, and his excuses had been favorably received. He was now appointed Latin secretary and tutor in Greek to her Majesty, and during the rest of his life was a constant resident at court. He spent some hours every day in reading Greek and Latin authors with the queen, and often enjoyed the more envied honor of being her partner or opponent in games of chance. He obtained from her several pieces of preferment, the principal of which was the prebend of Wetwang in the cathedral of York, which he received in 1559.

He had the opportunity of frequent interviews with her Majesty, and had the favor to talk Greek and Latin, and play chess with her,—openings which a more artful and ambitious man might easily have improved. But the pride or modesty of Roger would not suffer him to ask any thing for himself or others. Indeed he used to boast of his backwardness in this particular, often averring in conversation, that during all the happy hours that he had enjoyed his Lady Sovereign's presence, he never opened his mouth to enrich himself or any that belonged to him; that to serve his mistress well was his best reward;

\* Thalassius was the Roman nuptial god, as Hymen was the Greek. A song was sung at weddings, in which "Io Thalassie" was perpetually repeated like a burden.

that he had rather freely win her good opinion than be dressed out in her munificence. The Lord Treasurer, who was his friend and well-wisher, often admonished him to take less pains, and urge more requests. But Ascham was slow even to receive what was offered, and thoroughly content with his condition, which, though moderate, was never, as Anthony à Wood states broadly, and a hundred others have copied from him, miserably poor. He had always sufficient for the day, and was not one of those that lay up store for the morrow. He was extremely indignant when any one offered him presents to purchase his interest with the Queen, saying, that God had not given him the use of his tongue that it might be venal and subservient to his profit.

His income was narrow, he was neither importunate to get, nor provident to save—his purse and house were always open to the distressed scholar, and whatever was his, was his friends' also. He delighted much in an epigram of Martial—

*Extra fortunam est quicquid donatur amicis;  
Quas solas dederis, semper habebis opes.*

*The friendly boon from fate itself secures,  
And what you give, shall be for ever yours.*

This is not the way to grow rich. Roger Ascham was generous, and it may be imprudent; but there is no just cause for supposing him viciously extravagant.

There is little more to relate of the last ten years of his life. Finding his health injured by night-studies, he for a time discontinued them, and became an early riser; but toward the close of 1568 he sat up several nights successively in order to finish a poem addressed to the Queen on the new year. That new year he was never to see. Long subject to fever, and latterly to a lingering hectic, his over-exertion brought on a violent attack which his weakened constitution was unable to withstand. Sleep, which he had too long rejected, could not be persuaded to visit him again, though he was rocked in a cradle; all opiates failed, and in less than a week, exhausted nature gave way to the slumber, from which there is no waking on this side of the grave. He took to his bed on the 28th of December, and expired on the 30th of the same month, 1568, aged fifty-three. He was attended to the last by Dr. Alexander Nowel, Dean of St. Paul's, who, on the ensuing fourth of January, preached his funeral sermon, in which he declares that "he never knew man live more honestly nor die more christianly." As he had many friends, and no enemies, his death was a common sorrow, and Queen Elizabeth is reported to have said, that "she would rather have thrown ten thousand pounds into the sea, than have lost her Ascham."

Notwithstanding his preferments, Ascham died poor. He left a

widow, to whom he had been married in 1554, and several children, one of whom, Giles, was in after-life fellow of St. John's, (or Trinity, according to other authorities,) and celebrated, like his father, for the elegance of his Latin epistles. Ascham's greatest work, "The Schole-master," was not published until after his death. The occasion of its composition is told in the beginning of the book. After a conversation among a number of eminent men, Sir William Cecil at their head, on the merits of severity and its opposite in school discipline, in which Ascham warmly attacked the former, Sir Richard Sackville took him aside, and avowing that his own education had been marred by the severity of his tutor, proposed that Ascham should draw up a plan of instruction, and recommend a person under whom it could be put in practice, having for his scholars Sir Richard's grandson, and Ascham's eldest boy, Giles. Ascham set about his task with delight; but the death of Sir Richard in 1566, before it was completed, put an end to the proposed scheme, and caused the author to finish his work with a sorrow and heaviness in sad contrast to the high hopes with which he entered upon it. He left the book completed for the press, when he died, and it was published by his widow, with a dedication to Sir William Cecil, and with a view, not altogether disappointed, of attracting his attention in behalf of her son Giles to whom it was thus, after all, of some benefit, although in a far different manner from what the author could have anticipated. The principal object of the work besides the reprehension of severity on the part of teachers and parents, is the introduction of a new system of teaching the Latin language, a system which has been partially revived of late years. Ascham proposes, after teaching the rudiments of grammar, to commence a course of double translation, first from Latin into English, and shortly after from English into Latin, correcting the mistakes of the student, and leading to the formation of a classic style, by pointing out the differences between the re-translation and the original, and explaining their reasons. His whole system is built upon this principle of dispensing as much as possible with the details of grammar, and he supports his theory by a triumphant reference to its practical effects, especially as displayed in the case of Queen Elizabeth, whose well-known proficiency in Latin he declares to have been attained without any grammatical rules after the very simplest had been mastered.

The excellence of Ascham's epistolary style has been referred to. He was in correspondence with most of the learned men of his time, both in England and on the continent, especially with Sturmius, whose name he gave to one of his three sons. After his death, a collection,

of his Latin letters was published by his friend Edward Grant, master of Westminster School, together with a few poems, for the benefit of Giles Ascham, who was then under Grant's tuition. To this collection was prefixed a panegyric on Ascham, which is the principal source for his life, though his letters, and numerous allusions scattered through his works, contribute to a knowledge of his personal history.

A writer in the *Retrospective Review*, (Vol. iv. p. 76,) in an interesting notice of Toxophilus remarks: "Ascham is a great name in our national literature. He was one of the founders of a true English style in prose composition, and one of the most respectable and useful of our scholars. He was amongst the first to reject the use of foreign words and idioms, a fashion, which in the reign of Henry the VIII., began to be so prevalent, that the authors of that day, by "using straunge wordes, as Latine, Frenche, and Italian, did make all thinges darke and harde." It required some virtue moreover in Ascham, attached as he was to the study of the learned languages, to abstain from mingling them with his English compositions, especially when the public taste countenanced such innovations. But Ascham's mind was too patriotic to permit him to think, that his native tongue could be improved by this admixture of foreign phrases, an opinion which he illustrates by this comparison;—"but if you put malvesye and sacke, redde wyne and white, ale and beere, and all in one pot, you shall make a drinke not easye to be known nor yet holsome for the bodye." In obedience to the precept of Aristotle,—to think like the wise, but to speak like the common people; Ascham set a successful example of a simple and pure taste in writing, and we question whether we do not owe more to him on this account, than even for the zeal which he displayed in the cultivation of the Greek, language, during its infancy amongst us."

Ascham's character is well summed up in a passage of his life by Mr. Hartley Coleridge: "There was a primitive honesty, a kindly innocence, about this good old scholar, which gave a personal interest to the homeliest details of his life. He had the rare felicity of passing through the worst of times without persecution and without dishonor. He lived with princes and princesses, prelates and diplomats, without offence and without ambition. Though he enjoyed the smiles of royalty, his heart was none the worse, and his fortunes little the better."

## ROGER ASCHAM AND THE LADY JANE GREY.

[From Walter Savage Landor's "Imaginary Conversations of Literary Men and Statesmen." Volume II., p. 79-84.]

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ASCHAM.—Thou art going, my dear young lady, into a most awful state; thou art passing into matrimony and great wealth. God hath willed it so: submit in thankfulness.

Thy affections are rightly placed and well distributed. Love is a secondary passion in those who love most, a primary in those who love least. He who is inspired by it in a great degree, is inspired by honor in a greater: it never reaches its plentitude of growth and perfection, but in the most exalted minds. . . . Alas! alas!

JANE.—What ailleth my virtuous Ascham? what is amiss? why do I tremble?

ASCHAM.—I remember a sort of prophecy, made three years ago: it is a prophecy of thy condition and of my feelings on it. Recollectest thou who wrote, sitting upon the seabeach, the evening after an excursion to the Isle of Wight, these verses?

Invisibly bright water! so like air,  
On looking down I feared thou couldst not bear  
My little bark, of all light barks most light,  
And looked again . . . and drew me from the sight,  
And, hanging back, breathed each fresh gale aghast,  
And held the bench, not to go on so fast.

JANE.—I was very childish when I composed them; and, if I had thought any more about the matter, I should have hoped you had been too generous to keep them in your memory, as witnesses against me.

ASCHAM.—Nay, they are not much amiss for so young a girl, and there being so few of them, I did not reprove thee. Half an hour, I then thought, might have been spent more unprofitably; and I now shall believe it firmly, and if thou wilt but be led by them to meditate a little, on the similarity of situation in which thou then wert to what thou art now in.

JANE.—I will do it, and whatever else you command me; for I am too weak by nature and very timorous, unless where a strong sense of duty holdeth me and supporteth me: there God acteth, and not his creature.

Those were with me at sea who would have been attentive to me, if I had seemed to be afraid, even the worshipful men and women were in the company; so that something more powerful threw my fear overboard: but I never will go again upon the water.

ASCHAM.—Exercise that beauteous couple, that mind and body, much and variously, but at home, at home, Jane! indoors, and about things indoors; for God is there too. We have rocks and quicksands on the banks of our Thames, O lady, such as ocean never heard of; and many, (who knows how soon!) may be engulfed in the smooth current under their garden walls.

JANE.—Thoroughly do I now understand you. Yes indeed, I have read evil things of courts; but I think nobody can go out bad thence who entereth good, if timely and true warning shall have been kindly and freely given.

ASCHAM.—I see perils on perils which thou dost not see, although thou art wiser than thy poor old master. And it is not because love hath blinded thee,

for that surpasseth his supposed omnipotence; but it is because thy tender heart, having always lent affectionately upon good, hath felt and known nothing of evil.

I once persuaded thee to reflect much: let me now persuade thee to avoid the habitude of reflection, to lay aside books, and to gaze carefully and steadfastly on what is under and before thee.

JANE.—I have well bethought me of all my duties: O how extensive they are! what a goodly and fair inheritance! But tell me, wouldst thou command me never more to read Cicero and Epictetus and Polybius? the others I do resign unto thee: they are good for the arbor and for the gravel walk: but leave unto me, I beseech thee, my friend and father, leave unto me, for my fireside and for my pillow, truth, eloquence, courage and constancy.

ASCHAM.—Read them on thy marriagebed, on thy childbed, on thy deathbed! Thou spotless undrooping lily, they have fenced thee right well! These are the men for men: these are to fashion the bright and blessed creatures, O Jane, whom God one day shall smile upon in thy chaste bosom . . . Mind thou thy husband.

JANE.—I sincerely love the youth who hath espoused me; I love him with the fondest, the most solicitous affection. I pray to the Almighty for his goodness and happiness, and do forget at times, unworthy supplicant! the prayers I should have offered for myself. O never fear that I will disparage my kind religious teacher, by disobedience to my husband, in the most trying duties.

ASCHAM.—Gentle is he, gentle and virtuous: but time will harden him: time must harden even thee, sweet Jane! Do thou, complacently and indirectly, lead him from ambition.

JANE.—He is contented with me and with home.

ASCHAM.—Ah Jane, Jane! men of high estate grow tired of contentedness.

JANE.—He told me he never liked books unless I read them to him. I will read them to him every evening: I will open new worlds to him, richer than those discovered by the Spaniard; I will conduct him to treasures . . . O what treasures! . . . on which he may sleep in innocence and peace.

ASCHAM.—Rather do thou walk with him, ride with him, play with him, be his faery, his page, his everything that love and poetry have invented: but watch him well, sport with his fancies; turn them about like the ringlets round his cheeks; and if ever he meditate on power, go, toss up thy baby to his brow, and bring back his thoughts into his heart by the music of thy discourse.

Teach him to live unto God and unto thee: and he will discover that women, like the plants in woods, derive their softness and tenderness from the shade.

#### IV. TOXOPHILUS; THE SCHOLE OF SHOOTINGE.\*

BY ROGER ASCHAM, WRITTEN IN 1554.

BEFORE introducing to our readers "the Schole Master" of Queen Elizabeth, or "the plaine and perfite way" in which Roger Ascham led his royal pupil up the sublime heights of ancient learning, we will devote a few pages to a brief notice and a few specimens of his *Toxophilus*.

TOXOPHILUS was written in 1554, during Ascham's residence at the University of Cambridge, and seems, in addition to other ends, to have been intended as an apology for the zeal with which he studied and practiced the ancient, but now forgotten art of archery as a means of recreation. His great attachment to the exercise, and the time spent upon it were considered unbecoming the character of a grave scholar and teacher.

From this imputation, he endeavors in the character of *Toxophilus*, (a lover of archery,) to free himself, by showing in a dialogue with *Philologus*, (a student,) the honor and dignity of the art, in all nations and in all times. He asserts truly that much of the success of English arms at Cressy, Poitiers, Agincourt, and Flodden, was due to their strength of arm and accuracy of eye, with which the bold yeomen of England "drew their arrows to the head," and discharged the "iron sleet" against their discomfited enemies. To realize the part which the practice of archery played in the pastimes of peace, we have only to recall its frequent introduction into the rural poetry of England, and the traditionary stories of the Strongbows and Robin Hoods of ancient days. It was the national practice of shooting for pleasure or prizes, by which every man was inured to archery from his infancy, that gave the English yeomen an insuperable advantage in the use of the bow over all foreign troops, and made them formidable even to foes armed with the clumsy muskets of the times of Queen Elizabeth. We do not propose to set forth Ascham's encomiums on the utility of archery in matters of war, or the minute practical details which he gives for choosing and using the bow, even to the species of goose, from the wing of which the best feathers are to be plucked for the shaft, but to present his views of the fitness and utility of manly sports, and recreating amusements for those who lead a sedentary life. A writer in the Retrospective Review, (Vol. IV., p. 79,) in commenting on this work of Ascham justly observes :

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\* The following is the title in Bennett's Edition of Roger Ascham's Works :

TOXOPHILUS : The Schole, or Partitions of Shooting. Contayned in II Bookes. Written by ROGER ASCHAM, 1554. And now newly perused. Pleasant for all Gentlemen and Yomen of Englande. For theyr pastime to reade, and profitable for theyr use to followe in warre and peace. Anno, 1571. Imprinted at LONDON, in Fleetestreate, near to Saint Dunstons Church by Thomas Marshe.

"A scholar seldom takes much delight in active amusements. The body is always postponed to the mind; and provided the latter has exercise enough, he is too apt to be negligent of the health and comfort of the former. On this account the amusements of literary men have frequently a degree of mental labor combined with them, which generally defeats the ends they ought to attain; or, as Fuller says, 'they cozen their mind in setting it to do a double task under pretense of giving it a play day, as in the labyrinth of chess, and other tedious and studious games.' It is difficult to cheat the brain into idleness. Kirk White could not help repeating Greek verses as he took his daily walk. Mere exercise is rather painful than pleasant to studious men, and accordingly we find they often hasten over it like a disagreeable task. Swift used to run up and down hill some half a dozen times by way of compressing as much exercise as possible into a given space of time,—a mode of recreation for which we have the authority of Galen, whose catalogue of amusements for the studious, we give in our author's words, strongly recommending them to the attention of our modern literati.

"To run up and down hill, to climb up a long pole or a rope, and there hang awhile, to hold a man by his arms, and wave with his heels, much like the pastime the boys used in the church when their master was away, to swing and totter in a bell-rope, to make a fist and stretch out both his arms, and so stand like a rood. To go on a man's tip-toes stretching out the one of his arms forward, the other backward, which if he bleared out his tongue also, might be thought to dance antic very properly. To tumble over and over, to top over tail, to set back to back and see who can heave another's heels highest, with other much like."

If we might rely on the word of Sir Phillip Sidney, the exercise of riding on horseback is a very fitting relaxation. He gives a very fascinating account of the zeal with which he and his friend, 'the right virtuous E. W.,' when at the Emperor's court studied this science. This too was an amusement which met with the approbation of Bishop Stillingfleet. Moreover, Erasmus seems to have been attached to it, who, as Ascham tells us, 'when he was here in Cambridge, and when he had been sore at his book, (as Garret our book-binder has often told me,) for lack of better exercise would take his horse, and ride about the market hill and come again.' Field sports seldom take the fancy of literary men, and, notwithstanding the praise of honest Piscator, Isaac Walton, we are rather inclined to think with another old writer, that 'fishing with an angle is rather a torture than a pleasure, to stand an hour as mute as the fish they mean to take.' After all, the soberest and the fittest exercise, is a quiet and refreshing walk in the field, where the eye enjoys a pleasant change of scene, just sufficient to attract the attention of the mind without fatiguing it. But in this opinion we run completely counter to our author, who speaks of this mode of exercise in a very contemptuous manner.—'Walking alone in the field hath no token of courage in it, a pastime like a single man that is neither flesh nor fish.'"

The following is the opening of the discourse between Toxophilus and Philologus, in which the former endeavors to prove that some relaxation



and pastime are to be mingled with study and the serious business of life.

*Philologus*.—You study too sore, Toxophilus.

*Toxophilus*.—I will not hurt myself overmuch, I warrant you.

*Phil*.—Take heed you do not, for we physicians say that it is neither good for the eyes in so clear a sun, nor yet wholesome for the body, so soon after meat to look upon a man's book.

*Tox*.—In eating and studying I will never follow any physician, for if I did I am sure I should have small pleasure in the one, and less courage in the other. But what news drove you hither, I pray you?

*Phil*.—Small news, truly, but that as I came on walking, I fortun'd to come with three, or four that went to shoot at the pricks; [*mark*,] and when I saw not you among them, but at last espied you looking on your book here so sadly, [*seriously*,] I thought to come and hold you with some communication, lest your book should run away with you. For methought, by your wavering pace and earnest looking, your book led you, not you it.

*Tox*.—Indeed, as it chanced, my mind went faster than my feet, for I happened here to read in Phedro Platonis, a place that treats wonderfully of the nature of souls; which place, whether it were for the passing eloquence of Plato and the Greek tongue, or for the high and goodlye description of the matter, kept my mind so occupied, that it had no leisure to look to my feet. For I was reading how some souls being well feathered, flew always about heaven and heavenly matters: other some having their feathers mouted away and dropping, sank down into earthly things.

*Phil*.—I remember the place very well, and it is wonderfully said of Plato: and now I see it was no marvel though your feet failed you, seeing your mind flew so fast.

*Tox*.—I am glad now that you letted [*interrupted*] me, for my head aches with looking on it, and because you tell me so, I am very sorry that I was not with those good fellows you spake upon, for it is a very fair day for a man to shoot in.

*Phil*.—And methinks you were a great deal better occupied, and in better company, for it is a very fair day for a man to go to his book in.

*Tox*.—All days and weathers will serve for that purpose, and surely this occasion was ill lost.

*Phil*.—Yes, but clear weather makes clear minds, and it is best, as I suppose, to spend the best time upon the best things, and methought you shot very well, and at that mark at which every good scholar should most busily shoot at. And I suppose it be a great deal more pleasure to see a soul fly in Plato, than a shaft fly at the pricks. I grant you shooting is not the worst thing in the world, yet if we shoot, and time shoot, we are not apt to be great winners at the length. And you know also, that we scholars have more earnest and weighty matters in hand, nor we be not born to pastime and play, as you know well enough who sayeth.

*Tox*.—Yet the same man, [*Cicero de officiis*,] in the same place, Philologe, by your leave, doth admit, wholesome, honest, and manly pastimes, to be as necessary to be mingled with sad matters of the mind, as eating and sleeping is for the health of the body, and yet we be born for neither of both. And Aristotle himself, [*Ethics*, Book 10, chap. 6,] sayeth although it were a fond and a childish thing to be too earnest in pastime and play, yet doth he affirm, by the authority of the old poet, Epicharmus, that a man may use play for earnest matters sake. And in another place, [*Politics*, V. 61, 6,] that, as rest is for labor, and medicines for health, so is pastime, at times, for sad and weighty study.

*Phil*.—How much in this matter is to be given to the authority of Aristotle or Tully, I can not tell, seeing sad [*serious*] men may well enough speak merrily for a mere matter: this I am sure, which thing this fair wheat, (God save it,) maketh me remember, that those husbandmen which rise earliest, and come latest home, and are content to have their dinner and other drinkings brought into the field to them, for fear of losing time, have fatter barns in the harvest, than they which will either sleep at noontime of the day, or else make merry with their neighbors at the ale. And so a good scholar, that purposeth to be a

good husband, and desireth to reap and enjoy much fruit of learning, must till and sow thereafter, [in order to it.] Our best seed time, which be scholars, as it is very timely, and when we be young: so it endureth not over long, and therefore it may not be let slip one hour; our ground is very hard and full of weeds, our horse wherewith we be drawn very wild, as Plato saith. [*Phaedro.*] And infinite other mo lets, [*hindrances*] which will make a thrifty scholar take heed how he spendeth his time in sport and play.

*Tox.*—That Aristotle and Tully spake earnestly, and as they thought, the earnest matter which they treat upon, doth plainly prove. And as for your husbandry, it was more [*speciously*] told with apt words, proper to the thing, than thoroughly proved with reasons belonging to our matter. For contrary-wise, I heard myself a good husband at his book once say, that to omit study for sometime of the day, and sometime of the year, made as much for the increase of learning, as to let the land lie sometime fallow, maketh for the better increase of corn.

Thus we see, if the land be ploughed every year, the corn cometh thin up; the ear is short, the grain is small, and when it is brought into the barn and threshed, giveth very evil faule. [*produce.*] So those which never leave pouring on their books, have oftentimes as thin inventions as other poor men have, and as small wit and weight in it as other men's. And thus your husbandry, methink is more like the life of a covetous snudge, that oft very evil proves, than the labor of a good husband, that knoweth well what he doth. And surely the best wits to learning must needs have much recreation, and cease from their books, or else they mar themselves: when base and dumpish wits can never be hurt with continual study; as ye see in luting, that a treble minikin string must always be let down, but at such a time as when a man must needs play; when the base and dull string needeth never to be moved out of his place. The same reason I find true in two bowes that I have, whereof the one is quick of cast, trickes [*neat*] and trim, both for pleasure and profit; the other is a lugge, [*strong and heavy,*] slow of cast, following the string, more sure for to last than pleasant for use. Now, sir, it chanced the other night, one in my chamber would needs bend them to prove their strength, but, (I can not tell how,) they were both left bent till the next day after dinner; and when I came to them, purposing to have gone on shooting, I found my good bow clean cast [*warped*] on the one side, and as weak as water, that surely, if I was a rich man, I would rather have spent a crown; and as for my lugge it was not one whit the worse, but shot by and by as well and as far as it ever did. And even so, I am sure that good wits except they be let down like a treble string and unbent like a good casting bow, they will never last and be able to continue in study. And I know where I speak this, Philologus, for I would not not say thus much afore young men, for they will take soon occasion to study little enough. But I say it therefore, because I know, as little study getteth little learning, or none at all, so the most study getteth not the most learning of all. For a man's wit fore-occupied in earnest study, must be as well recreated with some honest pastime, as the body, fore-laboured must be refreshed with sleep and quietness, or else it can not endure very long, as the noble poet [*Ovid*] saith:—

“What thing wants quiet and merry rest, endures but a small while.”

Philologus was not disposed to yield up readily his objections to shooting, and so challenges Toxophilus to a discussion of the subject, upon which the latter enters right heartily. He traces its origin, according to various authorities among the poets and historians to Jupiter, and Apollo, and cites its use among the Medes and Persians, Greeks and Romans, by wise lawgivers, and eminent princes, by poets and physicians. He cites the authority of Lycurgus to show that “the Lacedemonians never ordained anything for the bringing up of youths which was not joined with labor; and that labor which is in shooting of all other is best, both because it increaseth strength, and preserveth health most, being not vehement, but moderate, not overlaying any one part with weariness, but softly exercising every part with equalness; as the arms and breast

with drawing, the other parts with giving, being also pleasant for the pastime, which exercise by the judgment of the best physicians is most allowable."

"By shooting also is the mind honestly exercised, where a man always desireth to be best, and that by the same way, that virtue itself doth, coveting to come nighest a most perfect end, or mean standing betwixt two extremes, eschewing sport, or gone [too far] on either side, for which causes *Aristotle* himself saith, that shooting and virtue be very like. Moreover that shooting of all others, is the most honest pastime, and that least occasion to naughtiness is joined with it, two things do very plainly prove, which be, as a man would say, the tutors and overseers to shooting; daylight and open place where every man doth come, the maintainers and keepers of shooting from all dishonest doing."

*Philologus* urges, that if scholars must have pastime and recreation for their minds, "let them use music and playing on instruments, as more seemly for scholars, and most regarded always of Apollo and the Muses." Toxophilus adds, even as I can not deny but some music is for learning, so I trust you can not choose but grant that shooting is fit also, as Callemarchas does signify in this verse.

*"Both merry song and good shootiny delighteth Apollo."*

He then proceeds to criticise the effect of music on the those who devote much time to it, as being much more suitable to women than men. *Philologus*, however, dwells on the humanizing influence on the manners which would follow, if the whole people were taught to sing and enjoy good music, and also on the uses which lawyers and preachers would find in a proper culture of the voice. He therefore concludes that as singing is an aid to good speaking, and to making men better, "as daily experience doth teach, the example of wise men doth allow, authority of learned men doth approve," it should be part of the education and pastime of every youth. But as for shooting, he can not think that "a man can be in earnest in it, and earnest at his book to."

In defending his favorite pastime, Toxophilus grants that shooting should be "a waiter upon learning, not a mistress over it." "A pastime must be wholesome, and equal for every part of the body, pleasant, and full of courage for the mind, not vile and dishonest to give ill example to other men, not kept in gardens and corners, not lurking into the night and in holes, but evermore in the face of men."

In the above views expressed by Toxophilus, Ascham is sustained by the Rev. Dr. Thomas Fuller, who in his *Holy State* expresses himself in this quaint way. "Recreation is a second creation, when weariness hath almost annihilated one's spirits. It is the breathing of the soul, which otherwise would be stifled with continual business.

"Take heed of boisterous and over-violent exercises. Ringing has oftentimes made good music on the bells, and put men's bodies out of tune, so that by over-heating themselves, they have rung their own passing bells.

"Refresh that part of thyself which is most wearied. If thy life be sedentary, exercise thy body; if stirring and active, recreate thy mind. But take heed of cozening thy mind, in setting it to a double task, under pretense of giving it a play-day, as in the labyrinth of chess and other tedious and studious games.

"Yet recreations distasteful to some dispositions, relish best to others. Fishing with an angle is to some rather a torture than a pleasure, to stand an hour as mute as a fish they mean to take. Yet herewithal Dr. Whitaker was much delighted. When some noblemen had gotten William Cecil, Lord Burleigh and

the Treasurer of England, to ride with them a hunting, and the sport began to be cold, 'what call you this?' said the Treasurer. 'O, now,' said they, 'the dogs are at fault.' 'Yea,' quoth the Treasurer, 'take me again in such a fault, and I'll give you leave to punish me.' Thus as soon may the same meat please all palates, as the same sports suit all dispositions.

"Running, leaping, and dancing, the descants on the plain song of walking, are all excellent exercises. And yet those are best recreations, which beside refreshing, enable, at least dispose men to some other good ends. Bowling teaches men's hands and eyes mathematics, and the rules of proportion; swimming hath saved many a man's life, when himself hath been both the waves and the ship; tilting and fencing is war without anger; and manly sports are the grammar of military performance.

"But above all, shooting is a noble recreation, and a half liberal art. A rich man told a poor man that he walked to get a stomach for his meat. 'And I,' said the poor man, 'walk to get meat for my stomach.' Now shooting would have fitted both their turns; it provides food when men are hungry, and helps digestion when they are full.

"Recreation, rightly taken, shall both strengthen labor, and sweeten rest, and we may expect God's blessing and protection on us in following them, as well as in doing our work; for he that saith grace for his meat, in it also prays God to bless the sauce unto him. As for those that will not take lawful pleasure, I am afraid they will take unlawful pleasure, and by lacing themselves too hard, grow awry on one side."

We have confined our notice of Toxophilus to the description of archery as a recreation. The book is full of maxims of profound practical wisdom, of exquisitely touched pictures of manners, and of delightful tributes to learning. The discourse concludes in this manner:

*Tox.*—This communication handled of me, Philogue, as I know well not perfectly, yet as I suppose truly, you must take in good worth, wherein, if divers things do not altogether please you, thank yourself, which would rather have me faulte in mere folly, to take that thing in hand, which I was not able to perform, than by any honest shamefacedness with-saye your request and mind, which I know well I have not satisfied. But yet I will think this labor of mine better bestowed, if to-morrow, or some other day when you have leisure, you will spend as much time with me here in this same place, in entreating the question, *de origine animæ*, and the joining of it with the body that I may know how far Plato, Aristotle, and the Stoicans, have waded in it.

*Phil.*—How you have handled this matter, Toxophile, I may not tell you myself now, but for your gentleness and good will toward learning and shooting, I will be content to show you any pleasure whensoever you will; now the sun is down, therefore if it please you, we will go home and drink in my chamber, and then I will tell you plainly what I think of this communication, and also what day we will appoint, at your request, for the other matter to meet here again.

## V. EDUCATION.—THE CULTIVATION OF THE EXPRESSIVE FACULTIES.

Lectures addressed to Young Teachers.

BY WILLIAM RUSSELL, OF LANCASTER, MASS.

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INTRODUCTORY OBSERVATIONS.—The classification of the mental faculties under the designations of “perceptive,” “expressive,” and “reflective,” was adopted in the preceding lecture of this series, as a convenient one for a survey of the human mind, with reference to the purposes of education. This classification, it was mentioned, could not be regarded as founded on lines of distinction which could be assumed as rigorously or literally exact; since its terms are properly but so many names for various states, acts, or operations of the mind,—itself one and the same in all.

Imperfect as such a classification must necessarily be, however, it enables us, by its distinctions, to trace more clearly and definitely the forms of mental action, and the power which the mind possesses of exerting itself in different modes; and it affords to the educator, when contemplating the intellectual capabilities of man with reference to the processes and effects of culture, the advantages of analysis and systematic examination, as aids to the prosecution of his inquiries.

Following the order of nature and of fact, when we trace the succession of action in the exercise of man’s intellectual powers, as these are designated in the classification which we have adopted, we observe that, in the mature and deliberate use of the mental faculties, the habitual and normal succession is, (1.) *Observation*, (2.) *Reflection*, (3.) *Expression*. In the immature and susceptible condition of childhood and youth, however, the spontaneous activity and development of the communicative tendencies of the mind cause the action of the expressive faculties to precede that of the reflective; and to this law the order of education will properly correspond.

The perfect action and discipline of the power of expression, require, no doubt, all the aid derived from the maturity of reason and reflection, and, consequently, an advanced stage of intellectual culture. But, in the history of man’s mental progress, under the guidance of natural laws, the educator perceives and recognizes in the young mind, an early necessity of utterance, or of expression in some form, as one of the divinely implanted instincts by which it is actuated, and

which therefore becomes an indication to be obeyed in the plan and progress of culture.

The phenomena of the external world irresistibly impel the child to utter the emotions which they excite; and the judicious educator will always encourage the young observer to record them, long before the era of experience in which they become subjects of reflective thought or profound cogitation. To give consistency and effect, however, to the forms of expression,—whether for purposes of record or of discipline,—a certain degree of progress must have been attained in the exercise and development not only of the perceptive, but also of the reflective faculties;—a result inseparable, indeed,—as was mentioned in the preceding lecture,—from the right direction of the perceptive powers themselves. In this and in every other attempt to trace the order of mental development, we are always brought back to the grand primal truth that the mind is properly *one*, in all its action; we are reminded that this great fact is the basis of all true culture, and that the different intellectual *faculties*, as we term them, are but the varied phases or modes of action of the same subtle power.

As an introduction, accordingly, to the discussion of the principles which regulate the cultivation of the expressive faculties, as a department of intellectual education, our last lecture followed, to some extent, the necessary connection existing between the discipline of the perceptive faculties and the primary action of the reflective. With this preliminary preparation, we will now proceed, on the plan indicated in the first lecture of this series, to the study of the various forms of mental action which, in the figurative language unavoidable in all intellectual analysis and classification, may be termed the *expressive* faculties.

The plan proposed embraced, it will be recollected, the following prominent features:—(1.) an *enumeration* of each group of faculties, by its *modes*, or forms, of *action*; (2.) the *actuating principle*, or impelling force, of each group; (3.) the *tendency*, or habit, of action in each; (4.) the *result*, or issue, of such action; (5.) the *educational processes*, forms of exercise, or modes of culture, suggested by the four preceding considerations.

Following the order here mentioned, we commence with the

#### (I.) ENUMERATION OF THE EXPRESSIVE FACULTIES.

These may be grouped under the following designations:—Emotion, Imagination, Fancy, Imitation, Personation, Representation, Language, Taste.

*Explanatory Remark.*—To ascertain, with precision, what powers

or attributes of the human being should be regarded as properly comprehended under the above denomination, the educator would do well, here as elsewhere, to advert to the primitive signification of the term which is employed to designate the class of faculties to which it is applied. At every step of his progress in the study of man as a being capable of systematic development, the teacher finds a guiding light perpetually emanating from the primary sense of the terms which constitute the nomenclature of intellectual philosophy, in its analysis of the human faculties. These terms are often highly figurative, and hence peculiarly suggestive with reference whether to distinctness of classification, or to purposes of culture and development. In no case does this remark apply more forcibly than in the present. The term "expression," (*pressing out*,) implies, in the first instance, the existence of something *within*, which, under the action of a force, working whether from within or from without, is *pressed out*, and thus rendered external, palpable, or perceptible.

Referring this term to the phenomena of human experience, we derive, from its primary and figurative sense, the inference, or implication, that man is endued with the power of giving an external manifestation to his internal conditions of thought or feeling. The form of this manifestation may be that of attitudes and actions of the body, changes in the aspect of the countenance, effects on the tones of the voice, or efforts in the organs of articulation, and modifications of the accents of speech; it may appear in imitative acts, in suggestive graphic delineations, or in intelligible written characters. But in all cases, it is the representative *expression* (*pressing out*,) of what has been *impressed*, or is *present*, *within*.—The inward working may be that of a feeling, an affection, an emotion, or a passion: it may be that of an impressive idea, or of a thought, an opinion, or a sentiment. But the result is invariably an outward effect, audible or visible.

Whatever power or faculty, therefore, has an agency in the process of thus giving an external manifestation to an internal mental condition, will be appropriately comprehended under the designation "expressive;" and the classification will be exhaustive and complete, if it include all those mental states, acts, or operations which give *form* to thought or feeling. The preceding enumeration of the expressive faculties, however, is intended to present only those which are prominently active in the ordinary conditions of humanity, and which are the principal subjects of disciplinary training, in the processes of education.

1. EMOTION: *its Offices in Expression*.—Emotion is the natural language of that *sensibility* which tends to render man conscious of

himself, which serves to unite him, by a law of sympathy, with other beings as well as with those of his own race, and which, as a stimulus to his power of will, impels him to the various forms of salutary and pleasurable, or injurious and destructive action. Without this power, ("emotion,"—*moving outward*,) man might, indeed, possess the profoundest capacity of feeling, the utmost depth of thought, the grandest or the most beautiful forms of imagination. His whole inner world might be consciously a scene of ideal glory. But, to his fellow man, he would be mute and unintelligible. Self-contained and solitary, the individual would be as destitute of sympathy as of expression, and live unappreciated and uninterpreted, because incommunicative and unintelligible.

Emotion, therefore, we find is not left wholly at the discretion or the control of man, as a purely voluntary power. Its first and all its strongest manifestations are spontaneous and involuntary. It is the natural and irrepressible language of that wondrous capacity of pleasure and pain with which the human being is invested, in consequence of the susceptible sensibility with which his Creator has seen fit to enliven and to protect his nature.

Emotion, as the natural expression of sympathy, renders feeling legible and audible, and thus enables man instinctively to utter or to interpret the language of the heart; as an intimation of the will, it enables him to read the disposition and intentions, friendly or hostile, of his fellow beings. It is an early instrument of power to the helplessness or the sufferings of infancy, while it proclaims the presence of pain, and brings to the little patient the ready sympathy and remedial aid of the mother. It expresses and attracts the sympathetic affections of childhood and youth. It gives eloquence to the speech of man, warmth to the cordial welcome of friendship, or fire to the hostility of hatred. It melts in pity and compassion for suffering; it glows with indignation at oppression and wrong; it bends in humility and adoration before Infinite majesty, and in reverence to human worth; or it looks haughtily down on the lowly, spurns the petitioner for mercy, and tramples on the weak and the unresisting. Its power for good or evil is unspeakable in all that involves the moral or the intellectual character of human utterance.

*The Forms of Emotion.*—These are as various as the mental relations of man. It is Love, in the instincts of *affection*; Wonder, in those of the *intellect*; Awe, in those of the *spirit*; Admiration, in those of *sentiment*; Joy and Grief, to the *heart*; Hatred and Revenge, in the *malignant* passions; Ardor and Enthusiasm, in the aspirations of the *soul*; Courage and Exultation, in *conflict*; Fear and



Terror, in *danger* ; Embarrassment, Confusion, and Shame, in *failure* or *defeat* ; Anguish, in *pain* ; Contrition or Remorse, in conscious *guilt* ; Agony and Despair, in utter *ruin* ; Serenity, Tranquillity, and Peace, in conscious *rectitude* ; Calmness and Composure, in *self-control* ; Sorrow and Gladness, in *sympathy* ; Laughter, in *mirth* ; Caricature, in *humor* ; Gloom, in *melancholy*.

*Effects of Emotion.*—Its aspects and its traits are as numerous as the ever-changing moods of the “many-sided mind ;” and its power of expression ranges through all degrees of force, from the gentle half-whisper of confiding love, or the accents of a mother’s tenderness, to the scream of madness and the burst of rage. It moves to deeds of gentleness and mercy, as consciously pleasing acts dictated by the principle of duty ; and it prompts to the perpetration of crimes at the thought of which humanity shudders. In all circumstances it becomes an expressive language of indescribable power,—a power for the exercise of which man is laid under responsibility the most appalling. Its genial effects carry man beyond the limits of his nature, and enable him to approximate to the benignity of an angel ; and its malignant workings invest him with the character of a fiend.

*Emotion, the Inspiration of Language.*—Emotion, as the natural, involuntary, or irrepressible manifestation of feeling, is, in itself, the primary form as well as cause of expression. The writhings and the outcries of pain, the tears and the wailings of sorrow, the smiles and the sweet tones of pleasure, the leaping and the laughter of exuberant joy, the exultant attitudes and shouts of triumph, the frown, the harsh tone, and the blow of anger, are all a universally intelligible language. But emotion is also the power which gives life, and force, and effect to *voluntary* and *deliberate* utterance, not only in the tones of spoken language but in the burning words which the glowing heart prompts to the pen of the eloquent writer, and which, when read from the mouldering parchment or the crumbling tablet, ages after they were written, have still the power to stir men’s blood, “as with the sound of a trumpet.” It inspires the modern youth with the eloquence of Demosthenes, in the words with which he “fulminated over Greece ;” it kindles the heart of the student in his “still removed place,” with the fire and the shout and the fierceness of the battle scenes of Homer ; it appalls him with the spectacle of the victims of inexorable fate, in the defiant appeals of the suffering Prometheus, as he writhes on his rock of torture,—in the superhuman agonies of the doomed Orestes,—in the wailings of the guiltless Œdipus, when he is awakened to the complicated horrors which he has unwittingly drawn down upon himself and upon the very authors of his being.

It is the same expressive power, in its more genial forms, which lulls the youthful reader into the dreamy repose of the pastoral scenes of the eclogue, where

"Every shepherd tells his tale  
Under the hawthorn in the dale."

It is the same power, in its ecstatic moods, which lights up the soul with the brilliant fire of the lyric ode, whose burning words have immortalized equally the bard and the hero of the antique world of gods and godlike men; and it is still the same magic power over sympathy which holds us entranced over "what, though rare, of later age," we feel to possess the same sway over the heart as that which was written of old for all time.

2. IMAGINATION: *its Office in Expression*.—Emotion endows man with the *power* of expression: his ability to give force and effect to expression, is as his capability of emotion; and the vividness of emotion is dependent on his susceptibility of feeling. But the utmost intensity of feeling might exist in internal consciousness merely; the most vehement excitement of emotion might find no definite or intelligible manifestation; it might be but the idiot's "sound and fury, signifying nothing;" the noblest sentiments of the human soul might find no adequate expression; were it not for the action of another faculty,—that whose office it is to give *form* to the vague effects of feeling, to embody the evanescent phenomena of emotion, and to give to the abstractions of thought and the generalizations of sentiment a definite shape and the durability of a permanent record.

Consciousness and introversion might enable the individual man to hold communion with his own inner conditions of thought and feeling; and memory might enable him to recall them. But, as it is not given to man, by any act of mere direct introspection, to read the heart or mind of his fellow man, sympathetic and intelligent human intercommunication requires, as a condition, the aid of some power or faculty by which feeling may be distinctly manifested, not merely in its stronger and involuntary excitements, but also in its quietest moods; in its gentlest movements and most delicate effects. The communication of pure thought, apart entirely from excited emotion, is also a necessity of man's mental character and relations. Intellect, not less than feeling, has its claims on utterance, that the individual may become consciously a progressive being, and that mutual intelligence and benefit may be ensured to society. Some means, in a word, are needed to represent what is present to the mind, to suggest the idea or the thought which, by a law of his nature impelling him, man desires to communicate to his fellow being.

*Analogy, the Medium of Expression.*—Taught by a wisdom above his own, man finds, in the analogies of the outward universe, correspondences to his own inward states of thought and feeling. These analogous forms he refers to as interpreters, in his acts of expression; he transfers them, by a heaven-taught instinct, from their original places in the visible outward sphere to his own inner and invisible world of thought and feeling. These borrowed forms, addressing themselves to a common nature in common circumstances, become the suggestive language of emotion and intelligence between man and man; and, as intellectual skill and expertness are developed, these forms are at length multiplied and complicated so as to assume all the varied shapes of the current coin of speech, even in its most arbitrary modes;—just as, in the history of human intercourse, traffic, which commenced with the interchange and barter of commodities, gradually becomes a process of purchase and sale, by the adoption of convenient forms representing value and price.

*Significance of the term "Imagination."*—The power by which man recognizes the analogies of form presented in the external world, the power by which he represents these, the power by which he transfers these to his own internal world, and thus *images*, by analogy, his invisible, impalpable, feelings and conceptions; the power which thus embodies sentiment, and gives shape to language and all other modes of expression, is suggestively named "Imagination,"—the *imaging* faculty.

*The Sphere of Imagination.*—The office of this faculty, as an expressive power, is one of vast extent and of immense value; and its domain, like that of emotion, is indefinite. Intellect, in its widest excursions and its highest aims, is definite and limited. Its outward sphere is that of sense, as comprehended by the understanding, and measured by the rule of judgment; its inner sphere is that of reason acting on data of definite thought, even in its purest abstractions and widest generalizations. Intellect, in its judicial and critical capacity, may justly assume the authority of deciding on the symmetry and proportion of expression as the form of thought. But it has no creative, no inventive power by which to call up form; it may interpret or explain feeling; but it can not, without the aid of imagination, embody it. Imagination extends its dominion alike over feeling and intellect: it possesses, exclusively, the power of investing them with form. As a sovereign in the vast world of analogy, it reaches, in one direction, to the farthest limits of the outward universe, wherever form exists, in conditions known or unknown; in another direction, it penetrates the deepest secrets of human feeling, and brings them up from their

darkest regions of half-unconscious being to the world of form and light, endues them with conscious life and speech, and sends them abroad as ministering angels of good or evil ; in still another direction, it explores the ethereal world of thought, and, by its creative energy, gives imagery, and form, and recognized character to impalpable ideas, clothes the naked conceptions of intellect with the garb of symmetrical expression, forges the golden links of language for the continuous processes of reason, invests sentiment with the living majesty and power of utterance, and crowns the inspired productions of the artist and the poet with the consummate beauty of form and the music of immortal verse.

3. FANCY: *its Effects on Expression.*—This faculty, although it possesses a character so peculiarly marked by external tendencies, and proneness to a lower sphere of action than that of imagination, can hardly claim, with justice, the dignity of a separate and independent existence. The term "Fancy," (*fantasy*,) is, strictly speaking, but another name for *imagination*, when that faculty, as an expressive power, assumes, occasionally, a lower than its wonted office, and, not content with the creation of *form*, descends to the addition of minute detail, in the shape, or figure, or color of its embodiments. Fancy, considered as a separate faculty, may be regarded as the servant and laborer of imagination, employed to take charge of all the merely outward effects of expressive art, but whose ambition sometimes leads it to aim at higher offices than it is, in itself, competent to fill. Attempting the creation of visible beauty, it assumes the office of a presiding deity over the fleeting, fluctuating phenomena of fashion and other manifestations of arbitrary taste. Uniting itself with humor and burlesque, it displays the whole world of fantastic oddity, drollery, and grotesque effects, of every species. It handles, with peculiar skill, the pencil of the caricaturist, and delights, sometimes, in the most hideous exaggerations. It contrives, occasionally, to lay mischievous hands on Taste, and with perverting influence to make her play all manner of antics, quite unconscious, all the while, how infinitely absurd and ridiculous she is making herself appear. Hence the whole world of absurd form and combinations in modes of dress and decoration, in incongruous architecture, deformed sculpture, distorted drawing, tawdry coloring, paltry novel-writing, fugitive (and vagabond) verses, agonistic orations, and nondescript lectures.

Fancy, however, has also her own becoming and proper part to play, when, in strictest unison with true Taste, and in filial obedience to her parent, Imagination, she gives symmetry to our dwellings and to our garments, genuine grace to manners, true beauty to our gardens,

happy touches to the details of artistic execution, chaste style to writing, and manly plainness to speech.

4. *IMITATION: its Tendencies.*—The faculty of Imitation and the tendency to its exercise, which,—in the earlier stages of life, more particularly,—man possesses in common with many other of the animal tribes, form, in whatever regards expression, a peculiar source of power. It ensures, when judiciously developed, as a salutary instinct, all the advantages arising from native facility, as contrasted with the comparatively slow acquirements and laborious endeavors of mere artificial or mechanical training. The long non-age required for the comparatively slow development and maturing of the human being, implies a large dependence on the fostering care of parental guardianship and example; and the innate propensity to imitation, on the part of the child, coincides, in the effect of rendering more ample the opportunity of a long course of model training and practical lessons in the appropriate accomplishments of humanity. Among these, Speech, as the consummation of the expressive faculties, thus becomes the inheritance which one generation transmits to another,—a possession unconsciously acquired, although actually the result of long-continued training, and sometimes, of painful efforts in detail.

*Drawing, as an Imitative Art.*—The imitative tendency of the young, leading, as it does, to the perfecting of utterance, as an exercise in which practice begets skill, extends its influence, by the law of analogy, far and wide, over every branch of art which involves expression as a result. Nor is there one of all these branches which does not, by the habitual practice of it, under the same law, serve to discipline and perfect the power of expression in every other.

The feelings, the imagination, the conceptive power, the taste, and even the critical judgment of the young mind, are all called into as active exercise, in every earnest attempt to draw in outline, to shade, or to color the form of any external object, as in any endeavor to describe it by tongue or pen. Indeed, the extreme fixedness of attention demanded for exact and faithful delineation by the pencil, ensures a yet higher degree of mental activity, than does any other form of descriptive execution, and contributes more effectually to the development of graphic power of expression in language, than can any direct exercise in speech or writing; because the same powers are exerted in the one case as in the other, but with much more care and closeness of application.

*Music, as an Imitative Art.*—Another of the poetic and purely beneficent forms of the divinely implanted faculty of imitation, by which man attains the development of his powers of expression and

communication, is that of Music, in the form of *song*. The young ear drinks in, instinctively and intuitively, the beauty of sound, as the eye takes in that of form and color. The laws of melodic variation of tone seem to be inscribed on the human ear, with few exceptions, as the laws of graceful form and expansion are stamped on the plant. But the musical sense is not a merely dry perception or recognition, or a mechanical obedience to law. It is one of the most delightful forms in which man becomes conscious of the pleasure of feeling or the power of emotion; and, as his culture extends, he recognizes it as the intelligent utterance of sentiment, in the noblest expressions of social sympathy, or even of devotional aspiration.

The imitative practice of music, accordingly, in all its forms, from the humblest lullaby of the nursery to the most exalted strains of the perfect vocalist, becomes a powerful discipline of the ear, because of the heart, the intellect, and the imagination. It prepares them to receive more fully the impressions of the melody of speech, and, in due season, to give forth their effects in appropriate expression. The child imbibes from the mother's song the theme of its own imitative efforts, and from the simple beauty of the natural model, catches, at the same time, unconsciously, the emotion of which it is the utterance, and thus early learns to unite expression with feeling. At a later stage of his musical culture and development, he acquires more consciously and more distinctly, a perception of the inspiration which marks the tones of the impassioned eloquence of the orator and the poet, and learns to appreciate the delicious melody of the "numerous verse" which "clothes the poet's thought in fitting sound."

The great masters in musical science and art, abundantly prove, by the transcendent delight which their efforts yield to universal man, the power and value of music as an expressive art, independently of its relation to the cultivation of the power of language. But the intensity of pleasure derived from the perfection of musical composition and execution combined, suggests instructively to the educator the power which even the elementary practice of this imitative art exerts on the character of expression, when embodied in the forms of language,—the ability which it gives to touch the heart, or to kindle emotion, and to throw the whole soul of the speaker and the writer into the mould of utterance.

5. PERSONATION: *its Tendency and Effects, as a Mode of Expression*.—The faculty of *imitation* with which man is endowed, as a form of expressive power, leading him to the acquisition of language, is early manifested in the passion of childhood for Personation; the living, actual representation of what he sees going on in the human

world around him. The lively feelings of the child are not satisfied with the mere verbal presentation of thought and feeling in the arbitrary and conventional forms of language. He has an instinctive desire to impersonate the being of others in himself, and thus to enter more fully into their feelings, and acquire a truer power of expressing them. To his fresh sympathies and ever active imagination, life around him is a drama: "all the world's a stage, and all the men and women are but players," each performing his part.

The child, the primitive man, the poet, all tend to dramatize human life, and to present it in living impersonation. The boy struts the mimic soldier, to his own mimic music; he drags his little wagon as an imaginary fire-engine, or mounts a chair and plays the orator to his little mates. In his puerile sports, he enacts a character or an incident, in dumb show, and requires that his juvenile companions shall express it in words. He personates a hero in history, or makes one in a group in a tableau, in which, as an Indian brave, he is about to dash out the brains of Captain Smith with his war-club, when his sister, as the compassionate princess Pocahontas, rushes in, and rescues the hero. At the academy exhibition, he personifies Mark Antony weeping over the murdered Cæsar, and with words of fire rousing the Romans to mutiny, "crying havoc! and letting slip the dogs of war;" or he resorts, in preference, to the pen, and dramatizes a scene from his country's history, which he and his class-mates enact to the life, according to their power. In the maturity of his intellect, and amid the grave duties of professional life, he pauses, perhaps, to recreate himself, and delight the world with the production of a *Comus* or a *Hamlet*, in which, besides furnishing the composition, he still takes an active part in the business of representation, and, true to the dramatic instinct of his nature, sustains a character himself. It is thus that he completes the educational training by which he attains to the height of eloquence and expressive power in word and action; and this dramatic faculty of personation, while it gives vividness and intensity to his utterance, proclaims the meaning and intention of the self-discipline to which he was early impelled, by unconscious instinct.

6. REPRESENTATION: *The Language of Signs*.—In addition to the more imaginative and, sometimes, physical or corporeal manifestations of expressive power, which the human being exhibits in imitative acts, he possesses, as his special attribute, in virtue of his intellectual endowments, working in unison with the instinctive elements of his nature, that peculiar faculty of Representation, by which he is enabled to suggest his thoughts or feelings to the mind of his fellow man, by substituting for graphic or mimetic, or other forms of delineation, con-

ventional *signs*, audible or visible, devised by his imaginative faculties of invention and combination. These signs are recognized and defined by his conceptive intellect; they are interpreted by the understanding, acting on a law of arbitrary association, established by mutual agreement or common consent, and ultimately sanctioned by prevalent usage. Furnished with this primitive telegraphic apparatus of audible and visible signs, man is enabled to put himself in communication with his sympathetic, intelligent, and rational fellow-beings,—to reveal to them the workings of his mind, and disclose the inmost secrets of his heart.

*Speech and Writing.*—Disciplined and perfected by art and skill, and aided by ingenious and assiduous educational cultivation, man's primitive power of utterance and expression, ultimately manifests itself in the consummated forms of *spoken* and *written language*, regulated by the laws of thought, as dictated by the sciences of *logic* and *grammar*, and adorned by the graces of *rhetoric*.

*Language, a measure of Power.*—The feeble but persevering endeavors of childhood to conquer the difficulties of articulation, and to compass the power of oral expression, indicate, by the successive years which the task demands, how arduous is its accomplishment, and how thoroughly it puts to proof the ability which the young human being possesses to direct and develop his own powers of execution. Yet more striking is the magnitude of the task and the triumph, in the progress achieved by the student of written language, from the date of his first attempt, in boyhood, to pen a letter or compose a theme, to the time when, in the maturity of his intellectual manhood, he rises to address assembled multitudes of his fellow men, and to sway them by the potency of triumphant eloquence; or when he issues from his poetic privacy a work which shall live for ages, as an object of wonder and admiration.

*Pictured and Written Characters.*—Somewhat similar, indeed, have been the difficulty and the progress in the attainment of a mastery over the merely external part of written language; as we perceive when tracing the process from its primal rude attempts in the form of graphic delineations, through its advancement to symbolic representation, and, ultimately, to phonetic characters and alphabetic letters. Of the width of this vast field of human labor, and of the toil which its cultivation has cost, we have no adequate conception, till we look at the graphic delineations which form the historical records of Nineveh, or at the symbolic hieroglyphics and the clumsy phonetic characters inscribed on the temples of Egypt, and then contrast with these the simple and symmetrical letters of the Greek or



Roman alphabet, known and read alike throughout the ancient and modern world of civilization.

*The Value of Language.*—Man's expressive power seems to have consummated itself in the representative phenomena of language. In this form his whole nature, animal, intellectual, and moral, finds effectual utterance; and by this instrumentality, does he become pre-eminently a progressive being. Language is the channel in which the ceaseless stream of mental action flows onward to its great results. Without this outlet, his soul, imprisoned within itself, would stagnate, and all its wondrous powers perish from inaction. As the medium of communication between mind and mind, language renders education practicable, and brings to the aid of the individual the accumulated thoughts of all times and of all men. Language is the peculiar and chosen province of education. Every process of human culture is conducted through its agency; every result attained in human progress is recorded in its terms; and in every civilized and cultivated community language is justly taken as the measure of individual and social attainment.

7. *TASTE: The Signification of the Term.*—The word "Taste," employed to designate one of the expressive faculties, might seem, from its primary signification, (*relish*,) to be one appropriately applied rather to a passive and receptive condition of mind, than to one so active or energetic as are all those which are properly termed "expressive." But, in the affairs of the mental world, not less than in those of the political, *influence* is often more efficient than *power*. So it is with Taste.—The office of this faculty in relation to expression, is to retain, in the selection and use of language, the *relish* for appropriateness, symmetry, and grace, which the soul has imbibed from the primitive beauty of the forms and the effects—in other words, the language—of nature,—that other name for life and truth.

*Character of True Taste.*—As true taste secures genuine beauty of effect, it is not a merely passive power. It rejects every false savor; for it relishes only the true. It refuses to inhale the flavor of the artificial perfume; because it prefers the aroma of nature. It detests the ugly, and shuns the ungraceful; but it loves the truly beautiful, and builds the fabric of noble thought "after the pattern shown it on the mount," as a chaste harmonious whole, conceived in pure ideal perfection, and executed with faultless skill, like that structure which

"Rose like an exhalation, with the sound  
Of dulcet symphonies and voices sweet;  
Built like a temple, where pilasters round  
Were set, and Doric pillars overlaid  
With golden architrave; nor did there want  
Cornice or frieze with bossy sculpture graven;  
The roof was fretted gold."

Taste is not a quality merely negative in its influence : it is, in language, a positive power. It suggests and prescribes beauty ; and, in all expression, beauty is power. Taste virtually decides and ordains the forms of language. It is therefore justly classed as an expressive faculty. It blends its effects, undoubtedly, with those of imagination and fancy, and with those of sentiment and emotion ; controlling and directing and modifying these by its intuitive recognition of the eternal laws of beauty and proportion, and instinctively rejecting every blemish. If it is sometimes lost, to appearance, in the effects produced by the more obvious working of other expressive forces ; its actual presence and power are not less deeply felt in the pervading harmony which, in such circumstances, it has established, and the genuine beauty which it has diffused. Its influence extends over every form of expressive art ; and its results are equally legible in all. It guides the pencil of the painter, the chisel of the sculptor, the tool of the artizan, the hand of the musician, the pen of the poet, the voice and action of the speaker. It reigns over every form of language ; and it moulds alike habit, character, and manners ; for all of these are but varied modes of expression.

*Taste, under the Influence of Culture.*—Of all the faculties with which man is endued, none, perhaps, is more susceptible of cultivation than taste ; and none yields larger results to the process. Trained under the fresh aspects of nature, and the strict discipline of truth, it becomes one of the most healthful influences that a liberal culture infuses into the human soul. It leads to the true, the pure, and the beautiful, in every relation of thought and feeling. Next to the hal- lowing influence of religious principle, it elevates and refines the whole being, and confers pure and lasting enjoyment on its possessor. It forms one of the most attractive graces of character, and breathes a genuine charm over the aspect of social life. But neglected, corrupted, or perverted, deprived of the healthful air of nature, abandoned to coarse and low association, vitiated by the influence of false custom, distorted by conventional regulations, or tainted by the im- pure atmosphere of vice, taste becomes depraved, and morbidly craves deformity instead of beauty, and prefers falsehood to truth.

## (II.) THE ACTUATING PRINCIPLE, OR IMPELLING FORCE, OF THE EXPRESSIVE FACULTIES.

*FEELING : its Office in Expression.*—The Sensibility with which the constitution of man, as a sentient animal and as a self-conscious moral being, is invested, and by which he is stimulated to action and to utterance, may, for our present purpose, be defined as that element in his nature, which,—whether manifesting itself in temporary *sympathy*, in permanent *affections*,—in vivid *emotion*, or intense *passion*,

has, for its office, the excitation of his being. As the stimulus of his constitution, it impels man to the function of expression, as a result indispensable to sympathy and communication,—the necessary condition of his social and moral life. It originates in that sensibility to pleasure and pain by which the Creator has enhanced to man the enjoyment and the value of his organized and conscious existence, and secured it, at the same time, by a law of instinctive dread, from exposure to peril and to destruction.

*Feeling, as an Incitement to Sympathy.*—The effect of sensibility, in this relation, is three-fold; producing in man, (1.) a sympathy with the conditions and aspects of the surrounding external world, whether pleasurable or painful, attractive or repulsive; (2.) the mutual sympathy, conscious correlation, and consentaneous action of the two component elements of his constitution,—body and mind; (3.) a sympathy with his fellow men, which makes him a partaker of their pleasures and pains, causes him to desire a return of their sympathies to himself, and consequently leads him to expression and communication, as the means of exciting and attracting it.

*Feeling, as an Involuntary or Empassioned Instigation.*—The sentient and susceptible nature of man, his capacity and his experience of pleasure and pain, affected by causes whether external or internal in their operation, render him liable to unconscious and involuntary excitement, rising, sometimes, to the height of passion. This excitement manifesting itself in emotion,—the main spring of expression,—becomes, in some circumstances, itself a language sufficiently definite, intelligible, and expressive; as may be observed in the laughter and the crying of the infant, in the sympathizing countenance of the compassionate mother, in the ruffled features and angry temper of impatient youth, in the ghastly face of the terrified child, in the glare of the hostile savage, or in the glad smiles of the emancipated school-boy at his holiday sport.

*Feeling, influenced by Imagination and Volition.*—The beings and forms of his own ideal world of imagination and fancy, or of creative thought, have also their exciting power over the internal sense of pleasure or of pain, and impel man, more or less voluntarily, to exhibit emotion, and to find its natural or customary form of expression in the articulate words of speech,—in the simpler eloquence of mere vocal tone, uttered or suppressed,—or in the silent but more enduring form of the written word.

*Influence of Feeling on the Artist.*—Even language itself, however, in its most distinct and definite forms, is not always sufficiently expressive for empassioned emotion. The admiration of grandeur or

beauty may be strong enough and deep enough to demand some more palpable and durable shape in which to express itself. The intense delight in beauty impels the Artist to devote himself to days and nights of toil over the image which alone can satisfy the longing of his soul, for the visible presence of the loveliness which his fancy has conceived in his inner world of life and form.

*On the Actions of the Child and of the Adult.*—It is the untaught, unconscious working of the emotion of love which makes the child find expression for his sympathy in the act of imitating the gait and actions, and the characteristic expressions of those whom he admires. Nor does adult man always escape the effects of this tendency, when maturity of mind and habits of grave research seem sometimes to render the result ridiculous.

*On the Actor and his Audience.*—The natural delight in sympathy and communication, is the incitement which impels the actor on the stage to assume and exhibit, in his plastic frame and features, the agonies of dramatic passion, in all their terrific extremes, while he personates the ravings of Lear, the frenzy of Othello, or the remorse of Macbeth; and it is the same cause which attracts, night after night, to the crowded theatre, the audience who thus acknowledge the force of the great element of sympathy in human nature, and the power which vivid expression exercises over the heart, when it has even the well sustained semblance of coming from the heart.

*On the Eloquence of the Orator.*—It is from sympathy with the very passions which he delights to excite, that the orator devotes his days of seclusion and nights of application to the study of every art by which expression may be heightened and emotion aroused, when the decisive moment is come, and the interests of the state are at hazard, and men are to feel that their welfare or their safety is to depend on adopting the views of an eloquent and competent leader.

*On the soul of the Poet.*—It is sympathy with the highest sentiments and emotions of his race, and the conscious delight in giving these a noble utterance, that inspires the poet with the assurance of immortality, while he meditates his great theme, and touches and re-touches his artistic work, till it stands forth complete in the majestic beauty and perfection after which his soul has, for years, aspired.

*Universality of Feeling, as the Actuating Principle of Expression.*—In all the above and similar instances, the sympathetic feeling which thirsts for expression, and impels to the utterance or the recording of sentiment, is one and the same. It may assume the definiteness and the depth of a personal affection, or the intensity and the comparative excess of a passion, to whatever extent the instigation of feeling may

excite the sentient agent. But it is still the same element of sensibility, only working in deeper channels, and with a stronger tide, and therefore doing its work more effectually and impressively. In whatever form, it is still but an act of obedience to the law of his constitution, by which man, as a sympathetic being, is impelled to expression, that he may attain to the power and the habit of communication; and thus fulfill the conditions of his social and moral nature.

*Influence of Feeling on Moral Character, as a Form of Expression.*—

The extent to which the element of feeling exerts its power over expression, and the degree to which its development in this relation may be carried, under the influence of educational culture, can be appropriately measured only when we trace it to its effects on the tendencies, the character, and the will of human beings individually, or in their aggregations in society. In either case, we see it in the gentle, the peaceful, and affectionate spirit of the genuine disciple of Him whom we reverence as the "meek and the lowly," and in the genial intercourse of communities governed by the influence of His law of universal love; or we read it in the arrogance, the violence, and the hatred, of which perverted humanity is so fatally capable. As "out of the abundance of the heart the mouth speaketh," the prevalent emotions and expression, the manners, and the habitual language of man, in these opposite conditions of individual and social life, will depict themselves on character and action.

*Influence of Feeling on the Character of Art.*—In the visible language of graphic art, we read the same lesson of the power of feeling as an element of expression. We see it in the appalling force with which the sculptor has presented the agony of pain and struggle, in the writhing frame and contorted features of Laocoon, or the perfect placidity and repose with which he has invested the face and form of Antinous. Nor is the lesson less impressive when we turn from the superhuman fierceness of expression in attitude and features, which characterizes the delineations of passion and penal torture, in some of the figures depicted by the hand of Angelo, to the serenity, the sanctity, and the unutterable loveliness, beaming from the half-divine forms in which innocence or holiness is pictured by the pencil of Raphael.

*Its power in Music.*—The ear drinks in the same lesson of the power of impassioned expression, while it listens to the great masters of musical art, and feels the majesty of its utterance, as conceived in the soul of Handel, and worthily executed by the skillful hand of the accomplished performer. From such effects of sublimity and force and solemn grandeur, down to the breathings of tenderness in a plaintive strain of pastoral melody, the thrill, responding to the stirring air of

the soldier's march, or the wild gayety of the peasant's dance, we have but the varied forms in which emotion evinces its sway over this most expressive of arts, by the inspiration which it breathes into its numberless moods.

*Its Effect on Language.*—To the emotive force of feeling, Language owes all its sublimest and most beautiful forms of cultivated utterance, whether in expressing the depth of affection or the intensity of passion; and the remark is equally true of the literature of the elder world and that of modern times. In no record of humanity is the fact more strikingly exhibited than in the pages of the Sacred volume, where the heart of man is laid open in all its workings, in the primitive language of poetic imagination and Divine truth combined, and where the human soul pours itself forth in every mood; now wondering at the vastness of the creation, or adoring the infinite majesty of the Creator; now humbled to the dust, under the sense of man's insignificance, or, in the tones of contrition and penitence, imploring the boon of pardon; uttering thanks for boundless goodness and mercy; rejoicing in the conscious favor of God; sympathizing in the gladness and beauty of nature; touched by the paternal tenderness and compassion of Jehovah, or joining in the denunciations of "indignation and wrath, tribulation and anguish," threatened to his enemies.

In all the uninspired delineations of thought which have come down to us from ancient times, it is the same pervading element of feeling which has given them their lasting life and their sway over the mind. To some prominent passages of this character we have already alluded; and, for the present, the allusion must suffice. Nor have we time now to dwell on corresponding examples drawn from modern literature, the peculiar charm of which, in one word, is the power with which it calls forth the natural emotions of the heart. In every form which literature assumes, as a power or an influence over the soul, exerted through the medium of expressive language, the main spring of effect, the grand motive power, is feeling. The life of expression, in all its cultivated forms of language or of art, is emotion.

*Feeling, under the Guidance of Education.*—Recognizing the fact last mentioned, the intelligent superintendent of education will direct his endeavors to the due cherishing, strengthening, and developing, as well as to the moulding, guiding, and governing of this great element of intellectual and moral power. With his eye fixed on this momentous issue, he will watch the natural tendency and direction of the instinct whose action he is to guide, so as intelligently to co-operate with its spontaneous working, and aid in the accomplishments of its peculiar office.

## VI. THE COLLEGE CODE OF HONOR.

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ADDRESS TO THE STUDENTS OF ANTIOCH COLLEGE, YELLOW SPRINGS, OHIO, BY  
HORACE MANN, LL. D., PRESIDENT.

MY YOUNG FRIENDS:—My interest in your welfare, not only as present students, but as future men and women, prompts me to solicit your candid attention to the following suggestions. They pertain to a subject upon which teachers and pupils ought always to be in unison, but where they usually are at variance.

In colleges and schools, a sentiment very generally prevails that students ought, as far as possible, to withhold all knowledge respecting the misconduct of their fellow students from faculty and teachers. In many, if not in most cases, this sentiment is enacted into what is called a *Code of Honor*. The requisitions of this code, in some places, are merely negative, demanding that a student shall take care to be absent when any wrong is to be committed, or silent when called upon as a witness for its exposure. Sometimes it goes further, and demands evasion, misrepresentation, or even falsehood, in order to screen a fellow-conspirator or a fellow-student from the consequences of his misconduct. Under this doctrine, any one who exposes a violator of college laws, or even an offender against the laws of morality and religion, so that he may be checked in his vicious or criminal career, is stigmatized as an "informer," is treated with contempt and ridicule, and not unfrequently, is visited with some form of wild and savage vengeance.

It is impossible not to see that when such a sentiment becomes the "common law" of a literary institution, offenders will be freed from all salutary fear of detection and punishment. Where witnesses will not testify, or will testify falsely, the culprit, of course, escapes. This security from exposure becomes a premium on transgression. The police of virtuous sentiment and allegiance to order, being blinded and muzzled, nothing remains to prevent lawlessness from running riot. Thus the "Code of Honor," becomes at once a shield for all dishonorable practices.

Now, in the outset, I desire to allow to this feeling, as we usually find it, all that it can possibly claim under any semblance of justice or generosity. When, as doubtless it sometimes happens, one student reports the omissions or commissions of another to the College Faculty, from motives of private ill-will or malice; or, when one com-

petitor in the race for college honors, convinced that he will be outstripped by his rival, unless he can fasten upon that rival some weight of suspicion or odium, and therefore seeks to disparage his character instead of surpassing his scholarship; or, when any mere tattling is done for any mean or low purpose whatever;—in all such cases, every one must acknowledge that the conduct is reprehensible and the motive dishonoring. No student can gain any advantage with any honorable teacher by such a course. Here, as in all other cases, we stand upon the axiomatic truth, that the moral quality of an action is determined by the motive that prompts it.

But suppose, on the other hand, that the opportunities of the diligent for study are destroyed by the disorderly, or that public or private property is wantonly sacrificed or destroyed by the maliciously mischievous; suppose that indignities and insults are heaped upon officers, upon fellow-students, or upon neighboring citizens; suppose the laws of the land or the higher law of God is broken;—in these cases, and in cases kindred to these, may a diligent and exemplary student, after finding that he cannot arrest the delinquent by his own friendly counsel or remonstrance, go to the Faculty, give them information respecting the case, and cause the offender to be brought to an account; or, if called before the Faculty as a witness, may he testify fully and frankly to all he knows? Or, in other words, when a young man, sent to college for the highest of all earthly purposes,—that of preparing himself for usefulness and honor,—is wasting time, health and character, in wanton mischief, in dissipation or in profligacy, is it dishonorable in a fellow-student to give information to the proper authorities, and thus set a new instrumentality in motion, with a fair chance of redeeming the offender from ruin? This is the question. Let us examine it.

A college is a community. Like other communities, it has its objects, which are among the noblest; it has its laws indispensable for accomplishing those objects, and these laws, as usually framed, are salutary and impartial. The laws are for the benefit of the community, to be governed by them; and without the laws and without a general observance of them, this community, like any other, would accomplish its ends imperfectly—perhaps come to ruin.

Now, in any civil community, what class is it which arrays itself in opposition to wise and salutary laws? Of course, it never is the honest, the virtuous, the exemplary. They regard good laws as friends and protectors. But horse-thieves, counterfeiters, defrauders of the custom-house or post-office,—these, in their several departments, league together, and form conspiracies to commit crimes beforehand and to protect each other from punishment afterward. But honest



farmers, faithful mechanics, upright merchants, the high-toned professional man,—these have no occasion for plots and perjuries; for they have no offenses to hide and no punishments to fear. The first aspect of the case, then, seems to show the paternity of this false sentiment among students. It was borrowed from rogues and knaves and peculators and scoundrels generally, and not from men of honor, rectitude and purity.

When incendiaries, or burglars, or the meaner gangs of pickpockets are abroad, is not he by whose vigilance and skill the perpetrators can be arrested and their depredations stopped, considered a public benefactor? And if we had been the victim of arson, housebreaking, or pocket-picking, what should we think of a witness who, on being summoned into court, should refuse to give the testimony that would convict the offender? Could we think anything better of such a dumb witness than that he was an accomplice and sympathized with the villany? To meet such cases, all our courts are invested with power to deal with such contumacious witnesses in a summary manner. Refusing to testify, they are adjudged guilty of one of the grossest offenses a man can commit, and they are forthwith imprisoned, even without trial by jury. And no community could subsist for a month if everybody, at his own pleasure, could refuse to give evidence in court. It is equally certain that no college could subsist, as a place for the growth of morality, and not for its extirpation, if its students should act, or were allowed to act, on the principle of giving or withholding testimony at their own option. The same principle, therefore, which justifies courts in cutting off recusant witnesses from society, would seem to justify a College Faculty in cutting off recusant students from a college.

Courts, also, are armed with power to punish perjury, and the law justly regards this offense as one of the greatest that can be committed. Following close after the offense of perjury in the courts, is the offense of prevarication or falsehood in shielding a fellow-student or accomplice from the consequences of his misconduct. For, as the moral growth keeps pace with the natural, there is infinite danger that the youth who tells falsehoods will grow into the man who commits perjuries.

So a student who means to conceal the offense of a fellow-student or to divert investigation from the right track, though he may not tell an absolute lie, yet is *in a lying state of mind*, than which many a sudden, unpremeditated lie, struck out by the force of a vehement temptation, is far less injurious to character. A lying state of mind in youth has its natural termination in the falsehoods and perjuries of manhood.

When students enter college, they not only continue their civil relations as men, to the officers of the college, but they come under

new and special obligations to them. Teachers take on much of the parental relation toward students, and students much of the filial relation toward teachers. A student, then, is bound to assist and defend a teacher as a parent, and a teacher is bound to assist and defend a student as a child.

Now, suppose a student should see an incendiary, with torch in hand, ready to set fire to the dwelling in which I and my family are lying in unconscious slumber, ought he not, as a man, to say nothing of his duty as a student, to give an alarm that we may arouse and escape? I think I might put this question to anybody but the incendiary himself, and expect an affirmative answer. But if vices and crimes should become the regular programme, the practical order of exercises in a college, as they would to a great extent do, if the vicious and profligate could secure impunity, through the falsehoods or the voluntary dumbness of fellow-students; then, surely, all that is most valuable and precious in a college would be destroyed in the most deplorable way; and, for one, I would a hundred times rather have an incendiary set fire to my house, while I was asleep, than to bear the shame of the downfall of an institution under my charge, through the misconduct of its attendants. And in the eyes of all right-minded men, it is a far lighter offense to destroy a mere physical dwelling of wood or stone than to destroy that moral fabric, which is implied by the very name of an Educational Institution.

The student who would inform me, if he saw a cut-purse purloining the money from my pocket, is bound by reasons still more cogent, to inform me, if he sees any culprit or felon destroying that capital, that stock in trade, which consists in the fair name or reputation of the College over which I preside.

And what is the true relation which the protecting student holds to the protected offender. Is it that of a real friend, or that of the worst enemy? An offender, tempted onward by the hope of impunity, is almost certain to repeat his offense. If repeated, it becomes habitual, and will be repeated not only with aggravation in character, but with rapidity of iteration; unless, indeed, it be abandoned for other offenses of a higher type. A college life filled with the meanness of clandestine arts; first spotted, and then made black all over with omissions and commissions, spent in shameful escapes from duty, and in enterprises of positive wrong not less shameful, is not likely to culminate in a replenished, dignified, and honorable manhood. Look for such wayward students, after twenty years, and you would not go to the high places of society to find them, but to the gaming house or prison, or some place of infamous resort; or, if reformation has intervened, and an honorable life falsifies the auguries of a dishonor-

able youth, no where will you hear the voice of repentance and sorrow, more sad, or more sincere, than from the lips of the moral wanderer himself. Now let me ask, what kind of a friend is he to another, who, when he sees him just entering on the high road to destruction, instead of summoning natural or official guardians to save him, refuses to give the alarm, and thus clears away all the obstacles, and supplies all the facilities for his speedy passage to ruin?

If one student sees another just stepping into deceitful waters, where he will probably be drowned; or, proceeding along a pathway, which has a pit-fall in its track, or a precipice at its end, is it not the impulse of friendship to shout his danger in his ear? Or, if I am nearer than he, or can for any reason more probably rescue the imperilled from his danger, ought he not to shout to me? But a student entering the outer verge of the whirlpool of temptation, whose narrowing circle and accelerating current will soon engulf him in the vortex of sin, is in direr peril than any danger of drowning, of pit-fall, or of precipice; because the spiritual life is more precious than the bodily. It is a small thing to die, but a great one to be depraved. If a student will allow me to coöperate with him to save a fellow student from death; why not from calamities which are worse than death? He who saves one's character is a greater benefactor than he who saves his life. Who then is the true friend, he who supplies the immunity which a bad student *desires*, or the saving warning, or coercion which he *needs*?

But young men are afraid of being ridiculed, if they espouse the side of progress, and good order as one of the essentials to progress. But which is the greater evil, the ridicule of the wicked, or the condemnation of the wise?

"Ask you why Wharton broke thro' every rule?

"Twas all for fear that knaves would call him fool."

But the student says, suppose I had been the wrong doer, and my character and fortunes were in the hands of a fellow student, I should not like to have him make report, or give evidence against me, *and I must do as I would be done by*. How short-sighted and one-sided is this view! Suppose you had been made, or were about to be made the innocent victim of wrong-doing, would you not then wish to have the past injustice redressed, or the future injustice averted? Toward whom, then, should your golden rule be practised,—toward the offender, or toward the party offended? Where a wrong is done, every body is injured,—the immediate object of the wrong, directly; every body else, indirectly,—for every wrong invades the rights and the sense of safety which every individual, community, or body politic, has a right to enjoy. Therefore, doing as we would be done by,

to the offender, in such a case, is doing as we would not be done by to every body else. Nay, if we look beyond the present deed, and the present hour, the kindest office we can perform for the offender, himself, is to expose, and thereby arrest him. With such arrest, there is great chance that he will be saved; without it there is little.

Does any one still insist upon certain supposed evils incident to the practice of students giving information of each others' misconduct? I reply, that the practice itself would save nine-tenths of the occasions for informing, and thus, the evils alledged to belong to the practice would be almost wholly suppressed by it.

But again; look at the parties that constitute a College. A Faculty is selected from the community at large, for their supposed competency for teaching and training youth. Youth are committed to their care, to be taught and trained. The two parties are now together, face to face:—the one ready and anxious to impart and to mould; the other in a receptive and growing condition. A case of offense, a case of moral delinquency,—no matter what,—occurs. It is the very point, the very juncture, where the wisdom, the experience, the parental regard of the one, should be brought, with all its healing influences, to bear upon the indiscretion, the rashness, or the wantonness of the other. The parties were brought into proximity for this identical purpose. Here is the *casus federis*. Why does not one of them supply the affectionate counsel, the preventive admonition, the heart-emanating and heart-penetrating reproof; perhaps even the salutary fear, which the other so much needs;—needs now, needs to-day, needs at this very moment;—needs as much as the fainting man needs a cordial, or a suffocating man air, or a drowning man a life-preserver. Why is not the anodyne, or the restorative, or the support given? Skillful physician and desperate patient are close together. Why, then, at this most critical juncture, does not the living rescue the dying? Because a "*friend*," a pretended "*FRIEND*," holds it as a point of honor, that when *his* friend is sick, sick with a soul-disease, now curable, but in danger of soon becoming incurable, he ought to cover up his malady, and keep the ethical healer blind and far away!

Such is the whole philosophy of that miserable and wicked doctrine, that it is a *Point of Honor* not to "report,"—though from the most humane and Christian motives,—the misconduct of a fellow-student, to the Faculty that has legitimate jurisdiction over the case, and is bound by every obligation, of affection, of honor, and of religion, to exercise that jurisdiction, with a single eye to the good of the offender and of the community over which they preside.

## VII. LETTERS TO A YOUNG TEACHER.

BY GIDEON F. THAYER,

Late Principal of Chauncy-Hall School, Boston.

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WHILE I was deliberating as to what should be the main topic of this letter, I received the annexed circular, which settled the question at once :

“TOLEDO, O., Oct. 15th, 1856.

“DEAR SIR: The undersigned having been appointed a Committee, by the Ohio State Teachers' Association, to report, at its meeting in December next, upon the best method of giving moral instruction in schools, would respectfully ask your opinions upon the following questions, with the liberty of making them public :

“What is the comparative importance of Moral Instruction in a system of Education ?

“Should special instruction be given in Morals in our Free Schools?

“What is the best method of giving Moral Instruction in School?

“You will do us a great favor by answering the above inquiries at your earliest convenience.

“Please direct to John Eaton, Jr., Toledo, O.

“Very respectfully, yours, &c.,

JOHN EATON, Jun.,  
M. F. COWDERY,  
JOHN HANCOCK,  
JOHN ROBINSON.”

It is gratifying to those who believe that the great want in our community is a higher degree of practical morality, to find associations formed for the inculcation and dissemination of moral truth, established in our large towns and cities; public lay lecturers laboring in the same cause; school-masters insisting more perseveringly upon it; and, especially, to find it engaging the attention of an organized body of teachers in a large, intelligent, and powerful State, and adopting measures, like men in earnest, for the securing of the best results.

Most cordially will every true man lend his coöperation to the cause, in a well-founded confidence that, whatever he may be able to do, little or much, he becomes, on easy terms to himself, to such extent, a benefactor to society.

With no desire to claim, even in the humblest manner, any such distinction, but for my own gratification, I shall attempt to answer the interrogatories contained in the circular, to which I but very briefly replied at the time of receiving it. Too late though it be to subserve the special object of the committee who issued the circular, it may not be wholly useless in other directions.

1. "What is the comparative importance of Moral Instruction in a system of Education?"

To this question, it seems to me, there can be but one reply; and that is: *Moral Education is paramount to all other.* The physical and intellectual nature should by no means be neglected; but if *they* are developed, exercised and trained, and the moral nature overlooked, or left to take care of itself, the hopes of humanity may sink in despair.

In the garden left uncultivated, the weeds soon overgrow, and choke the flowers and useful herbs. So with the human soul; if the flowers of virtue that spring spontaneously, — and I admit that such there are, — be not attended to and cherished, the tares of evil may soon overpower and crush them.

I do not intend to assert that man's nature is wholly depraved. As a question of theology, it may not be proper here either to affirm or deny it. I will only say that, in the masses of society, the common tendency seems rather to be more towards evil than towards good. Hence the indispensable necessity of exerting every practicable means of counteracting this tendency.

If the capacities of the mind and body receive the whole attention of the educator, the pupil's power for mischief will be all the more increased, and he may, and probably will, become so much the more accomplished a knave.

\* \* \* \* \* "Talents, angel-bright,  
If wanting worth, are shining instruments  
In false ambition's hand, to finish faults  
Illustrious, and give infamy renown."

That talents may be "of worth" (or worthy) in the world, they must have this right direction given them; and this should be done in the school period of life. To delay it is unsafe, if not criminal and ruinous.

I will venture the assertion that those ugly excrescences which darken the page of history in the lives of Nero, Caligula, Richard III., Napoleon I., Aaron Burr, and Benedict Arnold, did not enjoy that early moral training, instruction, and example, which

are needful to secure a career of purity, virtue, honor, and patriotism; while, in the examples of Alfred the Great, Constantine, Fenelon, Sir Thomas More, Howard, and Washington, we feel that an influence, potent and holy, was breathed into them, that helped to make them what they were.

All these individuals have their counterparts in all countries, and in almost every school-room, at the present day,—not as to place, power, and distinction, but as to disposition. They, hence, are growing up to crime, cruelty, profligacy, or perfidy; or to honor, usefulness, benevolence, or virtue;—advancing to positions in society, whence their evil deeds will consign to the grave their broken-hearted friends, and their own names to infamy; or from which a halo of light will surround their names, during their lives, for their good deeds, and grateful memory bless them after their departure.

Finally, national probity, honor, and virtue, constitute a State; the State is composed of men; the men of the next generation are now school-boys. What it is desirable to have them become as *men*, they must be taught to be as *boys*. Nor is it safe to leave this work to be done by the pulpit or the fireside. Every proper means that can be brought to bear upon the young, should be put in requisition; and none is more appropriate than, and scarcely any so effective as, the well-applied, faithful, and persevering lessons of the school-room.

From what I have said in answer to the first interrogatory, my reply to the second will readily be anticipated.

2. "Should special instruction be given in Morals in our Free Schools?"

I reply, unhesitatingly, in the affirmative. That it may be found more difficult than instruction in literature and science, I am well aware; for, although there are persons of the nicest degree of moral perception and moral refinement among our fraternity, there are others who, perhaps, might be considered obtuse in the department of morals. There are many thousand teachers in the public schools of our land, who take the situations as temporary expedients, with no intention of becoming permanent in the profession, and who are engaged, only for the lack of better, for a period of a few months. Their qualifications often fall short of the moral department; from such, of course, it would be useless to expect much on this point, whatever the school committee might require.

But even this should not exonerate them from doing what they can. No person should be placed in charge of the young, who has not mastered the great principles of morality in theory, nor whose

life does not evince a practical acquaintance with them. The services of better and better candidates should be secured, until those fully qualified can be found. Let committees or school supervisors insist on the moral qualification as the prominent, leading, and indispensable one, and the requisition will increase the supply, until, in time, the schools will, in most cases, be well provided.

The Legislature of Massachusetts, long ago, made it a matter of legal requisition that certain things should be taught in her public schools. The act on Public Instruction, Section 7, reads thus: "It shall be the duty of the president, professors, and tutors, of the university at Cambridge, and of the several colleges, and of all preceptors and teachers of academies, and all other instructors of youth, to exert their best endeavors to impress on the minds of children and youth committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth, love to their country, humanity, and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded; and it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues to preserve and perfect a republican constitution, and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices."

Thus it will be perceived that, as far as Massachusetts is concerned, no public teacher, of any grade, has it at his option to teach morality or not; but, as a loyal citizen, he must do it. Well would it be for every State in the confederacy to adopt a similar law.

Teachers are required "to exert their best endeavors" in this work. Consequently, it should be kept constantly in view, and not be left to chance for its exercise. A time should be set apart for it as regularly as for any of the studied lessons of the school; and at that time it should be invariably brought up.

3. "What is the best method of giving Moral Instruction in School?"

This question it is not so easy to answer, for the reason that teachers of experience, with any degree of originality, must differ in modes, even, of arriving at like results. William B. Fowle, a veteran teacher, of great success in his vocation, alluding to his means of teaching, in the outline of his school plans, says that he teaches



"Moral Philosophy chiefly by Reading the Scriptures, Conversation, and Example." This method, in the hands of a discreet and competent teacher, must doubtless succeed well. Other teachers attempt the same thing by rules, by requisitions, and by the study of books prepared especially for the purpose, like Wayland's Moral Science.

No one plan should be invariably pursued. Children tire of routine and monotony. Variety is necessary, even to the adult mind, to secure attention and perpetual interest; and, with children, this is still more requisite. Schools, again, differ in their elements. Some are composed wholly of young pupils; others, entirely of those in the closing years of school life,—as in the high schools of large towns and cities; others, still, are mixed,—ranging from, it may be, four to eighteen years of age. Hence, a course of instruction must be varied to meet the circumstances of the taught.

In schools of advanced age, didactic instruction may be resorted to with good effect; and if the pupils are required, a few at a time, to bring dissertations, written by themselves, on subjects previously assigned, and these be read to the school, and commented on by the teacher, and, when time permits, by the other pupils, a spirit of emulation will be roused, fresh interest excited, and the school generally be called to reflection. It is to such that the treatises on morals, under various titles, are best adapted. The lessons learned may very properly become the subject of a paper or debate, in addition to the recitation to the teacher.

With all grades of schools it is highly beneficial to notice every incident that occurs among the pupils, or that is notorious in the town or neighborhood, from which a useful lesson may be derived, virtue be rendered more attractive, and vice more repulsive.

Incidents of this nature are suitable to all ages; and, though they be simplified to the degree required by the humblest capacity, will not fail, if skilfully related, to secure, to some extent, the interest of all.

Nor is this peculiar to children. In some Eastern nations, as is well known, itinerants earn their subsistence by the narration of stories, and, if well trained, hold large audiences, wherever they find them, in delighted wonder by their stories, whether fictitious or the statement of facts.

The pulpit, at the present day, is rendered more or less efficacious for securing the attention of an audience, moving the feelings, and converting the mind, in proportion as it illustrates its positions or enforces its logic by the use of narratives. Nay, the Saviour himself evinced how well he knew what was in man, and by what avenues

he could reach the recesses of his soul, and convince the understanding, while he touched the heart, by the frequent use he made of parables in his preaching. The train of reasoning may be lost, but the story that enforces it abides forever in the memory, as a salient fountain of encouragement or conviction.

The teacher should take a hint from these facts. There is, as it strikes me, no way by which he can do more for the moral nature of his pupil, than exactly to adopt the method above mentioned. Of course, his own life and character should show forth the worthy doctrines he inculcates.

Subjoined are specimens of anecdotes, original and selected, of the nature I would recommend for school use. The teacher, by a little thought, might collect any number of the kind, and, doubtless, many more suitable and of higher merit.

Let the lesson, for example, be Truth, or the Telling of Truth. If the audience be very juvenile, he may relate the well-known story of Washington and the Cherry-tree, or something that may occur to him of like tendency. If more advanced, or mixed, the account of Petrarch and the Cardinal may be presented. And this, I may, perhaps, be excused for inserting here, as, although familiar to many, it has not been so often presented to our American youth as the former has.

It is this: "Petrarch, a celebrated Italian poet, who flourished in the fourteenth century, endeared himself to Cardinal Colonna, in whose family he resided, by his strict regard to truth. A violent quarrel had arisen in the household of this nobleman; and the Cardinal, that he might ascertain the facts in the case, called all his people together, and required each one to take an oath on the Gospels that he would state the simple truth. The brother of the Cardinal himself was not excused from it; but, when Petrarch appeared to take the oath, the Cardinal closed the book, and said, 'As for you, Petrarch, your *word* is sufficient!'"

I shall never forget the feeling of proud satisfaction for the hero of the anecdote, with which I was filled, in first reading, as a boy, this charming incident. The Washington story, at a still earlier period, had a similar effect upon me. Hence, I infer that boys at the present time would be affected in like manner.

If I wished to inculcate a spirit of justice and manliness, I would relate something like the following: A boy of six years old, at play in one of the streets of Boston, accidentally broke a pane of glass in a window of a dwelling-house. Without hesitation, he rang the door-bell and said to the person who came to the door, "My name is

A. L. T——; I have broken your window, and my father will send a man to mend it.” Receiving a kind word from the person at the door, he bowed and ran to his home to relate the case.

Here is an instance of true courage: A teacher, having received satisfactory evidence of the guilt of one of his pupils in a case of serious mischief, was about to inflict a penalty due to the offence, when another boy, of twelve years of age, called out, “O, sir, don’t punish William! *He* did n’t do it! ‘T was *I*, sir!”

As an example of civility and obedience, I would say, A gentleman calling at C. H. S——, on business, one day, requested a lad at the door to hold his horse while he went in. On his return, he offered the lad a piece of money, which was courteously declined. The gentleman insisted, but the lad was immovable, saying, “Mr. T—— would not like it, if I took pay for holding a gentleman’s horse for a few minutes.”

I say an example of *obedience*. There was no specific school-law for such a case. It was deduced from the law of universal kindness, which was the summing up of the school-code, and which the boy so appropriately applied.

Here follows a beautiful example of youthful kindness:

THE DISINTERESTED BOY. — The sun had set, and the night was spreading its mantle over hill-top, and valley, and lonely wood, and busy village. While the winds were beginning to sweep through the trees, lights were here and there peeping through the windows, to tell that, though the wind was cold and blustering without, there might be peace and comfort within.

At this hour, Mr. Bradley passed through a little village among these hills, and, urging his horse forward as the night became darker, took his way through the main road toward the next town, where he wished to pass the night. As he passed the last house in the village, he thought he heard some one call; but, supposing it might be some boy shouting to another boy, he thought little of it. He heard the call again and again; at last, it occurred to him that some one might wish to speak to him, and he stopped the pace of his horse, and looked behind the chaise to see if he could discover who was calling.

“Stop, sir, stop!” said a little boy, who was running with all his might to overtake him.

Mr. Bradley stopped his horse, and a little boy of eight or ten years came up, panting at every breath.

“Well, my little fellow, what do you wish for?” said Mr. Bradley.

“You are losing your trunk, sir,” answered the boy, as soon as he could speak.

“And so you have run all this way to tell me of it, have you, my good boy?”

“Yes, sir.”

Mr. Bradley jumped out of his chaise, and saw that his trunk, which was strapped underneath his carriage, was unfastened at one end, so that a sudden

jolt might have loosened it altogether, and he have lost it without knowing where it had gone.

"You are very kind, my little lad," said the gentleman, "to take all this trouble; you have saved me from losing my trunk, and I feel much obliged to you. And now, are you tall enough to hold my horse while I fasten the trunk as it should be?" said Mr. Bradley.

"O, yes, sir," said the boy, stepping up, and taking hold of the bridle. He held the horse till Mr. Bradley was ready to start, and then said, "Good-night, sir," and stepped away.

"Stop a moment," said Mr. Bradley, taking a shilling from his pocket; "here is a piece of money to pay you for your trouble, and I feel very grateful besides."

"No, sir, thank you," said the boy, casting his eye full in the gentleman's face; "do you think I would take money for such a thing as *that*?"

"Ah!" said Mr. Bradley, as he afterward related the story, "I saw by his noble look that he had run from one half to three quarters of a mile, for the sake of doing a kindness to a stranger, and not for the hope of pay; and I could not find it in my heart to urge him to take the money; for I knew that the thought of doing good was a greater reward to him than money could have been. So I bade him 'good-night,' and he ran toward home; while I gave whip to the horse, and again rode briskly on; but I often think of that journey, and the noble-hearted boy who lived among the hills."

The following might be used to show the

ADVANTAGES OF POLITENESS. — An elderly lady, passing down a busy street in New Haven, was overtaken by a sudden shower. She was some distance from any acquaintance, and had no umbrella. She was deliberating what to do, when a pleasant voice beside her said, "Will you take my umbrella, madam?" The speaker was a boy, perhaps ten years old.

"Thank you," said the lady; "I am afraid you will get wet."

"Never mind me, ma'am; I am but a boy, and you are a lady."

"But perhaps you will accompany me to a friend's, and then I shall not find it necessary to rob you."

The boy did so, and received the thanks of the lady, and departed.

Two years rolled away. The lady often related the circumstance, and often wondered what had become of her friend, but little thinking ever to see him again. In the dull season of the year this boy was thrown out of employment, and, the circumstances coming to the knowledge of this lady, she gave him a good home till March, when she introduced him to a good situation. Verily, kindness seldom goes unrequited, even in this world.

Here is exhibited an instance of gratitude for favors received:

A PASSING INCIDENT. — As a man, of generous heart, from the country, was guiding, a few days since, his load of hay to the market, we saw, following him, and gathering the wisps of hay which dropped from the load, a poor woman and two lads, — the latter of perhaps the ages of seven and nine years. Our

attention was specially drawn to them, by observing that the man frequently took pains to throw whole handfuls of the hay down the side of the load, in order, as was quite apparent, to convey, in as quiet a manner as possible, sentiments of comfort to the hearts of these suffering poor. As our walk lay in the direction of the market, we determined to witness the conclusion of this exhibition of sympathy and generosity. By-and-by the gleaning became so abundant, that the poor woman could refrain from her expressions of gratitude no longer ; and, bursting into tears, she beckoned to the man to stop, and then, in a manner which indicated both intelligence and a delicate sense of her wretched condition, besought him to permit her a single word of thankfulness for his kindness.

"Madam," said the man, "I, too, have been in the vale of poverty, and seen the time when a lock of hay would have been considered a treasure. A friend, by an act of kindness, of less value in itself than the one I have done to you, saved me from despair, and made me hopeful for better days. Years have passed now, and a kind Providence has blessed me with a good farm and a happy home. For years, as I have waked each morning, I have seemed to hear a sweet voice whispering, 'This day remember the poor.'"

As he said this, he raised the fork, and threw in the woman's arms as great a quantity as she and the lads could carry, and then drove onward, with a countenance expressive of the truth, "It is better to give than to receive."

We turned from the scene to read again, and with greater profit than ever, the story of Ruth, gleaning in the fields of the generous Boaz, and of the kindness of the reapers to the destitute and successful gleaner.

The following presents a specimen of lofty magnanimity :

A NOBLE REVENGE. — The coffin was a plain one, — a poor, miserable, pine coffin. No flowers on its top ; no lining of rose-white satin for the pale brow ; no smooth ribbons about the coarse shroud. The brown hair was laid decently back, but there was no crimped cap, with its neat tie beneath the chin. The sufferer from cruel poverty smiled in her sleep ; she had found bread, rest, and health.

"I want to see my mother," sobbed a poor child, as the city undertaker screwed down the top.

"You can't, — get out of the way, boy ! Why don't somebody take the brat ?"

"Only let me see her one minute," cried the hapless, hopeless orphan, clutching the side of the charity-box ; and, as he gazed into that rough face, anguished tears streamed rapidly down the cheek on which no childish bloom ever lingered. O, it was pitiful to hear him cry, "Only once, let me see my mother ; only once !"

Quickly and brutally the hard-hearted monster struck the boy away, so that he reeled with the blow. For a moment the boy stood panting with grief and rage ; his blue eye distended, his lips sprang apart, a fire glittered through his tears, as he raised his puny arm, and, with a most unchildish accent, screamed, "When I'm a man, I'll *kill* you for that !"

"There was a coffin and a heap of earth" between the mother and the poor, forsaken child, and a monument stronger than granite built in his boy-heart to the memory of a heartless deed.

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The court-house was crowded to suffocation.

"Does any one appear as this man's counsel?" asked the judge.

There was a silence when he finished, until, with lips tightly pressed together, a look of strange intelligence, blended with haughty reserve, upon his handsome features, a young man stepped forward, with a firm tread and kindling eye, to plead for the erring and the friendless. He was a stranger, but from his first sentence there was silence. The splendor of his genius entranced, convinced. The man who could not find a friend was acquitted.

"May God bless you, sir, — I cannot."

"I want no thanks," replied the stranger, with icy coldness.

"I — I believe you are unknown to me."

"Man! I will refresh your memory. Twenty years ago you struck a broken-hearted boy away from his mother's poor coffin. I was that poor, miserable boy."

The man turned livid.

"Have you rescued me, then, to take my life?"

"No; I have a sweeter revenge. I have saved the life of the man whose brutal deed has rankled in my breast for twenty years. Go! and remember the tears of a friendless child."

The man bowed his head in shame, and went out from the presence of a magnanimity as grand to him as incomprehensible; and the noble young lawyer felt God's smile in his soul forever after.

The style of some of these stories may need alteration, but the lessons taught in them will commend their adoption to every one.

In conclusion, I am satisfied that well-selected or original illustrations of the beauty of the several virtues to be inculcated, with well-adapted remarks in addition, by the teacher, will be found most effectual in teaching morals in schools, and have, at the same time, this advantage: that, if the subjects are judiciously chosen, with due regard to diversity, they seldom, if ever, weary the pupil, while they furnish his mind with exhibitions of lofty principles of action, which will be a valuable moral capital to him to the end of life.

**POSTSCRIPT.**—After the above letter was in type, I received from a friend a copy of Cowdery's "Moral Lessons;" a book prepared to carry out the main branch of the plan for moral instruction, which I have endeavored to unfold and recommend; and I should do injustice to myself, to the author of the work, and to the cause of moral improvement, were I to omit the acknowledgment of my obligation to him for his successful and appropriate labors. It is to be hoped that he will continue the work so well begun, and furnish, as his opportunities permit, an extension of these Lessons,—presenting a greater variety of illustrations, and touching an increased diversity of principles,—to the end that the work may at length become—as it is already, as far as it goes—a full store-house of material for the direction of the young in the formation of habits and principles indispensable to a successful encounter with the temptations to which they will be exposed.

The teacher himself, too, would render an important benefit to his school and his successors, by transcribing, in a book kept for the purpose, every incident or anecdote bearing upon the same point, for future use,—that those of this book may not become inefficient, by too frequent repetition, but, recurring after longer intervals, will retain their freshness and interest, from generation to generation.

## VIII. EDUCATION—A STATE DUTY;

OR,

MAY THE STATE INSIST ON THE EDUCATION OF HER YOUTH? AND TO WHAT EXTENT CAN SHE GO IN THIS DIRECTION?\*

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A FEW remarks, growing out of this inquiry, may not be deemed unworthy of consideration by this society.

Thus far our educational essayists have been more particularly interested in discussions as to the various forms and systems of education, how far moral and intellectual cultivation may be safely introduced into our public schools, and topics of a kindred character.

There is, however, beyond all these questions, yet another, which ere long must obtrude itself upon the judgment of the American people; and it is proper that this association should be among the first to consider and shape opinion in reference to it. That question is the one we have adopted as the subject of this essay.

To a large extent primary educational facilities have been supplied to the youth of this country, in a manner as yet unprecedented by other nations; so that wisdom has reared her store-houses on almost every corner of our Eastern cities, and along the sectional roads of the West as fast as they are opened into our forest wilderness. Her temples, "*templa quam dilecta!*" have gone up in beautiful proportions, and, through her ministers, the invitation has long since gone forth, and been carried down into the highways and hedges, for every child to come up and worship at the pure altars therein enshrined. Yet with each recurring year we find this invitation still unheeded by a large number of those for whom the feast has been especially prepared; nor are all those who inhabit the by-ways and the hedges even disposed to come in and receive the free bounty thus offered to them. They prefer the gutters and purlieus of ignorance and vice, rather than come forth from their pollutions and accept the State's beneficence.

So rapidly have the ranks of uneducated youth been increasing

\* A paper read before the American Association for the Advancement of Education, on the 13th of August, 1856, at Detroit, Michigan.

among us of late years, that they have already been estimated to this body, as *two millions*, or more than one half of our entire population; while those in attendance on the various public schools in the United States number one million eight hundred thousand scholars or less. This fact once legitimately and incontestably brought before the friends of popular education, the search after a remedy must sooner or later be commenced. *What shall that remedy be, and whence emanate?*

At the very outset we find ourselves obliged to investigate the power and duty of *the State* as the remedial agent; for individual effort, however lavish in endowment, or eloquent in persuasive words, has no positive *right* to enforce or compel to good works.

Were the one million eight hundred thousand scholars of the nation this day to desert the public schools, so munificently endowed and sustained, no authority beyond the parental could fill again their vacant halls, unless it were lodged in the supreme power of the State.

Has the State such authority, in case the parental influence should oppose itself to our system of public education, and unite thus to withhold the children from her schools?

If she possesses it in reference to such a supposed exigency as this, does she not possess it in reference to that important majority of youth, who never enter the school-room, and whose only education is that which ripens them into vagrants and criminals?

If she is clothed with this power, should she not exercise it? These are the inquiries we humbly present for investigation; and, in doing so, we venture to offer a few thoughts in support of an affirmative reply to these latter questions.

History reveals to us the fact, that those nations who have enjoyed the most brilliant career, and extended a victorious standard over the largest area of territory, have each, in the time of their prosperity, ordained and enforced, according to their own notions of the subject, a system of education for their youth. And this system, when examined, will be found, so far as they could make it, decidedly promotive of those objects in which they supposed their national excellence to consist. Or, in other words, they appreciated and prized the merits of their government, and sought to preserve and prolong the safety of the State through the education of their youth.

These systems comported with the spirit and genius of the people, and were invariably adapted to the production and advancement of that particular end or object, which such nation had set up as its chief glory.



The first instance of this form of education we find in the history of the children of Israel, after they had escaped from their house of bondage, and the Theocracy had been established over them with all its solemnities of fire and smoke. He who made a covenant with them in Horeb, here taught them that there was but one God, that it was He who had brought them out of the land of Egypt, and that they should love, with all their heart, and with all their soul, and with all their might, Him who was the great first cause and the only proper object of human worship. He had consented to become their great Head and Lawgiver, and, descending into "the Holy of Holies," revealed himself through the brilliant Shekinah to the ambassador of the people. Nor was He satisfied with this one command of *direction*, by which He sought to lift the heart of the nation toward himself, in holy love and worship; for He issued another of *prohibition*, saying, "Thou shalt not make thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments."

The great end aimed at in her government was the worship of the true God, and these stern prohibitions of idolatry were enforced because *that* aimed directly at the overthrow of the theocracy, and undermined those great moral foundations on which it was based. The end of this government, therefore, was to be preserved by *laws*, and they were to be enforced both by promises and threatenings, by blessings on those who loved, and curses on those who hated the great Head and Ruler of this people, who had made the Lord both their God and their King. It was with the same view, that the various heads of their tribes and families were enjoined by those solemn words, which furnished in brief a prescribed course of education for their youth: these words which I "command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house and on thy gates."

Yet with all these newly-born laws and precepts, with the presence and voice of the Lord to enforce them, how soon after this system

of education thus prescribed was forgotten and overlooked, did the evils, against which these laws were enacted, pour in upon this people as a flood !

How soon were these barriers of freedom, and a pure religion, broken down, their own high privileges taken away, and even their "holy and beautiful house where [their] fathers praised [the Lord], burned up with fire, and all their pleasant things laid waste" !

But to drop further down in the tide of the world's life, let us look for a moment at Greece, that mother of all beauty, and hive of those ever busy ideas which still perplex the disputatious students of her philosophy. She first trained her youths to those three great staple studies of our own time embraced under the general name of *Grammata*, but which *we* style, "*Reading, Writing and Arithmetic.*"

Next, they afforded them that accomplishment in their simple music, which, though not of the learned kind of later centuries, still found its way in tender measures to the heart. Then followed a two years' drill in gymnastics, closing with wrestling in the Palastra, while among them all was mingled appropriate attention to the family sacrifices and religious festivals. After this, a service of the State, in some military capacity, was required ; then travel abroad, which in that period afforded the best opportunity of learning the wisdom of other nations, as observed in their life, laws and customs ; and, finally, the fully developed Greek was introduced into the Senate or Assembly, to command by his opinions, delivered in a manly and elegant style, the attention of senators, and the admiration of the people.

What Greece sought above all else was that glory which springs from the realization of the beautiful, whether in thought or deed. She endeavored, therefore, so harmoniously to educate her sons in every faculty, both of mind and body, that a strong ambition, arousing and directing their cultivated powers, would early send them forth to achieve this glory, whether they won it by the sword of battle, the *γραφεις* [graphis] of the painter, the sculptor's chisel, or the philosopher's style.

Youth so educated, and incited to great deeds by all the inspiring influences that filled this lovely land, made haste to enter those fields of imaginative beauty, which then, like an unexplored continent, stretched themselves afar on every side.

Like the hopeful Columbus of a later era, in his pursuit of the Indies, laden as he believed with golden spoil, they went forth confidently, braving all privation and danger, and labored on, until the

Gods blessed their efforts and permitted them to return and cast some proud triumph of art or genius into the free lap of their mother land.

Sparta, also, kept in view this principle of perpetuating the strength of the State by the education of her youth.

This duty was deemed of such great importance as to be committed only to those who were in the enjoyment of the highest dignities of the republic. The system they pursued, for severity of discipline and protracted development, has never been surpassed. Not even after they had acquired the ordinary branches of education (which were more numerous than those of Greece), were they left to be masters of their own actions. Then it was they were subjected to the most vigorous restraints, the object of it being to inure both the spirit and body to the severest privations and perils. Lycurgus, having established his mixed government of monarchy, aristocracy, and democracy, sought to consolidate the Spartan citizens into one warlike brotherhood; and this he endeavored to accomplish by banishing all social distinctions, except such as were the fruits of personal bravery, and training every youth into a soldier, obedient, enduring, adroit, and courageous unto death.

The public tables, at which all ate in common, were converted into schools of wisdom, where the old recited their exploits, and boasted of their powers to the young. Military discipline was daily and hourly enforced on different bodies or companies of youth; severe exercises and privations were seldom or never relaxed; and the city was continually made to resemble the armed camp of war, rather than the peaceful home of contented labor. Capacity for war and military renown constituted the great good aimed at by this rigorous nation, and they diligently, laboriously, and cruelly disciplined and educated their youth toward the attainment of that end.

Rome looked back to Greece, her charming model and mistress, and, copying from her in many respects, originated in the West her own peculiar institutions of government and education, and infused into them all the fire of her fervid genius.

She modelled after both Athens and Sparta, seeking to incorporate into herself all advantages derivable from either. She was fascinated by the wisdom and polish of Athens, but she craved the soldier-like traits of Sparta. By combining the peculiar possessions of each with that native strength, of which she was already conscious, she aspired to a government that should yet dazzle and conquer the world. She early received the Grecian schoolmasters, who wandered forth the first pedagogues of the world; and for some she built her schools, while to others she threw open several temples on her hill-side,

and, unmindful of their ancient deities, dedicated them afresh to the charms of poetry and philosophy. Her children were early taught to look upon that ancient bronzed statue of their foster-mother, still standing in the Roman capitol, as typical of the spirit that lived in Roman blood, and thence to the culture of the Forum, whence their honor was to proceed. Cicero tell us that the very boys learned the laws of the twelve tables by heart, and indulged in the discussions of the Moot Court even to a greater and more minute extent than is practised by the law students of our day. At the age of seventeen, the Roman lad put on the manly gown, and was introduced, with solemn ceremony, into the Forum. At once he commenced the study of pleading, with its round of varied lore, no matter whether he was destined for the law or the camp. Almost every Roman captain was a good speaker, and almost every orator had seen some service in the field. But he who was particularly designed for the practice of eloquence, after having been furnished with a knowledge of all the liberal arts, was then placed under the most celebrated orator and rhetorician of the day, whose high duty it became to impart the last polishing hand in the formation of the Roman citizen. Say what we will of them, there is a moral grandeur almost approaching sublimity in these old Roman institutions, which, like their venerable and massive walls, yet live to show the might and power of the people who created them.

In the "*corpus juris civilis*" Rome still lives, and is daily realizing that eternal existence which her poets and orators once so proudly claimed for her, notwithstanding silence reigns to-day in her Forum, and a few shattered columns still tremblingly stand as the only surviving monuments of its ancient glory. With her all the delights of scholarship and the graces of oratory were sought after; but it was to adorn the patriot and representative of Roman greatness, whether he contended in the forum, or struggled in the field.

Believing as they did that their institutions were the best that man had yet secured for himself, they made the service of their country the first and great end of life, as we learn from all those thrilling incidents of Roman story which still enchain both the beardless student and the gray-haired antiquarian.

Could the refining and conservating influence of the Christian religion, with all its pure precepts, have only descended upon, and been accepted by, her people, when the foundations of Roman greatness were laid, so that her dross might have been purged away by lifting up the great Roman heart from an earth-born and corrupting mythology to the worship of the true God, who can deny but that the massive institutions of this "Niobe of nations," after regenerating

Europe, would still have stood, like her frowning Pantheon, the glory and wonder of the world?

The early Persians, before the days when luxury had made its destructive inroads upon them, although then of soft and effeminate manners, had some wholesome regulations of their youth. As they regarded valor and truthfulness of the first importance to a nation, they required their children to be educated into the same views.

The principal course of instruction pursued in reference to them, was an acquaintance with their own literature as well as that of other nations, riding on horseback, shooting the bow, and *learning to speak the truth*. Lying they considered the most disgraceful action in the world; next to that, they abhorred *getting into debt*; as they held (legitimately enough) that all debtors, sooner or later, must necessarily become liars; — precepts which it were well modern civilization enforced with the same severity.

Tyranny, both ancient and modern, long since learned that the sources and springs of her power lay in the rising youth; and she accordingly adopted her own schemes of education with reference to its preservation.

She educates, not in advance toward light and truth, but backwards into darkness and superstition. This is the mental condition she aims at for the masses of her people, knowing that such condition permits, with much less resistance than any other, the riveting of their chains, and the easier obscuring of freedom's lamp. Civilized society now contains more than one instance of this mode of education, cruel and degrading as it is in its crushing effects upon the masses. Modern Europe enlarges her armies and multiplies her batteries, but she expends comparatively none of her treasure in popular education. Her casernes stand on every street, but the free school, as we understand it, has yet to be founded in her cities and villages. Even the rustic of England is to-day the same rough, unlettered, ale-drinking, tap-room hero, that he was in the days of Shakspeare. With them the cannon is still the all-potent argument; and though this principle of action is worthy only the scornful condemnation of every enlightened mind, it still bears along with it a lesson of wisdom for the race. But, looking back from our stand-point at these nations to whom we have referred, we find a world-wide difference between them and ourselves.

Sparta was, after all, an elaborate communism, destructive of individual rights, degrading even the marriage and parental relations, and, excepting the glorious example of "the three hundred" at Thermopylæ, she has bestowed very little of real value upon the race.

Plato, with all his reach of intellectual might, is in his model republic likewise led into communism; and both in Greece and Rome man could rise no higher than to a citizenship in the State. As a political being he had here reached the acmé of his existence, and here he rested; while in those more modern nations, over which tyranny sways her iron sceptre, the man has no rights except such as he snatches from the throne with a bloody hand, and is willing to maintain at any and every cost. If the throne is perilled by an effort to reconquer these rights from him, he may possibly be permitted to retain them. But if the government is strong-handed, they are very apt to be forced away from his grasp before they have even yielded him their first fruits.

Citizenship in this republic of ours differs widely from that of the republic of old, and principally in this, that so far from its being *the end of privilege*, it is but the means to attain an end yet higher and nobler. The enthronement of certain blood, or the establishment of a party in power, is not, nor should it ever be, the *end* of government, no matter how loudly kings and partisans may so declare. We of this age ought no longer to contemplate man in the dim light of those ancient philosophies which limit his career to earth and a high place in her government, but as something above and beyond all place. Though his life's seed may be planted here, it is nevertheless appointed to an endless bloom hereafter, far beyond the utmost verge of this small world which has so long bounded the view of the race and her wisest philosophers.

Instead of those political ethics dreamed out by the speculative mind of Greece, and which were, in fact, but unaided Reason's first tottering steps towards truth, we of this republic have happily adopted those which were handed down to man from the skies, and which are endowed with power to regenerate the world, if it would only consent to put them into peaceful and universal operation.

The germ of this regenerating political influence lies in the simple teachings of the New Testament, and free governments are but slow and successive advances towards that brilliant goal which it steadily holds out to the human race. Our government is one of *institutions*; that is, of rights wrested from despotism by the strong arm of freedom, and constitutionally consecrated to her children; and its end is not only the secure establishment of self-government in the world, but the ever-progressive development of the individual. The struggle after such an end differs totally from the aims and purposes of those effete governments now left to us only in the pages of history.

We, as a nation, have gleaned from the long centuries past, those

noble trophies which were gathered in the successive and bloody harvests of Freedom, and have laid them among our foundation-stones, or installed them as sustaining columns in our national edifice. That which we have is far from being all our own achieving. It was battled for, in some form or other, far back in the ages of the world, and beyond our seas, and when as yet freedom, like the giant of old, lay bound with a hundred chains beneath the smoking mountain of despotic power.

But those chains have been breaking, one after another, and the earth has often been made, and will yet again and again be made, to tremble with the struggles of this giant rising up to victory.

The early Greeks and Romans, the more modern nations of the Teutonic race, and especially the soldiers of Protestant freedom in continental Europe, have one and all contributed to our rich possessions. Each has its representative gift,—some right or privilege, wrested, often at the expense of life and treasure, from the iron hand of power.

They had not these treasure-houses of instituted rights,—these *spolia opima*, gathered by our fathers from the far-reaching common law of our common humanity, as it has struggled out, century after century, from that ancient darkness into the new and golden dawn of a Christian civilization. They fell far, very far short of the point we now occupy, though they took steps thitherward; and in tender and holy sympathy with those who were yet to follow, reared the monuments of their slow advance along the highway of nations.

But we have no right to accept these precious gifts, purchased at such incalculable cost by freedom's ancestry, merely that we may sit down idly for their enjoyment, no more than the father, who, having taught his son to feed and warm himself, has the right here to limit his education. A grand but solemn experiment has been transmitted down through these apostles of liberty, and committed into our hands; the naked experiment of man in the full possession of freedom *to govern himself!*

The solution of this problem, and the testing of his capacity for the still higher development of his being, in its relations with Christian freedom, is now going forward. It is here, where we stand to-day; these are the heights to which we have been lifted by those who have gone before us. We have reared our temple in this new world, far from the influences of those grim and hoary agencies which yet enslave the mind in the old, and we have appointed Intelligence and Virtue as its two chief corner-stones. Around its columns we have carved the past history of freedom, as the story of one of its

enemies is emblazoned on that graceful column in the *Place Vendôme*. Our aim is to make still greater advances as a nation in developing the power and majesty of that Christian freedom in which we live, and in firmly securing its foundations on the earth against both the shocks of despotism from abroad, and those which spring from the stormy passions of the people at home. The American citizen who appreciates his high privileges, and is willing to prove himself worthy of them, should assume the garb of those who essayed to rebuild the shattered temple of Jerusalem, armed both for labor and defensive war. He should go forth hopefully, prepared with his brethren to give the cause he professes to serve such an onward impulse as the united strength of this century's noblest purposes can command. He should press forward fearlessly, animated with a strong faith that the day may yet come when all nations shall bathe in the renovating fountain of freedom; and the harmonious chimings of free and Christian institutions shall constitute the one glad anthem of a globe rescued by her spirit and consecrated to her praise.

This being the acknowledged end of our government, it follows that it is the right and duty of *this* State also, not only to secure our present acquisitions, but also to promote and attain that end by all means that do not absolutely encroach upon the constitutional liberty of the citizen.

Former nations, as we have seen, invariably claimed this right for themselves, and labored for what they conceived to be the *State's* best interest and her highest glory; and the inquiry with us is, Has "the State," under its constitution, absolutely conceded away this right to the citizen, or is it still inherent in herself? Has she not simply delegated to him the exercise of it in such manner, that when he neglects or fails to discharge his obligations in this respect, she may at once reinvest herself with the right, and assume its duties for and on his behalf?

The right of property implies not only the right of possession and enjoyment, but of protection and transmission; nor can there be a denial or divorce of these latter rights from the former, without doing violence to that conscious sense of justice which is lodged in every breast.

The shepherd on the mountain-side, and the cottager in the vale, the noble on his broad domain, and the tradesman in the mart, all enjoy this undisputed right of protecting and transmitting their possessions to those who come after them. Nor is this an ordinary *privilege* merely; it is recognized as one of those absolute rights which enters into the very foundation of every free state, and which



cannot be taken away without a struggle and a protest from modern liberty.

A right so confidently claimed, then, by the individual, should in justice be conceded to the State; for it were contrary to the very first principles of justice to hold, that a State which, after much tribulation, had achieved her liberty, and proved herself a worthy member of the family of nations, should be denied that right of self-preservation and perpetuity, which is freely accorded to the humblest of her citizens.

"*Salus populi, suprema lex,*" was the form in which this right of the State was first announced, and this has been conceded sound law, in more than one instance, since it was first propounded. It has been the battle-cry through many bloody revolutions, nor will it be denied in our day.

Seneca, also, expressed the same idea in a somewhat different form, when he said, "*Servare cives, major est virtus patriæ patri;*" but Webster, the great expositor of our institutions, looking higher, and far beyond the mere life of the citizen, told us this great truth in words of classic strength and clearness, when he said, "*The first object of a free people is the preservation of their liberty!*"

This is a pregnant sentence, and has all the force of a precept, were it necessary so to interpret it. It means not only to assert the right of the State as we have expressed it, but also to declare it as her highest and holiest duty to preserve and transmit her liberty to future generations.

It is mandatory, and sounds like one of those strong precepts from the ancient prophets, which still startle the consciences of men.

It will not do (for the reason that *it is not safe*, if for no other) for those who live under a popular form of government, to say, "Let us care only for the things of to-day, the morrow will take care of itself."

Despotism, tiger-like, yet crouches in the mouth of his gloomy cavern, ready at any moment to spring forth and crush out every new development of freedom, especially if it is observed to be exposed and without adequate defence. For Americans thus to live, were to retrograde, to betray, rather than promote, the well being of the State. The march of the true disciple towards the sun-crowned heights of human freedom is, like that of the Christian, a constant strife,—a battle, a contention with principalities and powers, a forgetting of those things which are behind, and a looking and pressing forward to those that are before. On one side of his banner he should write that stirring

monition, "*Nulla vestigia retrorsum*;" and on the other in letters worthy of that word of higher resolve, "*Excelsior*."

There is in the affairs of every State a mighty rushing tide *onward*, like the inevitable stream of death, and onward that State must go. If prepared and ready to avail herself of the currents and the breeze, and the right genius sits at the helm, her advance is one of prosperity; but if the contrary is her condition, then she is soon drawn into the eddy, and whirled about by wind and tempest, until ere long she plunges into the jaws of a certain destruction. Who and where, then, is the citizen so dull and so indifferent to the welfare of his native land and race, as to feel that these splendid States of instituted and free government are not worth preserving? We, as a people, free and secure as we feel ourselves to be, have no talismanic charm that protects us from being overthrown; for we know that the freer the government the greater and more numerous are its perils.

Yet, if we pursue the proper course, and are influenced by the right motives, we can make these institutions of ours strong as the rocky barriers of ocean, and capable of rolling harmlessly back the wildest waves of popular commotion.

But, disregarding these motives, we can so loosen and weaken, if we will, the cohesive strength of this great structure, that those same waves shall ere long wash down our altars, and bury all trace of our once holy worship beneath their sandy mantle.

How, then, is this liberty of ours, which we see every day exposed more and more to peril, even from hands that should carry its weapons of defence,—how is it to be preserved and perpetuated? We have an abiding confidence in God, that, if we show ourselves worthy of it, he will preserve it both to us and our children's children.

If He has, indeed, appointed this continent as the scene of man's political regeneration and escape from the oppression of the old world, He will take it into his keeping, and by his good providence preserve it for the ages to come. But this providential care implies effort on our part, and a readiness to execute his will, as He manifests it from time to time.

Foremost among those agencies which He prizes above all else, and which his providence clearly indicates as both desirable and necessary for the race, are the cultivation of virtue and the diffusion of knowledge. Nor will any one deny that the most essential safeguard of a free State is the liberal education of her youth. Not that education which merely implies intelligence,—for Prussia is educated, yet her sons have yet to taste the purest and best delights of a free State,—but I mean that broad and thorough culture which takes into its

scope of instruction the whole faculties of the man, develops and directs them in such manner as enamors him of liberty, constitutes him her devoted disciple, attaches him and all his powers to her service, and makes him even more eager for the perpetuity of the State, than were his ancestors before him.

This sort of culture, and this alone, will secure this result. It implies, not only an intellectual, but a moral culture, such as makes the man acquainted, not only with his duties towards his fellow-man, but informs him also of his relations to that God, from whom the principles of his government have been derived, as well as the rules which subject him to its sway.

A superficial education is the very bane and curse of a self-governed State, and modern developments seem to indicate that this has already become an impending calamity with us. Our universities, as compared with those of Europe, or with what the universities of a free republic should be, are but grammar schools, and fields of preparation for what should come thereafter.

In most of our colleges the close of the senior year completes the education of the man, and he is then turned out as a teacher and man of opinion among those with whom he dwells. With a few unsettled ideas on morals and religion (the most important of all subjects), gleaned for the most part from the barren fields of natural theology; a smattering of the sciences, which in his hands exposes them to a shameful perversion and prostitution of the truth, instead of rendering them great coadjutors in its advancement; and, with a mere school-boy acquaintance with the classics, he arrogates to himself the wisdom and infallibility of the philosopher. Yet his education is, in fact, only the acquisition of that "little knowledge," which the poet wisely classifies among the most "*dangerous*" of possessions.

Hence *superficiality* in all scholarly attainments is becoming, if it has not already become, one of the striking characteristics of this country. The first fruits of our more modern, steam-driving, ten-hour systems of education are beginning to appear in an avowed and wide-spreading scepticism, both in reference to religion and political liberty; in those spiritual humbug manifestations, which await only the electric spark of true science to vanish into thin air; in the recent mode of making learning easy by inducting a pupil into a score of different languages and sciences, in as many different lessons; in the degrading and barbarous rites and practices of Mormonism, which already stain our territory; in a misguided and unheroic crusade after what is styled "*Woman's Rights*," but what, if truthfully designated, should be named, "*Woman's Wrongs*;" in the hundred, and

thousand advocates of wild agrarianism, with its contempt of both law and religion, and its utter disregard of those sacred bonds which in the married and parental relation afford to society its greatest security; and in that rampant spirit of selfish gratification which seems to be unloosening the very bonds that hold us together as a community. I can trace these fearful evils to no cause so readily as the one I have named; yet, if this state of superficial cultivation is to exist anywhere, it should not be found in the United States; for nowhere else has there been such ample provision for popular education as with us.

There seems to have been early lodged in the genius of American institutions a decided tendency toward educational establishments. The early pilgrims founded first the church, then the grammar-school, and after that the colleges, most of which still stand as memorial evidences of their convictions of what the country most needed.

The United States Congress has in several instances granted, in its broad acres to the new-born States, noble endowments for public schools and universities; and both State and individual enterprise have been lavish in rearing these nurseries of learning throughout the land. As yet, however, they are only the seed sown; we shall look for the fruit hereafter.

Yet, with all these educational facilities, we know that the country is not being educated in that thorough and high degree requisite to its future well being.

With all our free schools in every northern city, how many parents are there, in each district, who do not send their children thither! How many agencies of a hostile character are busy for their overthrow, or the curtailment of their beneficent influence! How many are there who prefer that the youth of the day should throng the gutters and secret places of crime, rather than receive the free gift of knowledge as it is offered on every corner!

How many, too, from whom we should expect better things, are willing that this cloud of mental darkness should obscure a whole generation, rather than they should be exposed to a fancied violation of their constitutional rights, by the possible reception of some Biblical precept, or moral sentiment, supposed to be lodged in the reader or arithmetic! Unless their children can receive a one-sided education, either strictly sectarian or entirely exclusive of moral training, they prefer they should remain students of ignorance until they graduate adepts in crime. Rather than confer a corps of scholars on the nation, they would impose on it a regiment of criminals; rather than bless, they prefer to curse the Republic under whose maternal protec-

tion both they and their children so happily and so securely dwelt. But if we are correct in asserting that the State has the right of self-protection, then we have already demonstrated that no such negative right as that claimed can exist.

If the State enjoys the right and is in duty bound to educate her sons for her own preservation, it follows as a matter of course that she also has the right to remove all that interferes or opposes itself to the exercise of that right. If the State is injured by the rearing of immoral and lawless citizens, she has a right to protect herself against the evil; not alone by prison bars and the hangman's cord, but by striking at the root of the evil, and adopting preventive measures. The only effective way to stop the streams of pollution is to close and seal up the fountains whence they flow. The only way to protect children from barbarism and vice is to furnish them the blessings of religious instruction and the elements of knowledge; and this, says Webster, "*our country stands pledged, by the faith which it has pledged to all its citizens to do.*"

But these opponents of free education object to any compulsory proceedings on the part of the State, alleging that a law of this character, if passed, would be in violation of the liberty of the citizen, who has the right to do as he pleases, to educate his children or not, as he pleases, to worship God or not, as he pleases, and to live free from restraint of any kind, whether civil or moral.

The idea of liberty which this class of men seem to have adopted is not liberty, but *license*; for liberty and its enjoyment must, like all else in this world, be subjected to law.

Remove the strong protective power of law from around us, either in nature or in the social state, and destruction is at once unbridled. Our most cherished possessions turn to ashes in our very grasp, and anarchy and bloodshed sit like lurking demons at our doors. He who in this popular government of ours does not recognize his liberty as moderated and subjugated by law, sets loose the stormy passions of men, and opens wide the national council chambers to the first adroit despot who can successfully effect an entrance.

But again; objections are made in this form: You shall not teach our children in the public schools, because, 1st. The course of instruction there pursued influences their religious views, and so violates their constitutional rights; while others, *of the same class* of objectors, allege, 2d. That the schools are infidel, and unfit for youth. We might, by pointing out the direct antagonism of these objections, rightfully conclude that they destroyed one another, and so leave them, seeking elsewhere than in the objections themselves for the motives

that prompt this opposition to the free school. Most of our State constitutions, like that of the United States, allow every one to worship God according to the dictates of his own conscience, and prohibit any law respecting an establishment of religion, or restricting the free exercise thereof. Some objectors argue, from these provisions, that, as the State cannot compel a man to worship God in any particular way, he may be a Christian or an idolater, as he chooses, and that therefore the entire subject of religion is purposely excluded from the constitutions of the country.

But this view is altogether erroneous. Instead of the Christian religion being ignored by the constitutions of the United States and the several States, it is expressly recognized by them, and by the early organizing state papers of the nation.

It has been repeatedly held by our courts of law to be a part of the common law of the land, announced by Washington in his farewell address as "one of the indispensable supports to political prosperity;" enjoined by Chief Justice Story, in his Commentaries on the Constitution, "as the especial duty of government to foster and encourage it as a divine revelation among all the citizens and subjects," and by the celebrated ordinance of 1787 commended, in the following language: "Religion, morality, and knowledge, being necessary to good government, and the happiness of mankind, schools, and the means of education, shall forever be encouraged."

While the constitution impliedly, and other acts of our government openly, recognize the Christian religion as a part of the law of the land, it says nothing about a prohibition of any form of religious or sectarian opinions, but guaranties this right to all. What it preserves is the right of private judgment, and the free choice and exercise of religious opinion.

What it prohibits is simply a church establishment or state religion, which is a very different thing from religion itself—the one being a sectarian form of religious opinion, the other the great cardinal principles of Christianity, as embraced by all sects and denominations who are permitted properly to call themselves religious. It is this prohibition of *sectarianism* and a *state religion* which has secured to our country its greatest glory, and it is this recognition of Christianity which by its thousand pure and holy influences has wrought out for the nation its unparalleled prosperity.

To those who urge the second objection, that the schools are godless, we say, that an assent to the demands with which you accompany your first objection necessarily produces this very result; and such result would be in fact a concession, or grant, of just what the

constitution forbids; viz., a sectarian establishment, consisting of schools, in which the tenets and dogmas of sect are taught; for Infidels and Deists are as much *a sect* as Presbyterians, Catholics, or Quakers.

You would then, by urging your objection, practically insist on having the mighty machinery of this government—which recognizes and has ever recognized Christianity—employed, not for the enforcement indirectly of its simple doctrines, but in building up an establishment directly at war with all its heavenly precepts.

You would trample under foot the constitutional rights of the great majority of the people, and establish over their heads a small minority sect of infidels and deists, who would either lead us into anarchy, or, combining their forces with spiritual despotism, turn us back into the darkness and bondage of the mediæval age.

You would surrender us into the guardianship of some form of tyranny, which, like all its predecessors, exists by a negative rather than a positive system of education, which seals up the book of instruction, bars the doors of popular schools, and opens the halls of education only to those who are willing to be made subservient instruments and agents in support of the ruling power. It is no such educational system we wish. We desire neither the barrenness of infidelity, nor the dwarfing of sectarianism, but that sound and harmonious culture, which secures the full development of the youthful mind, both intellectual and moral; which informs the pupil of his own and his country's dependence and connection with the laws and will of his God; which familiarizes him with the teachings of those great commandments, born of the thunders and the trumpet-blasts of Sinai, which contain the elemental seeds of all modern systems of jurisprudence, and which make up the warp and woof of that calm discourse upon the mount, by Him who is the teacher of us all.

This cannot interfere with any form of religious sectarianism or denominational opinion, rightfully so called; for all who are Christians profess to adopt these great cardinal principles and precepts as the rule of their lives, no matter by what name they are known.

In the month of September last, as I sat in front of the miniature railroad depot in the little Swiss village of Weinfeld, in the canton of Thorgaud, waiting for the locomotive to emerge from among the great mountains that engirt the place, I espied not far off a large building, which I at once supposed to be a public school-house. On wandering over to it, my conjectures were found to be correct. The building was nearly one hundred feet long and three stories high, and

on the front of it was enstamped, in large gilt German characters, the following inscription :

“ Liebe Gott und den Nächsten wie dich Selbst.”

“ Der Erziehung unsrer Jugend Gewidmet.”

“ Love God, and thy neighbor as thyself.”

“ School for instruction of youth.”

I entered, and found within four hundred scholars, one hundred of whom were Catholics, and the remainder Protestants. They were instructed in the Primary, Industrial, and Classical departments ; and, after school hours, religious instruction was separately imparted to the different scholars of different denominations by teachers of both Protestant and Catholic faith. There was no murmuring or strife among them, notwithstanding that noble declaration of Christian precept was thus publicly emblazoned on the outer wall. As I hurriedly left the quiet spot in which the building stood, I could not but think that our Swiss brethren, perched away up among those silent mountains, had, after all, taken the right view of the relations of the public schools with Christianity, and hoped that ere long a younger republic, far beyond the seas, might learn wisdom of her, and manifest like fearlessness in the declaration of those principles on which *their* system of popular education is based.

When, then, a free civilization, beckoned forward by Christianity, has advanced so far in the perilous way towards self-government as to rear an edifice like to that polished temple within whose walls this people worships, is it not right, is it not obligatory on each successive generation of worshippers to inform those who follow them on what foundations that temple rests ? If it be the spirit and genius of these institutions of ours to advance still higher in the scale of free government, and never to fall back, is it not essential that these foundation-stones should ever remain secure and firm ? — that the store-houses of this temple be continually replenished with its needful requisites, and blessed with a multiplication of present and yet new and nobler privileges ? If these questions can only be answered in the affirmative, why should the State hesitate in the discharge of that duty, which already ought to be conceded as imperative ? The State should not only maintain the laws she now has, providing free and open school-doors to all her youth, but strengthen those laws by steadily elevating the standard of her education, and by positively requiring daily attendance upon the precepts of the teacher.

These laws should be prudently enforced by mild but effective penalties. Already, to a certain extent, we have laws compelling educa-



tion. Every master in almost all our States is bound, under certain penalties, to afford his apprentice due instruction, both secular and moral, while he claims the service of his early years.

This is a just provision, and can be similarly applied to the parent who claims the services of his minor son. What the lad renders to him in the work of his hands, the father should be compelled to restore in the form of education; for parental authority should not be permitted to rob the son in his youth of that which in later life can never be fully imparted to him. If the parents are so poor, or decrepit, that they cannot dispense with the labor of their children, then the State, by appropriations made for their relief, might properly assume the purchase, or value of their youth, that they may render unto them the elementary instruction of the schools, if no more. This course, though apparently onerous at the outset, would prove cheapest in the end; much cheaper than what it would be compelled to pay were these candidates for citizenship permitted to grow up as outlaws and vagabonds in society.

Nor can any adverse argument be drawn from the effect of such enactments upon the scholars; for surely no evil can result from the operation of such laws as arm the man against tyranny, by informing him of freedom, and putting her weapons into his hands; by leading him out of the prison-house of darkness, and revealing to him the world and his relations to it; by emptying his heart of curses, and filling it with blessings, and a hope that seizes on still higher and holier possessions than those which belong to earth.

Another mode might be resorted to in the way of *disabling statutes*,—denying an active participation, or share, in the official privileges of government to all such as neglected to qualify themselves for the discharge of its high and sacred responsibilities.

No man should complain that he or *his* son is prohibited from sharing in the executive functions of the government, when he voluntarily disqualifies himself or his child for the service to which he aspires.

It is enough that the government throws over him its golden shield, and protects him in the enjoyment of all those rights which her constitution guaranties to her people. He is not justly entitled, and should not lay claim to more. These laws, then, should be prudently formed, carefully avoiding encroachment on that which is generally recognized as a strictly parental right or privilege, and advancing not one inch beyond the limits of self-preservation on the part of the State. They should be frank, simple, and direct, yet firm, and firmly enforced. Their object should be to direct and enforce the application of such agencies as will pour wisdom and light into those minds which

superstition and ignorance wickedly or negligently curtain up against the truth ; to furnish each mortal with those spiritual weapons that will enable him to protect and ennoble his immortality ; to plant within the soil of his mind those principles of both intellectual and moral strength that will send him forth into the stormy world around him, his heart armed against all distracting temptations, and his feet shod with a preparation for glorious achievement.

The State, thus blessing her sons, shall again be blessed by their noble deeds ; and her name be gratefully taken up into the lips of successive generations, until the era of a perfect government and a happy people shall dawn upon the race.

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O FOR the coming of that glorious time  
 When, prizing knowledge as her noblest wealth,  
 And best protection, this imperial realm,  
 While she exacts allegiance, shall admit  
 An obligation on her part to *teach*  
 Them who are born to serve her and obey ;  
 Binding herself by statute to secure,  
 For all the children whom her soil maintains,  
 The rudiments of letters, and to inform  
 The mind with moral and religious truth,  
 Both understood and practised—so that none,  
 However destitute, be left to droop,  
 By timely culture unsustained, or run  
 Into a wild disorder ; or be forced  
 To drudge through weary life without the aid  
 Of intellectual implements and tools ;  
 A savage horde among the civilized,  
 A servile band among the lordly free !

This right—as sacred, almost, as the right  
 To exist and be supplied with sustenance  
 And means of life—the lisping babe proclaims  
 To be inherent in him, by Heaven's will,  
 For the protection of his innocence ;  
 And the rude hoy, who knits his angry brow,  
 And lifts his wilful hand, on mischief bent,  
 Or turns the sacred faculty of speech  
 To impious use, by process indirect  
 Declares his due, while he makes known his need.

This sacred right is fruitlessly announced,  
 This universal plea in vain addressed,  
 To eyes and ears of parents, who themselves  
 Did, in the time of their necessity,  
 Urge it in vain ; and, therefore, like a prayer  
 That from the humblest floor ascends to heaven,  
 It mounts to reach the State's parental ear ;  
 Who, if indeed she own a mother's heart,  
 And be not most unfeelingly devoid  
 Of gratitude to Providence, will grant  
 The unquestionable good.

## IX. PHILOLOGICAL CONTRIBUTIONS.

### ENGLISH CONJUGATION.

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THE conjugation of a verb includes all the changes which it undergoes to express form,\* voice, mood, time, person, and number.

The leading parts of the English verb are the present indicative, the past indicative, and the past participle. With these alone we are concerned in our present investigation.

There are two principal modes of conjugating English verbs; the one by the change of the radical vowel, as *swim*, *swam*, *swum*, called the *strong* inflection; and the other by a change of the termination, as *kill*, *killed*, *killed*, called the *weak* inflection.

The strong inflection is the more ancient, and confined to primitive or radical verbs of Teutonic origin, and their compounds.

The weak inflection is of more modern date, and embraces a few primitive, and all the derivative verbs of Teutonic origin, as well as all other verbs, not Teutonic, whether primitive or derivative.

#### I. ENGLISH STRONGLY INFLECTED VERBS.

The strongly inflected verbs are sacred relics which have come down to us from ancient times. But most grammarians have regarded them as irregularities which disfigure the language, and have made it a merit to free the language of them.

In these verbs the past tense is the root, and not the present tense, as in the weakly inflected verbs.

There are twelve classes or conjugations of strongly inflected verbs, in the kindred Teutonic dialects, distinguished by the internal inflection or change of vowel in the leading parts of the verb. Of these conjugations, eight are perceptible in English.

#### CONJUGATION I.

This conjugation includes verbs which have, or rather originally had, *i*, or its modification *e*, before a single consonant in the present tense, *a* in the past tense, and *u*, or its modification *o*, in the participle.

The English verbs belonging to this conjugation are 1. bear, 2. break, 3. come, 4. shear, 5. speak, 6. steal, 7. stick, 8. tear, 9. wear, 10. weave.

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\* The *form* of a verb is that change whereby it expresses a predication in full, or is merely a participial, i. e. an infinitive or participle.

For the verification of this statement, we must go back to the older Teutonic dialects.

In these investigations, Anglo-Saxon is to be regarded as an older form of English, and Gothic as an older form of Anglo-Saxon.

## CORRESPONDING GOTHIC VERBS.

<i>Pres. indic.</i>	<i>past indic.</i>	<i>past partic.</i>
1. Baira,	bar, <i>plur.</i> berun,	baurans.
2. Brika,	brak, <i>plur.</i> brekun,	brukans.
3. Qima,	qam, <i>plur.</i> qemun,	qumans.
6. Stila,	stal, <i>plur.</i> stelun,	stulans.
7. Stika,	stak, <i>plur.</i> stekun,	stukans.
8. Taira,	tar, <i>plur.</i> terun,	taurans.

Observe here, that *a* in the present indicative is merely the termination of the first person singular, that *un* in the past indicative is the termination of the third person plural, and that *s* in the past participle is merely the sign of the nominative case; which terminations are all dropped in English.

This type or model of the first conjugation in Gothic is nearly perfect. In *baira* and *taira*, the *i* of the present tense becomes *ai* by the phonetic figure called *guna*, and in *baurans* and *taurans* the *u* of the past participle becomes *au* by the same figure.

## CORRESPONDING ANGLO-SAXON VERBS.

1. Bere, byrth,	bær,	boren.
2. Brece, briest,	bræc,	brocen.
3. Cume, cymth,	com,	cumen.
4. Scere, scyrth,	scær,	scoren.
5. Sprece, sprycth,	spræc,	gesprecen.
6. Stele, stylth,	stæl,	stolen.
8. Tere, tyrth,	tær,	toren.
9. Were,	—	—
10. Wefe,	—	gewefen.

In *cume*, *com*, *cumen*, the distinguishing vowels have fallen out, and the existing vowels have been evolved from the Gothic *q*, which seems to have implied an *u* after it.

The other forms are very regular. The gunation, which had commenced in *baira* and *taira* in Gothic, is extended to the other verbs. In the present tenses we have *e* for *ai*, and in the past participles (except *gesprecen*, *gewefen*,) *o* for *au*.

The vowel *a* of the past tense is uniformly *æ*.

The form of the third person, (sometimes of the second person,) is given in the present tense, as exhibiting the original vowel.

## ENGLISH VERBS.

1. Bear,	bare, <i>obs.</i>	borne.
2. Break,	brake, <i>obs.</i>	broken.
3. Come,	came,	come.
4. Shear,	shore, <i>obs.</i>	shorn.
5. Speak,	spake, <i>obs.</i>	spoken.
6. Steal,	stole,	stolen.
7. Stick,	stuck,	stuck.
8. Tear,	tare, <i>obs.</i>	torn.
9. Wear,	ware, <i>obs.</i>	worn.
10. Weave,	wove,	woven.

The Old English forms are given, because better adapted to our purpose.

*Come, came, come*, is irregular.

A general analogy is observable even in English.

## CORRESPONDING GERMAN VERBS.

1. <i>Gebäre, imper.</i>	bier,	gebar,	geboren.
2. <i>Breche, imper.</i>	brich,	brach,	gebrochen.
3. <i>Komme, imper.</i>	komm,	kam,	gekommen.
4. <i>Schere, imper.</i>	schier,	schor,	geschoren.
5. <i>Spreche, imper.</i>	sprich,	sprach,	gesprochen.
6. <i>Stehle, imper.</i>	stiehl,	stahl,	gestohlen.
7. <i>Steche, imper.</i>	stich,	stach,	gestochen.
10. <i>Webe, imper.</i>	webe,	wob,	gewoben.

## CORRESPONDING DUTCH VERBS.

2. Breek,	brak,	gebroken.
3. Kom,	kwam,	gekomen.
4. Scheer,	schoor,	geschoren.
5. Spreek,	sprak,	gesproken.
6. Steel,	stal,	gestolen.
7. Steek,	stak,	gestoken.

These German and Dutch verbs are evidently more regular than the corresponding English.

## CONJUGATION II.

This conjugation includes verbs which have, or rather originally had, *i*, or its modification *e*, before two consonants in the present tense, *a* in the past tense, and *u*, or its modification *o*, in the past participle.

The English verbs belonging to this conjugation are, 1. bind, 2. climb, 3. cling, 4. delve, 5. dig, 6. drink, 7. fight, 8. find, 9. sling, 10. gin, (in begin,) 11. grind, 12. help, 13. melt, 14. ring, 15. run, 16. shrink, 17. sing, 18. sink, 19. sling, 20. slink, 21. spin, 22. spring, 23. sting, 24. stink, 25. string, 26. swell, 27. swim, 28. swing, 29. win, 30. wind, 31. wring.

For the verification of this statement, we must go back again to the older Teutonic dialects.

## CORRESPONDING GOTHIC VERBS.

<i>Pres. indic.</i>	<i>past indic.</i>	<i>past partic.</i>
1. Binda,	band, <i>pl.</i> bundun,	bundans.
6. Drigka,	dragk, <i>pl.</i> drugkun,	drugkans.
8. Fintha,	fanth, <i>pl.</i> funthun,	funthans.
10. Ginna,	gann, <i>pl.</i> gunnun,	gunnans.
12. Hilpa,	halp, <i>pl.</i> hulpun,	hulpans.
15. Rinna,	rann, <i>pl.</i> runnun,	runnans.
17. Siggva,	saggy, <i>pl.</i> suggvun,	suggvans.
18. Siggqa,	saggq, <i>pl.</i> suggqun,	suggqans.
21. Spinna,	spann, <i>pl.</i> spunnun,	spunnans.
23. Stigqa,	stagq, <i>pl.</i> stugqun,	stugqans.
27. Svimma,	svamm, <i>pl.</i> svummun,	svummans.
30. Vinda,	vand, <i>pl.</i> vundun,	vundans.

The plural of the past tense is given, as distinguishing this conjugation from the first.

This type or model of the second conjugation in Gothic is perfectly regular.

## CORRESPONDING ANGLO-SAXON VERBS.

1. Binde,	band, <i>pl.</i> bundon,	bunden.
2. Climbe,	clamb, <i>pl.</i> clumbon,	clumben.
3. Clinge,	—	—
<i>b</i> 4. Delfe,	dealf, <i>pl.</i> dulfon,	dolfen.
6. Drince,	dranc, <i>pl.</i> druncon,	druncen.
<i>b</i> 7. Feohte,	feaht, <i>pl.</i> fuhton,	fohten.
8. Finde,	fand, <i>pl.</i> fundon,	funden.
10. Beginne,	began, <i>pl.</i> begunnon,	begunnen.
11. Grinde,	grand, <i>pl.</i> grundon,	grunden.
<i>b</i> 12. Helpe,	healp, <i>pl.</i> hulpon,	holpen.
<i>b</i> 13. Melte,	mealt, <i>pl.</i> multon,	molten.
14. Hringe,	—	—
15. Yrne,	arn, <i>pl.</i> urnon,	urnen.
16. Scrince,	scranc, <i>pl.</i> scruncon,	scruncen.
17. Singe,	sang, <i>pl.</i> sungon,	sungen.
18. Since,	sanc, <i>pl.</i> suncon,	suncen.
19. Slinge,	—	—
20. Slince,	—	—
21. Spinne,	span, <i>pl.</i> spunnon,	spunnen.
22. Springe,	sprang, <i>pl.</i> sprungon,	sprungen.
23. Stinge,	stang, <i>pl.</i> stungon,	stungen.
24. Stince,	stanc, <i>pl.</i> stuncon,	stuncen.

<i>b</i> 26. Swelle,	sweoll, <i>pl.</i> swullon,	swollen.
27. Swimme,	swamm, <i>pl.</i> swummon,	—
28. Swinge,	swang, <i>pl.</i> swungon,	swungen.
29. Winne,	wan, <i>pl.</i> wunnon,	wunnen.
30. Winde,	wand, <i>pl.</i> wundon,	wunden.
31. Wringe,	wrang, <i>pl.</i> wrungon,	wrungen.

Most of these verbs are entirely regular; those marked *b* have an analogy peculiar to themselves.

## ENGLISH VERBS.

<i>c</i> 1. Bind,	bound,	bounden, <i>obs.</i>
2. Climb,	clomb, <i>obs.</i>	clomb, <i>obs.</i>
3. Cling,	clung,	clung.
<i>b</i> 4. Delve,	dolve, <i>obs.</i>	dolven, <i>obs.</i>
5. Dig,	dug,	dug.
6. Drink,	drank,	drunken, <i>obs.</i>
<i>b</i> 7. Fight,	fought,	foughten, <i>obs.</i>
<i>c</i> 8. Find,	found,	found.
9. Fling,	flang, <i>obs.</i>	flung.
10. Begin,	began,	begun.
<i>c</i> 11. Grind,	ground,	ground.
<i>b</i> 12. Help,	holp, <i>obs.</i>	holpen, <i>obs.</i>
<i>b</i> 13. Melt,	molt, <i>obs.</i>	molten, <i>obs.</i>
14. Ring,	rang,	rung.
15. Run,	ran,	run.
16. Shrink,	shrank,	shrunken.
17. Sing,	sang,	sung.
18. Sink,	sank,	sunken, <i>obs.</i>
19. Sling,	slang, <i>obs.</i>	slung.
20. Slink,	slank, <i>obs.</i>	slunk.
21. Spin,	span, <i>obs.</i>	spun.
22. Spring,	sprang,	sprung.
23. Sting,	stang, <i>obs.</i>	stung.
24. Stink,	stank,	stunk.
25. String,	strung,	strung.
<i>b</i> 26. Swell,	swoll, <i>obs.</i>	swollen.
27. Swim,	swam,	swum.
28. Swing,	swang, <i>obs.</i>	swung.
29. Win,	wan, <i>obs.</i>	won.
<i>c</i> 30. Wind,	wound,	wound.
31. Wring,	wrung,	wrung.

The vacillation between the vowels *a* and *u* in the past indicative is undoubtedly owing to the vacillation between those vowels in the singular and plural in the Gothic and Anglo-Saxon.

A general analogy is observable even in English.

The verbs marked *b* have the same analogy as in the Anglo-Saxon.

The verbs marked *c* have an analogy peculiar to the English, which arises from employing long *i*, (that is, the diphthong *ai*,) for short *i*, and *ou*, (that is, the diphthong *au*,) for *u*, by the phonetic figure called *vriddhi*.

## CORRESPONDING GERMAN VERBS.

<i>a</i>	1. Binde,	band,	gebunden.
	2. Klimme,	—	—
<i>a</i>	3. Klinge,	klang,	geklungen.
<i>a</i>	6. Trinke,	trank,	getrunken.
<i>d</i>	7. Fechte,	focht,	gefochten.
<i>a</i>	8. Finde,	fand,	gefunden.
<i>b</i>	10. Beginne,	begann,	begonnen.
<i>c</i>	12. Helfe,	half.	geholfen.
<i>d</i>	13. Schmelze,	schmolz,	geschmolzen.
<i>a</i>	14. Ringe,	rang,	gerungen.
<i>b</i>	15. Rinne,	raun,	geronnen.
<i>a</i>	17. Singe,	sang,	gesungen.
<i>a</i>	18. Sinke,	sank,	gesunken.
<i>a</i>	19. Schlinge,	schlang,	geschlungen.
<i>b</i>	21. Spinne,	spann,	gesponnen.
<i>a</i>	22. Springe,	sprang,	gesprungen.
<i>a</i>	24. Stinke,	stank,	gestunken.
<i>b</i>	27. Schwimme,	schwamm,	geschwommen.
<i>a</i>	28. Schwinge,	schwang,	geschwungen.
<i>b</i>	29. Winne,	wann,	gewonnen.
<i>a</i>	30. Winde,	wand,	gewunden.

Heyse makes here three subdivisions, which we have marked, *a*, *b*, and *c*. We have marked a fourth subdivision *d*.

## CORRESPONDING DUTCH VERBS.

1. Bind,	bond,	gebonden.
2. Klim,	klom,	geklommen.
3. Klink,	klonk,	geklonken.
4. Delf,	dolf,	gedolven.
6. Drink,	dronk,	gedronken.
7. Vecht,	vocht,	gevochten.
8. Vind,	vond,	gevonden.
10. Begin,	begon,	begonnen.
12. Help,	hielp,	geholpen.
13. Smelt,	smolt,	gesmolten.
17. Zing,	zong,	gezongen.
18. Zink,	zonk,	gezonken.



21. Spin,	spon,	gesponnen.
22. Spring,	sprong,	gesprongen.
24. Stink,	stonk,	gestonken.
26. Zwel,	zwol,	gezwollen.
27. Zwem,	zwom,	geszwommen.
29. Win,	won,	gewonnen.
30. Wind,	wond,	gewonden.
31. Wring,	wrong,	gewrongen.

These German and Dutch verbs are evidently more regular than the corresponding English.

## CONJUGATION III.

This conjugation includes verbs which have, or rather originally had, *i*, or its modification *e*, in the present tense, *a* in the past tense, and *i*, or its modification *e*, in the participle.

The English verbs belonging to this conjugation are 1. bid, (to ask,) 2. eat, 3. get, 4. give, 5. knead, 6. lie, (to recline,) 7. queath, (in bequeath,) 8. see, 9. sit, 10. spit, 11. tread.

## CORRESPONDING GOTHIC VERBS.

<i>Pres. indic.</i>	<i>past indic.</i>	<i>past partic.</i>
1. Bida,	bad, <i>pl.</i> bedun,	bidans.
2. Ita,	at, <i>pl.</i> etun,	itans.
3. Gita,	gat, <i>pl.</i> getun,	gitans.
4. Giba,	gaf, <i>pl.</i> gebun,	gibans.
6. Liga,	lag, <i>pl.</i> legun,	ligans.
7. Qitha,	qath, <i>pl.</i> qethun,	qithans.
8. Saiwa,	saw, <i>pl.</i> sewun,	saiwans.
9. Sita,	sat, <i>pl.</i> setun,	sitans.
11. Truda,	—	—

The type or model of this conjugation in Gothic is nearly perfect. *Saiwa* is lengthened by *guna* in the present indicative and in the past participle. The vowel of *truda* is irregular.

## CORRESPONDING ANGLO-SAXON VERBS.

<i>b</i> 1. Bidde,	bæd, bædon,	beden.
<i>a</i> 2. Ete,	æt, æton,	eten.
<i>a</i> 3. Ongite,	ongeāt, ongeaton,	ongiten.
<i>a</i> 4. Gife,	geaf, geafon,	gifen.
<i>a</i> 5. Cnede,	cnæd, cnædon,	cneden.
<i>b</i> 6. Liege,	læg, lægon,	legen.
<i>a</i> 7. Cwethe,	cwæth, cwædon,	cweden.
<i>a</i> 8. Seo,	seah, sawon,	gesewen.
<i>b</i> 9. Sitte,	sæt, sæton,	seten.
<i>b</i> 10. Spæte,	—	—
<i>a</i> 11. Trede,	træd, trædon,	treden.

These verbs in Anglo-Saxon follow a general analogy.

Those marked *a* have a single consonant, those marked *b* a double consonant for their characteristic.

## ENGLISH VERBS.

<i>b</i>	1. Bid,	bade,	bidden.
<i>a</i>	2. Eat,	ate,	eaten.
<i>a</i>	3. Get,	gat,	gotten.
<i>a</i>	4. Give,	gave,	given.
<i>a</i>	5. Knead,	—	—
<i>b</i>	6. Lie,	lay,	lain.
<i>a</i>	7. Queath,	quoeth,	—
<i>a</i>	8. See,	saw,	seen.
<i>b</i>	9. Sit,	sat,	sitten.
<i>b</i>	10. Spit,	spat,	spitten.
<i>a</i>	11. Tread,	trode,	trodden.

The verbs marked *a* and *b* are distinguished as in Anglo-Saxon.

## CORRESPONDING GERMAN VERBS.

<i>b</i>	1. Bitte, bitt,	bat,	gebeten.
<i>b</i>	2. Esse, isst,	ass,	gegessen.
<i>b</i>	3. Gesse, gisst,	gass,	vergessen.
<i>a</i>	4. Gebe, giebt,	gab,	gegeben.
<i>a</i>	5. Knete,	—	gekneten.
<i>b</i>	6. Liege, liegt,	lag,	gelegen.
<i>a</i>	7. Köre,	—	—
<i>a</i>	8. Sehe, sieht,	sah,	gesehen.
<i>b</i>	9. Sitze, sitzt,	sass,	gesessen.
<i>b</i>	10. Spütze, <i>obs.</i>	—	—
<i>a</i>	11. Trete, tritt,	trat,	getreten.

The classes *a* and *b* do not correspond to the classes *a* and *b* in Anglo-Saxon and English.

The form of the third person is given in the present tense, as exhibiting the original vowel.

## CORRESPONDING DUTCH VERBS.

<i>b</i>	1. Bid,	bad,	gebeden.
<i>a</i>	2. Eet,	at,	gegeten.
<i>a</i>	3. Geet,	gat,	vergeten.
<i>a</i>	4. Geef,	gaf,	gegeven.
<i>a</i>	5. Kneed,	—	—
<i>b</i>	6. Lig,	lag,	gelegen.
<i>a</i>	7. Kout,	—	—
<i>irr.</i>	8. Zie,	zag,	gezien.
<i>b</i>	9. Zit,	zat,	gezeten.

*a* 11. Treed, trad, getreden.  
 The verbs marked *a* and *b* are nearly uniform.  
 The verb *zie* is irregular.

## CONJUGATION IV.

This conjugation includes verbs which have, or rather originally had, *a* in the present tense, *u* (= *aa*) in the past tense, and *a* in the participle.

The English verbs belonging to this conjugation are 1. bake, 2. cleave, (to adhere,) 3. draw, 4. freight, 5. heave, 6. sake, (in forsake,) 7. shake, 8. shape, 9. shave, 10. slay, 11. stand, 12. stave, 13. swear, 14. take, 15. wake, 16. wash, 17. wave, 18. wax.

## CORRESPONDING GOTHIC VERBS.

	<i>Pres. indic.</i>	<i>past indic.</i>	<i>past partic.</i>
<i>a</i>	3. Draga,	drog, <i>plur.</i> drogun,	dragans.
<i>b</i>	5. Hafja,	hof, <i>plur.</i> hofun,	hafans.
<i>a</i>	6. Saka,	sok, <i>plur.</i> sokun,	sakans.
<i>b</i>	8. Skapja,	skop, <i>plur.</i> skopun,	skapans.
<i>a</i>	9. Skaba,	skof, <i>plur.</i> skobun,	skabans.
<i>a</i>	10. Slaha,	sloh, <i>plur.</i> slohun,	slahans.
<i>irr.</i>	11. Standa,	stoth, <i>plur.</i> stothun,	stothans.
<i>a</i>	13. Svara,	svor, <i>plur.</i> svorun,	svarans.
<i>a</i>	15. Vaka,	vok, <i>plur.</i> vokun,	vakans.
<i>b</i>	18. Vahsja,	vohs, <i>plur.</i> vohsun,	vahsans.

The verbs marked *a* follow an uniform analogy. The vowel *o* has taken the place of *u* in the past tense.

The verbs marked *b* have adopted the weak inflection in the present tense and in the moods therewith connected.

The verb *standa* is somewhat irregular. It has an epenthetic *n* in the infinitive, imperative, and present indicative.

## CORRESPONDING ANGLO-SAXON VERBS.

<i>a</i>	1. Bace,	boc, bocon,	bacen.
	2. Clifige,	—	—
<i>a</i>	3. Drage,	droh, drogon,	dragen.
<i>b</i>	5. Hebbe,	hof, hofon,	hafen.
<i>a</i>	6. Sace,	soc, socon,	sacen.
<i>a</i>	7. Scace,	scoc, scocon,	scacen.
<i>b</i>	8. Scyppe,	scop, scopon,	sceapen.
<i>a</i>	9. Scafe,	scof, scofon,	scafen.
<i>a</i>	10. Slea,	sloh, slogon,	geslagen.
<i>irr.</i>	11. Stande,	stod, stodon,	gestanden.
	13. Swerige,	swor, sworon,	gesworen.
	15. Wace,	woc, wocon,	wacen.

<i>a</i> 16. Wacse,	wocs, wocson,	gewæscen.
17. Wafge,	—	—
<i>a</i> 18. Weaxe,	weox, weoxon,	weaxen.

The verbs marked *a* follow an uniform analogy, as in the Gothic.

The verbs marked *b* have adopted the weak inflection in the present tense and the moods therewith connected.

The verb *stande* is somewhat irregular. The rest follow the weak inflection throughout.

## ENGLISH VERBS.

<i>a</i> 1. Bake,	—	baken.
<i>b</i> 2. Cleave,	clave,	—
<i>a</i> 3. Draw,	drew,	drawn.
<i>irr.</i> 4. Freight,	fraught, <i>obs.</i>	fraught.
<i>b</i> 5. Heave,	hove,	hoven.
<i>a</i> 6. Forsake,	forsook,	forsaken.
<i>a</i> 7. Shake,	shook,	shaken.
<i>a</i> 8. Shape,	—	shapen.
<i>a</i> 9. Shave,	—	shaven.
<i>a</i> 10. Slay,	slew,	slain.
<i>irr.</i> 11. Stand,	stood,	stood.
<i>b</i> 12. Stave,	stove,	stove.
<i>b</i> 13. Swear,	swore,	sworn.
<i>a</i> 14. Take,	took,	taken.
<i>b</i> 15. Wake,	woke,	waken.
<i>a</i> 16. Wash,	—	washen.
17. Wave,	—	—
<i>a</i> 18. Wax,	—	waxen.

The verbs marked *a* come nearest to the original model.

The verbs marked *b* have *o* instead of *oo* in the past tense.

*Freight* and *stand* are irregular.

## CORRESPONDING GERMAN VERBS.

<i>a</i> 1. Backe,	buk,	gebacken.
2. Klebe,	—	—
<i>a</i> 3. Trage,	trug,	getragen.
4. Frachte,	—	—
<i>b</i> 5. Hebe,	hob,	gehoben.
<i>a</i> 8. Schaffe,	schuf,	geschafen.
9. Schabe,	—	—
<i>a</i> 10. Schlage,	schlug,	geschlagen.
<i>irr.</i> 11. Stehe,	stund,	gestanden.
<i>b</i> 13. Schwöre,	schwur,	geschworen.
15. Wache,	—	—

*a* 16. Wasche, wusch, gewaschen.

*a* 18. Wachse, wuchs, gewachsen.

The verbs marked *a* follow an uniform analogy.

The verbs marked *b*, by adopting *o* in the past tense and participle, incline to conjugation VI.

The verb *stehe* is irregular. The rest follow the weak inflection.

## CORRESPONDING DUTCH VERBS.

<i>b</i>	1. Bak,	biek,	gebakken.
	2. Kleeve,	—	—
<i>a</i>	3. Draag,	droeg,	gedragen.
	4. Vracht,	—	—
<i>b</i>	5. Hef,	hief,	geheven,
<i>b</i>	8. Schep,	schiep,	geschapen.
	9. Schave,	—	—
<i>a</i>	10. Sla,	sloeg,	geslagen.
<i>irr.</i>	11. Sta,	stond,	gestaan.
<i>a</i>	13. Zweer,	zwoer,	gezworen.
<i>b</i>	16. Wasch,	wiesch,	gewasschen.

The verbs marked *a* remain faithful to their origin.

The verbs marked *b* have passed over to another conjugation.

The verb *sta* is irregular. The rest follow the weak conjugation.

## CONJUGATION V.

This conjugation includes verbs which have, or rather originally had, *ei* in the present, *ie* or *i* in the past tense, and *i* in the participle.

The English verbs belonging to this conjugation are 1. bide, (in abide,) 2. drive, 3. rise, 4. shine, 5. wit.

Also 6. bite, 7. chide, 8. hide, 9. ride, 10. shite, 11. slide, 12. smite, 13. stride, 14. strike, 15. strive, 16. thrive, 17. write, 18. writhe.

## CORRESPONDING GOTHIC VERBS.

<i>Pres. indic.</i>	<i>past indic.</i>	<i>past partic.</i>
1. Beida,	baid, bidun,	bidans.
2. Dreiba,	draif, dribun,	dribans.
3. Reisa,	rais, risun,	risans.
4. Skeina,	skain, skinun,	skinans.
6. Beita,	bait, bitun,	bitans.
12. Smeita,	smaif, smitun,	smitans.
14. —	—	— whence striks.

This Gothic conjugation is perfectly regular.

## CORRESPONDING ANGLO-SAXON VERBS.

1. Bide,	bad, bidon,	biden.
3. Rise,	ras, rison,	risen.
4. Scine,	scan, scinon,	scinen.

6. Bite,	bat, biton,	biten.
7. Cide,	cad,	ciden.
8. Hyde,	—	—
9. Ride,	rad, ridon,	riden.
10. Scite,	—	—
11. Slide,	slad, slidon,	sliden.
12. Smite,	smat, smiton,	smiten.
13. —	<i>whence deriv.</i> stræde.	
14. —	<i>whence deriv.</i> strica.	
17. Write,	wrat, writon,	writen.

This Anglo-Saxon conjugation is also very regular.

## ENGLISH VERBS.

<i>a</i>	1. Abide,	abode,	abode.
<i>a</i>	2. Drive,	drove,	driven.
<i>a</i>	3. Rise,	rose,	risen.
<i>a</i>	4. Shine,	shone,	shone.
<i>a</i>	5. Wit,	wot,	—
<i>b</i>	6. Bite,	bit,	bitten.
<i>b</i>	7. Chide,	chid,	chidden.
<i>b</i>	8. Hide,	hid,	hidden.
<i>a</i>	9. Ride,	rode,	ridden.
<i>b</i>	10. Shite,	—	—
<i>b</i>	11. Slide,	slid,	slidden.
<i>a</i>	12. Smite,	smote,	smitten.
<i>a</i>	13. Stride,	strode,	stridden.
<i>a</i>	14. Strike,	struck,	stricken.
<i>a</i>	15. Strive,	strove,	striven.
<i>a</i>	16. Thrive,	throve,	thriven.
<i>a</i>	17. Write,	wrote,	written.
	18. Writhe,	<i>whence</i> wreath.	

The verbs marked *a* are nearly uniform.

In the verbs marked *b*, the past tense inclines to the weak inflection.

The verb *writhe* has adopted the weak inflection.

## CORRESPONDING GERMAN VERBS.

<i>a</i>	2. Treibe,	trieb,	getrieben.
<i>a</i>	4. Scheine,	schien,	geschienen.
	5. Weiss,	—	—
<i>b</i>	6. Beisse,	biss,	gebissen.
<i>b</i>	9. Reite,	ritt,	geritten.
<i>b</i>	10. Scheisse,	—	—
<i>b</i>	12. Schmeisse,	schmiss,	geschmissen.

b 13. Streite,	stritt,	gestritten.
b 14. Streiche,	strich,	gestrichen.
15. Strebe,	—	—

Compare *a* and *b* with *a* and *b* in the English forms.

## CORRESPONDING DUTCH VERBS.

2. Drijf,	dreef,	gedreven.
3. Rijs,	rees,	gereezen.
4. Schijn,	scheen,	geschenen.
5. Weet,	—	geweten.
6. Bijt,	beet,	gebeten.
9. Rijd,	reed,	gereden.
10. Schijt,	—	—
12. Smijt,	smeet,	gesmeten.
13. Strijd,	streed,	gestreden.
14. Strijk,	streek,	gestreken.

This conjugation in Dutch is perfectly regular,

## CONJUGATION VI.

This conjugation includes verbs which have, or rather originally had, *iu* in the present tense, *au* in the past tense, and *u* in the past participle.

The English verbs belonging to this conjugation are 1. bid, (to command,) 2. bow, 3. choose, 4. cleave, (to divide,) 5. flee, 6. flow, 7. fly, 8. freeze, 9. grow, 10. lie, (to tell a falsehood,) 11. seethe, 12. show, 13. strow, 14. sup or sop, 15. tug.

## CORRESPONDING GOTHIC VERBS.

<i>Pres. indic.</i>	<i>past indic.</i>	<i>past partic.</i>
1. Biuda,	baud, budun,	budans.
2. Biuga,	baug, bugun,	bugans.
3. Kiusa,	kaus, kusun,	kusans.
5. Thliuha,	thlauh, thluhun,	thluhans.
10. Liuga,	laug, lugun,	lugans.
15. Tiuha,	tauh, tuhun,	tauhans.

This conjugation in Gothic is perfectly regular.

## CORRESPONDING ANGLO-SAXON VERBS.

1. Beode,	bead,	boden.
2. Buge,	beah, bugon,	bogen.
3. Ceose,	ceas, curon,	coren.
4. Clufe,	cleaf, clufon,	clofen.
5. Fleohe,	fleah,	flogen.
6. Flowe,	fleow,	—
7. Fleoge,	fleah, flugon,	flogen.
8. Fryse,	freas, fruron,	froren.

9. Growe,	greow, greowon,	growen.
10. Leoge,	leah, lugon,	logen.
11. Seothe,	seath, sudon,	soden.
12. Sceawige,	—	—
13. Streowige,	—	—
14. Supe,	seap, supon,	sopen.
15. Teo,	teah, tugon,	togen.

This Anglo-Saxon conjugation is nearly regular.

## ENGLISH VERBS.

1. Bid,	bade,	bidden.
2. Bow,	—	—
3. Choose,	chose,	chosen.
4. Cleave,	clove,	cloven.
5. Flee,	—	—
6. Flow,	—	flown.
7. Fly,	flew,	flown.
8. Freeze,	froze,	frozen.
9. Grow,	grew,	grown, comp. Lat. <i>cresco</i> .
10. Lie,	—	—
11. Show,	—	shown.
12. Strow,	—	strown, comp. Lat. <i>struo</i> .
13. Seethe,	sod,	sodden.
14. Sup or sop,	<i>whence deriv.</i> sop, soup and supper.	
15. Tug,	—	— comp. Lat. <i>duco</i> .

## CORRESPONDING GERMAN VERBS.

1. Biete,	bot,	geboten.
2. Biege,	bog,	gebogen.
3. Kiese,	kor,	gekoren.
4. Kliebe,	klob,	gekloben.
5. Fliehe,	floh,	geflohen.
6. Fliesse,	floss,	geflossen.
7. Fliege,	flog,	geflogen.
8. Friere,	fror,	gefroren.
10. Lüge,	log,	gelogen.
11. Siede,	sott,	gesotten.
12. Schaue,	—	—
13. Strewe,	—	—
14. Saufe,	soff,	gesoffen.
15. Ziehe,	zog,	gezogen.



## CORRESPONDING DUTCH VERBS.

1. Bied,	bood,	geboden.
2. Buig,	boog,	gebogen.
3. Kies,	koos,	gekozen.
4. Klief,	kloof,	gekloven.
5. Vlie,	—	—
7. Vlieg,	vloog,	gevlogen.
6. Vliet,	vloot,	gevloten.
8. Vries,	vroom,	gevroren.
10. Lieg,	loog,	gelogen.
11. Zied,	zood,	gezoden.
12. Schouw,	—	—
13. Stroij,	—	—
14. Zuip,	zoop,	gezopen.
15. —	tog,	getogen.

## CONJUGATION VII.

This conjugation includes verbs which have, or rather originally had, a reduplication in the past tense, and whose root terminates with a vowel.

The English verbs belonging to this conjugation are 1. blow, 2. crow, 3. know, 4. mow, 5. snow, 6. sow, 7. throw, 8. —

For the verification of this statement, we must go back to the older Teutonic dialects.

## CORRESPONDING GOTHIC VERBS.

<i>Pres. indic.</i>	<i>past indic.</i>	<i>past partic.</i>
5. —	<i>whence deriv.</i> <i>snaivs.</i>	
6. Saia,	saiso, saians.	
8. Vaia,	vaivo, vaians, <i>whence deriv.</i> <i>vinds.</i>	

This type or model of the seventh conjugation in Gothic is perfectly regular. The reduplication of the past tense is in full vigor, and the root ends with the vowel *i*.

## CORRESPONDING ANGLO-SAXON VERBS.

1. Blawe,	bleow,	blawen.
2. Cawe,	creow,	crawen.
3. Cnawe,	cneow,	cnawen.
4. Mawe,	meow,	mawen.
5. Snawe,	—	(besnieved,) <i>whence deriv.</i> <i>snaw.</i>
6. Sawe,	seow,	sawen, <i>whence deriv.</i> <i>sæd.</i>
7. Thrawe,	threow,	thrawen.
8. —	<i>whence deriv.</i> <i>wind.</i>	

These verbs are entirely regular. The root ends with *w*, and the reduplication has disappeared.

## ENGLISH VERBS.

- |           |                        |                               |
|-----------|------------------------|-------------------------------|
| 1. Blow,  | blew,                  | blown.                        |
| 2. Crow,  | crew, <i>obs.</i>      | (crowed.)                     |
| 3. Know,  | knew,                  | known.                        |
| 4. Mow,   | mew, in north of Eng.  | mown.                         |
| 5. Snow,  | snew, in north of Eng. | (snowed,) whence deriv. snow. |
| 6. Sow,   | sew, in north of Eng.  | sown, whence deriv. seed.     |
| 7. Throw, | threw,                 | thrown.                       |
| 8. ———    | ———                    | ———whence deriv. wind.        |

Some obsolete and provincial forms are here given, because they aid our purpose.

A beautiful analogy is here seen in English. The Anglo-Saxon *aw* passes into *ow*; and Anglo-Saxon *cow* into *ew*.

## CORRESPONDING GERMAN VERBS.

1. Blähe, 2. krähe, 4. mähe, 5. schneie, whence deriv. schnee, 6. säe, whence deriv. saat, 7. drehe, 8. wehe.

The roots for the most part in German end in *h*, instead of *i* or *w*; but the strong inflection is entirely lost.

## CORRESPONDING DUTCH VERBS.

1. Bloey, (to blossom,) 2. kraay, 4. maay, 5. sneeuw, whence deriv. sneeuw, 6. zaay, whence deriv. zaad, 7. draay, 8. waay, whence deriv. wind, all with weak inflection.

## CORRESPONDING LATIN VERBS.

1. Flo, flare, flavi.
2. Crocio, comp. Gr. κρόζω.
3. Nosco, noscere, novi; comp. Gr. γινώσχω, γνώσω.
4. Meto, comp. Gr. ἀμάω.
5. Nivo, whence deriv. nix, nivis; comp. Gr. νίφω.
6. Sero, serere, sevi, whence deriv. semen.
7. Veho, vehere, vxi; whence deriv. ventus.

The analogy of these verbs with the Teutonic is quite remarkable.

## CONJUGATION VIII.

This conjugation includes verbs which have, or rather originally had, a reduplication in the past tense, and whose root terminates in *a* before two consonants.

The English verbs belonging to this conjugation are 1. fall, 2. ——— 3. fold, 4. hang, 5. hold.

## CORRESPONDING GOTHIC VERBS.

<i>Pres. indic.</i>	<i>past indic.</i>	<i>past partic.</i>
b 2. Faha,	faifah,	fabans.
a 3. Faltha,	faifalth,	falthans.
b 4. Haha,	haihah,	hahans.
a 5. Halda,	haihald,	haldans.

The verbs marked *a* are perfectly regular. Those marked *b* have lost the double consonant in the present tense. The reduplication of the past tense is complete in all the verbs.

## CORRESPONDING ANGLO-SAXON VERBS.

<i>a</i> 1. Fealle,	feoll,	gefeallen.
<i>b</i> 2. Fo,	feng,	fangen.
<i>a</i> 3. Fealde,	feold,	gefealden.
<i>b</i> 4. Ho,	heng,	hangen.
<i>a</i> 5. Healde,	heold,	healden.

The reduplication has disappeared. The verbs marked *a* are regular, and those marked *b* are slightly irregular, as in the Gothic.

## ENGLISH VERBS.

1. Fall,	fell,	fallen.
2. ——	<i>whence deriv. fang and finger.</i>	
3. Fold,	(folded,)	(folded.)
4. Hang,	hung,	hung.
5. Hold,	held,	holden.

The English verbs follow no uniform analogy. The verb *hold* appears to be the regular form.

## CORRESPONDING GERMAN VERBS.

1. Falle,	fiel,	gefallen.
2. Fange,	fieng,	gefangen.
3. Falte,	fielt,	gefalten.
4. Hange,	hieng,	gehangen.
5. Halte,	hielt,	gehalten.

The reduplication of the past tense has disappeared; but in other respects this model is much more complete than even the Gothic.

## CORRESPONDING DUTCH VERBS.

1. Val,	viel,	gevallen.
2. Vang,	ving,	gevangen.
4. Hang,	hing,	gehangen.
5. Houd,	hield,	gehouden.

These verbs are less regular than the German.

## CONJUGATION IX.

This conjugation exhibits in Gothic a reduplication in the past tense, and in German a long *â* before a single consonant in the present.

The English verbs with which we are here concerned are 1. dread,  
2. let, 3. sleep.

## CORRESPONDING GOTHIC VERBS.

<i>Pres. indic.</i>	<i>past indic.</i>	<i>past partic.</i>
2. Leta,	lailot,	letans.
3. Slepā,	slaislep,	slepan.

## CORRESPONDING ANGLO-SAXON VERBS.

1. Dræde,	dred,	dræden
2. Læte,	let,	læten.
3. Slape,	slap,	slapen.

## ENGLISH VERBS.

1. Dread,	(dreaded,)	(dreaded.)
2. Let,	(let,)	(let.)
3. Sleep,	(slept,)	(slept.)

This conjugation has entirely disappeared in English.

## CORRESPONDING GERMAN VERBS.

2. Lasse,	liess,	gelassen.
3. Schlāfe	schlief,	geschlāfen.

## CORRESPONDING DUTCH VERBS.

2. Laat,	liet,	gelaten.
3. Slaap,	sliep,	geslapen.

## CORRESPONDING OLD FRIESIC VERBS.

3. Slepā,	(slept,)	slepen.
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## CONJUGATION X.

This conjugation exhibits in Gothic a reduplication in the past tense, and in German  $\acute{u}=aa$ , ( $a$  strengthened by  $guna$ .) in the present and participle.

The English verbs with which we are here concerned are, 1. greet,  
2. — 3. — 4. touch.

## CORRESPONDING GOTHIC VERBS.

<i>Pres. indic.</i>	<i>past indic.</i>	<i>past partic.</i>
1. Greta,	gaigrot,	gretans.
2. Fleka,	faiflok,	fiekans.
3. Hropja,	(hropida,)	(hropiths.)
4. Tekā,	taitok,	tekans.

This Gothic conjugation is regular, except that *hropja* has adopted the weak inflection.

## CORRESPONDING ANGLO-SAXON VERBS.

1. Grete,	(grette,)	gretten.
3. Hrepe,	hreop,	hrepen.

## ENGLISH VERBS.

- |           |            |            |
|-----------|------------|------------|
| 1. Greet, | (greeted,) | (greeted.) |
| 2. ———    | ————       | ————       |
| 3. ———    | ————       | ————       |
| 4. Touch, | (touched,) | (touched.) |

This conjugation has entirely disappeared in English.

## CORRESPONDING GERMAN VERBS.

- |            |       |          |
|------------|-------|----------|
| 1. Grüsse, | ————  | ————     |
| 3. Rufe,   | rief, | gerufen. |

## CORRESPONDING DUTCH VERBS.

- |           |       |            |
|-----------|-------|------------|
| 1. Groet, | ————  | ————       |
| 3. Roep,  | riep, | geroeopen. |

Compare in Latin 2. *plango*, 4. *tango*, perf. *tetigi*, with reduplication.

## CONJUGATION XI.

This conjugation includes verbs which have, or rather originally had, *ai* (*i* strengthened by *guna*,) in all the forms, and a reduplication also in the past tense.

The only verbs in English with which we are here concerned are 1. *hight*, (in *behight*,) 2. *laugh*, 3. ———

## CORRESPONDING GOTHIC VERBS.

- | <i>Pres. indic.</i> | <i>past indic.</i> | <i>past partic.</i> |
|---------------------|--------------------|---------------------|
| 1. <i>Haita</i> ,   | <i>haihait</i> ,   | <i>haitans</i> .    |
| 2. <i>Laika</i> ,   | <i>lailaik</i> ,   | <i>laikans</i> .    |
| 3. <i>Skaida</i> ,  | <i>skaiskaid</i> , | <i>skaidans</i> .   |

The type or model of this conjugation in Gothic is perfect; and the reduplication appears in full vigor.

## CORRESPONDING ANGLO-SAXON VERBS.

- |                    |                         |                  |
|--------------------|-------------------------|------------------|
| 1. <i>Hate</i> ,   | <i>het, heton</i> ,     | <i>haten</i> .   |
| 2. <i>Lace</i> ,   | <i>lec, lecon</i> ,     | <i>lacen</i> .   |
| 3. <i>Sceade</i> , | <i>sceod, sceodon</i> , | <i>sceaden</i> . |

This conjugation is nearly regular in Anglo-Saxon, but the reduplication has disappeared.

## ENGLISH VERBS.

- |                          |                      |                            |
|--------------------------|----------------------|----------------------------|
| 1. <i>Behight</i> , obs. | <i>behot</i> , obs.  | <i>hoten</i> , obs.        |
| 2. <i>Laugh</i> ,        | ( <i>laughed</i> ,)  | ( <i>laughed</i> ,)        |
| 3. ———                   | <i>whence deriv.</i> | <i>sheathe and shide</i> . |

Nothing remains of this conjugation in English but the obsolete forms *behot* and *behoten*.

## CORRESPONDING GERMAN VERBS.

- |                     |                 |   |
|---------------------|-----------------|---|
| 1. <i>Heisse</i> ,  | ————            | ————  |
| 2. <i>Lache</i> ,   | ————            | ————  |
| 3. <i>Scheide</i> , | <i>schied</i> , | <i>geschieden</i> , <i>whence deriv.</i> <i>scheide</i> . |

## CORRESPONDING DUTCH VERBS.

2. Lagch,	—	gelagchen.
3. Schcid,	—	

## CORRESPONDING OLD FRIESIC VERBS.

3. Sketha,	skete,	skat.
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Compare in Latin, 1. *cito*, 3. *scindo*, perf. *scicidi*, with reduplication.

## CONJUGATION XII.

This conjugation includes verbs which have, or rather originally had, *au* (*u* strengthened by *guna*), in all the forms, and a reduplication also in the past tense.

The English verbs which are here to be considered, are, 1. *eke*, 2. *hew*, 3. *leap*, 4. *toss*.

## CORRESPONDING GOTHIC VERBS.

<i>Pres. indic.</i>	<i>past indic.</i>	<i>past partic.</i>
1. Auka,	aiauk,	aukans.
3. Hlaupa,	hlaihlaup,	hlaupans.
4. Stauta,	staistaut,	stautans.

The type or model of this conjugation in Gothic is perfect, and the reduplication appears in full vigor.

## CORRESPONDING ANGLO-SAXON VERBS.

1. Ece,	(ecte,)	(geeced.)
<i>a</i> 2. Heawe,	heow,	heawen.
<i>a</i> 3. Hleape,	hleop,	hleapen.

The reduplication has disappeared as in the other Teutonic dialects, and the verbs marked *a* have imitated Conjugation VIII.

## ENGLISH VERBS.

1. Eke,	(eked,)	(eked.)
2. Hew,	(hewed,)	hewn, whence deriv. hoe.
3. Leap,	lope, obs.	(lept,) whence deriv. lope.
4. Toss,	(tost,)	(tost.)

Nothing remains of this conjugation in English, but the participle *hewn*, and the obsolete past tense *lope*.

## CORRESPONDING GERMAN VERBS.

2. Hane,	hieb,	gehieben.
3. Laufe,	lief,	gelaufen.
4. Stosse,	stiess,	gestossen.

The peculiarities of this conjugation are entirely lost in German.

## CORRESPONDING DUTCH VERBS.

2. Houw,	hieuw,	gehouden.
3. Loop,	liep,	gelopen.
4. Stoot,	stiet,	gestooten.

## CORRESPONDING OLD FRISIC VERBS.

1. Aka,	—	aken.
3. Hlapa,	hleþ,	hlepen.
4. Steta,	—	stoten.

Compare in Latin, 1. *augeo*, 4. *tundo*, perf. *tutudi*, with reduplication.

## II. ENGLISH WEAKLY INFLECTED VERBS.

In weakly inflected verbs, the past indicative and the past participle are formed alike.

In these verbs the present tense is the root, and not the past tense as in the strongly inflected verbs.

There are two processes for weakly inflected verbs, which differ again as to their age; the one more ancient, according to which the past tense and the past participle end in *d* or *t*; and the other more modern, which forms the past tense and the past participle by adding *ed* to the root.

The first of these processes forms two conjugations, and the latter process one conjugation of weakly inflected verbs.

## CONJUGATION I.

This conjugation includes verbs which form the past tense and the past participle by adding *d* or *t*; as,

1. *Lay, laid*; comp. Anglo-Sax. *lecgan, lede, geled*. So *pay, paid*, from Fr. *payer*, and *stay, staid*, from Fr. *étayer*; which, although of foreign origin, have followed suit to *lay, laid*.

2. *Say, said*; comp. Anglo-Sax. *secgan, sæde, gesæd*. The suggestion of Dr. Webster, that *said* is a contraction of *sayed*, has no historical support.

3. *Have, had*; comp. Anglo-Sax. *habban, hæfde, hæfed*. So *flee, fled*; *shoe, shod*. Also *clothe*, past participle *clad*; *do*, past tense *did*.

4. *Make, made*; comp. Anglo-Sax. *macian, macode, macod*. The Anglo-Saxon form leads us to expect *maked*.

5. *Hear, heard*; comp. Anglo-Sax. *hyran, hyrde, hyred*.

6. *Deal, dealt*; comp. Anglo-Sax. *dælan, dælde, gedæled*. So *feel, felt*; *kneel, knelt*.

7. *Spill, spilt*; comp. Anglo-Sax. *spillan, spilde, spilled*. So *dwelt, dwelt*; *spell, spelt*.

8. *Mean, meant*; comp. Anglo-Sax. *mænan, mænde*.

9. *Creep, crept*; comp. Anglo-Sax. *creopan, creap, copen*. So *sleep, slept*; *sweep, swept*; *weep, wept*. These verbs in Anglo-Saxon retain the ancient strong inflection.

10. *Keep, kept*; comp. Anglo-Sax. *cepan, cepte*.

11. *Lose, lost*; comp. Anglo-Sax. *losian, losode, losod*. The An-

glo-Saxon form leads us to expect *losed*. So *pass*, past participle *past*, from Fr. *passer* ; *toss*, *tost*, from Fr. *tasser*.

12. *Cleave*, *cleft* ; comp. Anglo-Sax. *clifian*, *clifode*. So *bereave*, *bereft*. The Anglo-Saxon form leads us to expect *cleaved* and *bereaved*, which are also in use.

13. *Leave*, *left* ; comp. Anglo-Sax. *læfan*, *læfde*, *læfed*. So the past participle *adrift*.

Rem. 1. The termination *d*, which is the appropriate exponent of the past tense and past participle, is retained after a vowel, or after the semi-vowel *r*. See Nos. 1 to 5. The termination *d* becomes *t* after consonants only. See Nos. 6 to 13.

Rem. 2. The long vowel, if any, of the original verb, is often shortened ; as *said*, *had*, *fled*, *shod*, *clad*, *did*, *heard*, *dealt*, *felt*, *meant*, *crept*, *slept*, *swept*, *wept*, *kept*, *lost*, *cleft*, *bereft*, *left*, *adrift*.

Rem. 3. A subtonic mute is sometimes changed into the corresponding atonic ; as *lose*, *lost* ; *cleave*, *cleft* ; *bereave*, *bereft* ; *leave*, *left*. The atonic, however, is rather the original form.

#### CONJUGATION II.

This conjugation includes verbs ending in *d* or *t*, which require no addition of *d* or *t* to form the past tense and past participle ; as *bid*, *rid*, *bestead*, *shed*, *shred*, *spread* ; *bleed*, *breed*, *feed*, *lead*, *read*, *speed* ; *burst*, *cast*, *cost*, *cut*, *hit*, *hurt*, *knit*, *let*, *put*, *quit*, *set*, *shut*, *slit*, *split*, *spit*, *thrust*, *sweat* ; *wet*, *whet* ; *eat*, *meet*, *shoot*, *light* ; *bend*, *build*, *gild*, *lend*, *rend*, *send*, *spend*, *wend*, whence *went*.

Rem. 1. The termination *d*, the appropriate exponent, is retained, as before, after a vowel ; but changed into *t*, when it comes after a consonant ; as *bend*, *bent* ; *build*, *built* ; *gird*, *girt* ; *lend*, *lent* ; *rend*, *rent* ; *send*, *sent* ; *spend*, *spent* ; *wend*, whence *went*.

Rem. 2. The long vowel, if any, is shortened, as before ; as *bled*, *bred*, *fed*, *led*, *read*, (pronounced *red*,) *sped* ; *eat*, (pronounced *et*,) *met*, *shot*, *lit* from *light*.

Rem. 3. Nearly all of these verbs are of Teutonic origin, some of them retaining the strong inflection in Anglo-Saxon ; as *bid*, *burst*, *let*, *slit*, *eat*, *shoot*. Some few are of Latin or French origin ; as *cost*, from Lat. *constare* ; *cut* ; *hurt*, from Fr. *heurter*.

#### CONJUGATION III.

This conjugation includes verbs which, according to the more modern and now existing process, form the past tense and the past participle by adding *ed* ; as,

1. *End*, *ended*. So *fend*, *mend*, *tend*, of Latin origin.
2. *Plant*, *planted*. So *chant*, *grant*, *pant*, of Latin origin.
3. *Wade*, *waded*. So *trade*, *cede*, of Latin origin.



4. *Hate, hated.* So *rate, sate*, of Latin origin.
5. *Mad, madded.* So *add*, of Latin origin.
6. *Fit, fitted.* So *admit, remit*, of Latin origin.
7. *Dry, dried.* So *cry, justify*, of Latin origin.
8. *Sway, swayed.* So *decay, pray*, of Latin origin.
9. *Kill, killed.* So *repel, dispel*, of Latin origin.
10. *Love, loved.* So *move*, of Latin origin.

Rem. 1. These examples fall phonetically under the same rule. For the mute *e*, in Nos. 3, 4, 10, is merely an orthographical expedient; the interchange of *y* and *i*, in No. 7, is merely orthographic; and the doubling of the final letter in Nos. 5, 6, is merely to preserve the vowel-sound short.

Rem. 2. Of these examples, those preceded by *d* or *t*, retain the *e* with most firmness; as *ended, planted, waded, hated*. They had commenced even in Anglo-Saxon to require a vowel sound before the *d*; as *endode, plantode, hatode, eardode, weardode*.

Rem. 3. In poetry the *e* is often omitted, (except in the cases noticed under Rem. 2.) and an apostrophe takes its place. It is the prerogative of poetry to use old forms.

Rem. 4. The spoken dialect has a strong tendency to omit the *e*, (except in the cases noticed under Rem. 2.) and also to change *d* into *t*, after sharp or atonic mutes; as *filld, slamd, fand, slurd, cryd, strayd, chewd*; also *stept* compared with *stabd*; *quaft* with *movd*; *latcht* with *judgd*; *lookt* with *bragd*; *tost* with *whizd*; *pluckt, pusht*, etc. In prosaic declamation, and in solemn reading, the *e* is retained.

Rem. 5. In adjectives and adverbs, formed from participles, the *e* is not omitted; as, a *learned* man; *confessedly*.

### III. ENGLISH VERBS OF THE MIXED CONJUGATION.

Besides the strongly inflected verbs and the weakly inflected verbs, there is another, a small class, which combine the two modes of inflection. That is, some verbs, in the past tense and the past participle, not only change the radical vowel after the ancient mode of inflection, but also adopt the termination appropriate to the modern one.

The following is a list of this class of verbs.

<i>Pres. indic.</i>	<i>past indic.</i>	<i>past partic.</i>
1. Beseech,	besought,	besought.
2. Bring,	brought,	brought.
3. Buy,	bought,	bought.
4. Catch,	caught,	caught.
5. Fetch	faught, <i>obs.</i>	faught, <i>obs.</i>
6. May,	might, <i>also</i> , mought, <i>or</i> mote, <i>obs.</i>	

7. Pitch,	pight, <i>obs.</i>	pight, <i>obs.</i>
8. Reach,	raught, <i>obs.</i>	raught, <i>obs.</i>
9. Seek,	sought,	sought.
10. Teach,	taught,	taught.
11. Think,	thought,	thought.
12. Work,	wrought,	wrought.

This mixed mode of conjugating these verbs existed in the Anglo-Saxon language, from which the English language is derived ; as,

2. Bringē,	brohte,	gebroht.
3. Bycge,	bohte,	geboht.
5. Fecce,	—	—
6. Mæg,	mihte,	—
8. Ræce,	rahte,	geræht.
9. Sece,	sohte,	gesoht.
10. Tæce,	tæhte,	tæht.
11. Thence,	thohte,	gethoht.
12. Wyrce,	worhte,	geworht.

Also in Gothic, the most ancient form of the Teutonic language ;

as,

2. Brigga,	brahta,	briggans.
3. Bugja,	bauhta.	
6. Mag,	mahta.	
10. Teiha,	—	
11. Thagkja,	thahta.	
12. Vaurkja,	vaurhta.	

This mixed conjugation exists also in modern German ; as,

2. Bringē,	brachte,	gebracht.
6. Mag,	mochte,	gemocht.
8. Reiche.	—	
9. Suche.	—	
10. Zeihe,	—	
11. Denke,	dachte,	gedacht.
12. Wirke.	—	

Also in Dutch ; as,

2. Breng,	bragt,	gebragt.
6. Mag,	mogt,	gemogt.
8. Reik.		
9. Zoek,	zocht,	gezocht.
11. Denk,	dacht,	gedacht.
12. Werk,	wrocht,	gewrocht.

## X. MENTAL SCIENCE AS A BRANCH OF EDUCATION.\*

BY REV. JOSEPH HAVEN, A. M.,

PROFESSOR IN AMHERST COLLEGE.

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I DEEM it a privilege to address to-day a convocation of Teachers and of the friends of education, convened from all portions of the country in this our noble old Bay State;—a State distinguished from the first for its regard for religion, for liberty, and for education. May the time never come when its attachment to any one of these great principles shall be less.

The vocation of the teacher is one which, viewed in all its relations, is hardly second to any other in honor, and importance. Much is entrusted to him, much required of him. To meet these demands, he must be a man of large and liberal culture, knowing the things which he is to teach, and knowing much besides. Every year enlarges the sphere and carries farther and farther out the boundary line of his dominion, brings new sciences into his field of labor, and elevates the standard of his necessary qualifications. He must teach more things, and he must teach them better. Time was when a few simple elements constituted the amount of his stock in trade. To mention arithmetic, geography, reading, writing and spelling, was to give a complete catalogue of the branches taught in our schools. It is not so now. It will never be so again. In these matters our country never moves backward. The people have discovered that there are many things which it is useful for man on the earth to know, and that they have the *right* to know them;—the child of the poor man as well as of the rich; in the free school as well as in the academy, and the college; and they mean that he *shall* know them. At the doors of our public schools, of every higher grade, stand knocking already, an array of sciences that would have astonished the savans of the last generation. Natural Philosophy, History, Physiology, Botany, Chemistry, Astronomy, Physical Geography, and I know not how many other sciences,—all clamoring for admission; and for one I predict they will get in. The people will know these things, and will insist that their own children shall know them, nor is there any reason why they should not know them.

The teacher must keep up with this demand. The tide of public opinion, of public intelligence and information, in a great and free

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\* An Address delivered before the American Institute of Instruction at its Annual Meeting in Springfield.

nation like our own never sets backward. It moves on and on, and schools and committees, and teachers advance with it, or are swept before it.

With this demand for a higher education, a larger and more liberal culture, on the part of those who are to conduct the education of the young, the teachers of the present day are, to a great extent earnestly and cordially complying. It would be difficult to find, in any country, a body of men devoted to education, possessing a larger share of general information, a higher mental culture and training, men of larger views, and higher aims, than the teachers of the public schools of New England, and especially of Massachusetts. I say this without reserve or qualification; I say it with pleasure and pride; I say it after a careful observation of the school systems of our own and of other countries.

Among the various branches of useful science, all demanding the attention of the well informed, and well educated man, of the present day, there is one whose claims to general attention have I fear been somewhat overlooked in our country. Allow me then the privilege of directing your attention on this occasion to the importance of the science of the human mind, as a distinct branch of knowledge, entitled to a high place in the course of study which every true scholar and every well informed man marks out for himself, and especially worthy the attention of those who are to guide the education of others.

I am aware that in presenting such a subject, I may seem to some, to have forgotten the character and objects of the present association. What has the science of the human mind to do with schools and school-teaching, they may ask. This question I will endeavor to answer before I sit down. Unless, however, I do very much mistake the character of my audience, I see before me to-day men who are determined to omit no effort to attain that discipline of all the mental powers, that range of thought, that wide and large culture, that shall best qualify them for their noble work. To such men my theme is appropriate, and to such I address myself.

Many causes it must be confessed, have hitherto contributed to the comparative neglect of mental science in our own country.

The nature of the science is such that its benefits are not immediately apparent. Men, the dullest, and most uneducated, can see some use in Chemistry, or Botany. They teach how to analyze soils, and how to raise better crops. Natural Philosophy may be of service to the mechanic. Physiology well understood, may tend to lengthen life, and shorten the physician's bill. But what can possibly come of

mental science, they do not so readily perceive. It has no patent, obvious, practical results to show. Its region of thought lies removed somewhat from the actual observation of men. It has no splendid cabinets or museums to throw open to the gaze of the astonished multitude. It can not point you to its magnificent collections, embracing specimens of all the known varieties of thought and feeling; nor can it illustrate by curious instruments, in brass, and wood, and glass, and iron, and by nice experiments unfold the secret working of the laws of association, or memory, or imagination—all the wonderful alchemy of thought, and of our curious inner life. Its simple pages present not even one poor diagram to catch the eye of the curious.

And then it has no great discoveries to make and to announce, no brilliant rewards to bestow on its votaries. Any man of moderate patience and skill, and a glass of medium power, stands a reasonable chance of discovering a half dozen new asteroids between Mars and Jupiter, the first clear night, and then goes his name *ad astra*, and then comes, by return mail, a diploma from the royal society, and a gold snuff-box from the crown of Russia, or the crown prince of Seringapatam. Not so in mental science—not even in the present disturbed state of affairs, not in the wildest and most excited political gathering, could one hope to discover several new passions in exercise, or a brace of new intellectual faculties in full play. Or even if you were so fortunate as that, it may be doubted whether the world would even take the trouble to inquire your name, or the Czar think it incumbent on him to provide you with snuff-boxes. But more than all, and as I suppose, the chief obstacle to the more general cultivation of mental science, is to be found in the exclusively practical and active tendencies of the age. We are by nature a stirring, busy, enterprising people, given more to action than to thought. An age of action is seldom also an age of reflection. External life demands the energies of a new people, and a new state. The elements are to be subdued, cities to be built, mountains to be leveled, graded, tunnelled, roads constructed, and a thousand other useful and practical works to be wrought, before the period comes of golden affluence, and leisure, and genial task, and refined culture, which can at once appreciate and reward the higher efforts of scientific investigation. That age will come; but it is not yet. Meanwhile he who devotes himself to a pursuit so little accordant with the more directly practical tendencies of the age, must be content to pursue his way with little encouragement from without, little reward save that of his own highest culture, and the sweet delight of his own conscious advance in that true wisdom, and those

loftier attainments, which like divine truth come not with observation of men.

The causes at which we have now glanced may account in part for the comparative neglect of the science of the mind in our own country. What then are the reasons, if any there may be, why the science of which we speak should be regarded as at least of equal importance with others, in a course of liberal study.

The importance of this branch of education will be apparent, if we consider *its relative position with regard to other sciences*. As we go forth into the great field of truth, and among the works of God, and begin to explore and observe the things that lie around us, we find indeed nothing unworthy our regard, but not all things equally worthy. The ground on which we tread, and the solid rock, demand and repay our careful investigation; but when we pass from these to the contemplation of vegetable life,—when we turn our eye from the soil to the little flower that grows and blooms upon it, we are conscious of advance, of reaching a higher stage of art, a higher department of creation. Passing on still to the forms of animal existence, we are conscious still of the ascending series. The shell minutely beautifully wrought, that lies by the shore of the deep-sounding sea, and listens ever to its roar, the insect rejoicing in the sun-beam, the thousand forms of life that flutter in the air, and creep the earth, and leap up in the waters, and bound in all the consciousness of freedom, and strength, and vigorous life along the mountains and over the plains, these afford us a higher field of study than mere inanimate existence, however curious and delicate may be its organization. When from these we pass on to observe and study man himself, the lord of this entire creation, when we make his nature, his physical structure, his habits, his languages, his cities, his laws, his arts, his wonderful creations, the objects of our careful study, how much higher have we ascended in the scale of being and in the sphere of our explorations.

But when, turning from all these, we make the *mind* of man himself our study, we find ourselves at once in a region from which we overlook the whole wide field of previous investigation, and toward which all these other sciences conduct, as different paths along the mountain side, starting from different points, and running in different directions, but all converging toward, and coming out at last upon a common terminus at the summit. That summit and common terminus of sciences is the science of mind. As the mineral, the vegetable, the insect, the animal, in their varied and wonderful organizations, are all and necessarily inferior to man, so is the science of them, however important and useful, of necessity inferior to the science of

man himself; and as the human body, wonderful in its structure, curious in its mechanism and its laws, is nevertheless inferior in dignity and worth to the spirit that dwells within, and is the true lord of this fair castle and domain, so is the science of the body, its mechanism, chemistry, anatomy, laws, inferior to the science of the mind, the divinity within.

Many of the sciences which are justly regarded as among the most noble are themselves the creations of the mind. In some sense all science may be so regarded. The materials furnished by nature are put together and framed into a science by the intelligent mind. In some cases, however, the very materials seem to be the creations of the mind—instruments which it devises to aid it in its progress, and with which it works upon still higher creations, as a mighty army, in its resistless march, builds the roads, bridges the streams, levels the mountains, to make itself a way. Of this sort seems to me the science of number and quantity; when duly appreciated, in all its extent, and range, and precision and power, truly one of the most remarkable products of human ingenuity and skill—for such unquestionably it is—a pure creation of the mind. Observe now this man of number and of quantity; how starting with a few self-evident and simple truths, manufacturing out of his own brain and fancy, such simple instruments to aid him, as a point, a line, and a circle, not one of which is ever to be found in the actual, real world, not one of which has any existence save in his own imagination, he goes on to combine and construct with these until he builds up a tower whose top reaches the skies, and from that lofty and impregnable tower, his castle, his fortress, which nothing can shake, from which nothing can drive him, this man, this presumptuous builder, calmly measures off the courses of the stars, and calls their names, and spans their dimensions, and weighs their bulk, and measures their speed, and announces their coming, yet afar off, and with his magic tube follows them in their distant flight through the wilderness of space. Is anything I ask more strange, more admirable than this? Yes, I reply, there is *one* thing more wonderful even than this, and that is the *mind* that devised, constructed, and executed this science, and now works with it as its mighty and magic instrument; and he that would observe the most curious and wonderful thing of all, must leave the figures, and the diagrams, the lines and circles, the tubes, and the tables, with which this man works, and study the *man himself*, the workman.

So also are the creations of art, beautiful, wonderful, as seen in the canvass which warms, and glows, and moves into life and passion as No. 8.—[VOL. III, No. 1.]—9.

you gaze, or in the chiselled marble that with serene, calm feature stands and looks upon you, all motionless, all passionless, yet as if cognizant of your inmost being,—an ideal presence drawing you to itself as by a species of enchantment, till a mysterious sympathy springs up between you and it,—this too is wonderful,—this, and the art that can do this. And yet one thing is more so,—the mind that can contrive and execute this work of art.

So is it also, with human language. Take that grandest and most majestic of them all, the Hebrew ; take that richest and most finished of them all, the Greek. You have that which may well receive, as it well deserves your closest study, and your warmest admiration. But after all, is it not chiefly interesting as one of the productions of the human mind, illustrating the laws, and developing the hidden structure of that mind ? The richness, the affluence, the elegance, the exactness, the beauty, of what are these the qualities ? Where did they dwell ? In the Greek language, or in the Greek mind ? Which is, of the two, the more wonderful and worthy of study, the statue, obelisk, cathedral, with its solemn aisle, and overhanging dome, or the mind that devised and wrought out these things, that saw them when as yet they were not, saw them in all their perfectness as they were to be ?—which of the two, the instrument, or the instrument-maker ?—which of the two, the Greek language, or the Greek mind, that called into being and use such an instrument of speech ? And of which is the science most noble and most worthy of regard ?

I admire the genius of a Kepler, a Copernicus, a Newton. I sympathize with their enthusiasm as they develop the laws, and study the movements of the heavenly bodies. I look through the telescope, not without a feeling of awe, as it seems to lift me up, and bear me away into the infinite, and bring me near those stately orbs that beyond the ken of human vision dwell in the silence and unbroken stillness of their own eternity. But there is one thing which fills my whole being with yet a deeper awe and reverence than even those majestic orbs ;—that is, the mind that from this, its lowly dwelling on the earth, in all the weakness and the ignorance of its earthly condition, looking out afar into those clear deep spaces, can by patient observation, discover the hidden laws, and spell out the complicated movements of that vast and busy orrery of worlds.

An importance attaches to the science of mind, if we consider, in the second place, its connection with the past, its historic associations. Many of the sciences justly regarded as important, are of comparatively recent date. This is true indeed of most of the natural sciences. Geology, Physical Geography, Zoölogy, Botany, Physiology, Chemistry, are of no remote origin. It is scarcely half a century since some of them



began to assume a strictly scientific form. Go back a few hundred years, and you find the stateliest and most assuming of them either wholly lost in uncertainty of origin, or running out into fanciful and absurd speculations. Astronomy, a mathematical and not a physical science, may be regarded as an exception to this rule. Yet what was even Astronomy, before Copernicus, and the telescope, and the sixteenth, or even the seventeenth century? Many important facts had indeed been observed and registered before, but the science in anything like its present exactness, and completeness, can scarcely go back to the middle ages. The science of number, and quantity, being, as I have already said, more purely a creation of the mind, was of much earlier origin, and was already fixed in its general principles, and settled on a firm basis, almost at the outset of ancient civilization. But no inquiries were of earlier origin among men, than those pertaining to subjects purely metaphysical. Go back as far as you will toward the Orient, toward the first dawn of a rude and imperfect civilization, you still find men busying themselves with the great problems that to this day remain unsettled. The earliest speculations of the human mind, its first attempts to get beyond the little sphere of activity that immediately surrounded it, and the narrow domain, of sense, seem to have assumed this direction Chaldean and Egyptian shepherds, watching their flocks by night, observed the starry heavens, and recorded the movements of the changing constellations. But long ere that, had the question arisen, and been intently pondered by many a reflecting and observing mind, whence came those nightly luminaries, and whence this fair earth, and what its origin, and what the soul of it, and whence and what am I, and my race. These questions, and such as these,—what are they, but the very rudiments and ground work of philosophy.

It has been said by an ingenious writer, that the man who first discovered that dry wood could be set on fire, deserves to be regarded as the first philosopher. We would by no means detract from the merits of that truly brilliant discovery. The man who made it, certainly deserves a medal, and a monument. And yet we are by no means sure that the palm of original discovery does not rather belong to that other man, who first discovered that there is such a thing as wood, and that it is distinct and different from himself—in other words, that there is matter, and also mind; each subject to its own proper laws, and manner of being. And this I presume must have been a somewhat early discovery in the history of the race.

Indeed, we can hardly imagine a state of human society and civilization so primitive and rude, as to lie back of all inquiry and thought as to the causes and philosophy of things. Far enough from the

truth may have been those primitive hypotheses and speculations, wide of the mark, not unlikely, those primitive inquiries, and laborious patient investigations; but they were the foundations and first beginnings of a science that probably goes further back into antiquity, and has engaged the attention of a greater number of thoughtful, earnest minds since the creation of the world, than any other that can be named. And from the day when such inquiries first presented themselves to the first reflecting and inquiring mind, from that age to this, what earnest reaching forth and striving to grasp the true, the unknown, the infinite, to learn a little of the hidden causes of things, to lift up a little in some way the impenetrable veil that shuts down about us here, and obtain a glimpse of the fair realms that lie beyond.

The student of astronomy, as he watches the heavenly bodies, is carried back to the past, and filled with peculiar emotion, as he remembers that on these same constellations which he now beholds, other eyes fixed their earnest gaze, in those years when the earth was young; beheld them then, as he beholds them now,—Orion, there, and Pleiades, and Taurus, and the varied host; and so in like manner is the student of philosophy linked with remotest ages, and associated with the greatest and richest historic names and periods, when he meditates upon those themes which have tasked the human mind from the beginning, on which the mighty Stagyrte discoursed, walking to and fro, with his disciples, and the noble-souled Plato, and Plato's great master, and the still earlier Greeks of the Asiatic colonies, whose works are mostly lost in the confusion of the ages, and the wreck of time, but who meditated, and doubted, and believed, and taught, upon the very same problems which engage the attention of the student at the present day. He that would hold converse with the noblest spirits of the past, must frequent the paths and explore the fields which were their favorite resort.

The importance of mental science is evident further, from its intimate connection with our own interests, and personal destinies—some sciences interest us as abstractions, merely speculative systems of truth; some as realities, and facts, but of such a nature, so remote from humanity, and the common wants of the race, as to make little appeal to the heart and soul of a man. We are interested in mathematical truth, as in a finely cut and beautiful crystal, every part finished and perfect, just as it existed from of old, before man was upon the earth, or there was any intelligence save that of the Creator to contemplate its beauty. What connection have those eternal and unchangeable truths with man and his affairs. They would have been equally true had he never existed. We observe the movements of

the heavenly bodies, but feel as we so do that those orbs are far beyond us, having no relation to us, ignorant of us, keeping their stately progress even as they moved ages ago, and as they will ages hence. What have we to do with them, or they with us? We watch them as they hold their course through the deep firmament, as children standing on the shore watch the distant moving sail that glides silently along the horizon—so far, so beautiful, so still. Even thus sail those swift ships of the firmament on the wide sea above us, and only He who built them, and who guides their course, knows their history.

But when we come to the study of ourselves, the laws of our own intelligence and consciousness, the problems of our own being and destiny, our investigations assume a practical importance and interest which pertain to no other departments of truth. It is no longer the distant star in the heavens, shining where God placed it ages ago, no longer the sail dimly visible on the far horizon, but our own conscious being, that is the object of our thought. The question is no longer, whence comes that swift ship, whither goes it, what bears it; but what am I, and whither going, and what freight bear I, myself a swift sailing ship on this ever flowing sea of time,—what is my destination, and what my history? This mysterious soul which animates me, and is the presiding divinity over all my actions, what is it, with all its faculties—reason, imagination, memory, sense—these varied powers and laws of my being? What is that wonderful change that passes over me, when, no longer in communion with the external world, I am still conscious of existence, and the busy thoughts are active still—that state which men call sleep? And what is that still more dread and mysterious change that must soon pass upon me—that which men call death? How is it that objects, and events, remote in time and space, come back to the mind with all the freshness and reality of the passing moment? What is that principle of my nature that presumes to place itself in opposition to all my inclinations and passions, and lifting its reproving finger, say to me thou shalt, and thou shalt not; and which, when I disobey this command, pursues my steps like a vindictive angel, tracks me over the wide world, fills my whole soul with misery, my whole future being with remorse? What mean I by that little word,—*duty*,—what by that little word,—*ought*,—that connects itself so often, and so closely with my pursuits, and my happiness? Ought what, and *why* ought, and to whom ought? Am I *free*, or am I under the chain of stern inevitable fate? Are all my actions *predetermined*, and by whom; if not, then where is Diety, and that superintending Providence that

men say governs all things; if they are, then what can I do other than what is already determined, and so being no longer free, how is it that I am responsible? What power and control have I, in a word, over these restless powers and passions of my own moral being?

These are grave questions. Who shall solve me these problems? Who shall tell me what I am, and what I am to be? Who shall read me this strange inexplicable riddle of human life? Whether it can solve them, or not, these are the questions and the problems, that mental philosophy discusses, and we perceive at a glance their direct and practical bearing on the great interests and personal wants of man as an individual.

The importance of a thorough acquaintance with mental science appears furthermore from its intimate connection with many of the practical pursuits and sciences. It may be said to underlie many of the most important of these pursuits and professions. Even theology, the noblest and highest of all sciences, because conversant with the noblest and highest themes, while at the same time most practical, is itself in a peculiar sense based upon the science of mind. Our philosophy always and of necessity underlies our theology, and shapes in some measure its character, as the solid strata that lie unseen beneath the surface give direction, and figure, and altitude to the mountain range. The facts, the individual truths, the general data, are indeed given, revealed in nature, and in the divine word;—but not the system, not the science; these are to be constructed out of the materials given, by the thinking, reflecting mind, for itself. The stars are in the heavens, and the flowers are in the fields, but, it is for man to arrange and classify them, and not till he has done this for himself, has he a science of astronomy, and of botany. It is precisely so with the science of divine truth. Now it is in part, at least, the office of philosophy to gather, arrange and classify the great truths which God has scattered abroad in nature and in revelation. It falls properly within her sphere. She has, to say the least, a voice in the arrangement, and is entitled to be heard. Not to speak of the very *idea* which we form of the divine being, borrowed as it is, and must necessarily be, from our previous idea of the human mind, and of our own spiritual existence,—not to speak of the several modes of argument by which we seek to establish, in natural theology, the primary doctrine of the existence of God,—what questions I may ask go deeper into the groundwork of any and every theological system, than those pertaining to the freedom of the will,—the government of the affections, inclinations, and passions of the human soul,—man's power over himself, to make himself other and better than he is, to do what he has no dis-

position to do, his power in a word to obey all the divine commands. These, however, are questions strictly and purely psychological. You can not stir a step in the application of theology to practice, till you have in some way settled these questions in your own mind, and that will be for the time your science, and your philosophy.

Nor is it theology alone, that must fall back upon philosophy. The *physician* finds when he comes into the practice of his profession, if he never knew it before, that the laws of the human mind are to constitute a most important part of his study and observation. If he desires to succeed in his profession, he must understand the operation of the laws of memory, of association, of imagination; how to avoid and how to touch the hidden springs of thought and feeling; the effect on the bodily organization of the due and of the undue exertion of each of the mental faculties; in fine the whole relation of mind, and its operations, to body, and its functions, with the reciprocal influence of each upon the other. Unless he knows these things he knows not often the real nature of the disease which he blindly undertakes to cure. Its springs and causes lie often back among the laws of the mind. To one who rightly understands the matter, a word fitly spoken, a suggestion, a mere tone of the voice, is often the most potent medicine. For want of this, it not unfrequently happens that the disease, treated according to the most approved rules of the profession, is scientifically cured, while the patient is awkwardly left to die in the process. It is not too much to say, that the field of inquiry and research now pointed out, is one very imperfectly understood, if it be not in part quite generally overlooked by the medical profession.

I need hardly say that to the *public speaker*, whether at the bar, in the halls of legislation, in the pulpit, or in the public assembly of whatever kind, and on whatever occasion, a knowledge of the human mind, and an ability to make practical use of that knowledge, is absolutely indispensable. Success in oratory, depends, I admit, on other things, not a little;—the voice, the manner, the theme, the occasion, the personal appearance and bearing of the speaker, the combination and mood of the audience;—but he who best understands the laws and movements of the human mind,—how to touch the feelings how to awaken the passions, how to excite the fears and the hopes, how to rouse the resentment of his hearers,—how again to soothe the excited feeling, how to allay prejudice, and call into exercise the calm reason and sober judgment of men, he will best be able to effect his purpose, by turning to his own account all the circumstances of the occasion, and like a skillful organist, touching with ease, yet with precision, and effect, what key of the many-voiced instrument he will. No man

can do this who does not understand well the *instrument* on which he plays.

Not to the theologian, the physician, the orator alone, is the science of mind an important auxiliary, if not an indispensable requisite to success. To the *teacher* it is especially of use, and that in many ways.

It is of use in enlarging his sphere of thought and information. It is necessary for him to know more things than he teaches, or expects to teach. No man is fit to teach spelling and arithmetic, who knows nothing but to spell and to cipher. He may not have occasion to teach Greek or Conic Sections in the village school; but he will have a larger and richer mind for having learned these things, and will be able to teach the most common and simple English branches all the better in consequence. And so of mental science. He may not have a class in metaphysics, but if he have a clear, strong, well disciplined mind himself, in consequence of that intellectual training which such studies afford, he will be a better teacher of whatever he has occasion to teach. His advantage will appear, his gain and position, increase of power, and skill will be manifest in whatever simplest thing he is set to do. He will teach the English alphabet in a wiser and better manner, for it. He may not have a class in Homer's Iliad, but to read the Iliad will help him to explain the construction of many a sentence in Pope, or Milton, to the juveniles who are laboriously toiling through the darkness and intricacy of English Grammar. He may not have occasion to teach Chemistry, or Geology, or Zoölogy; but the physical sciences will replenish his mind with ideas, and furnish him useful illustrations with which to enliven the monotony or dullness of the class-book recitation. There is hardly a department, I suppose, of useful learning, which may not be of direct use to the teacher in the manner now indicated. If, as Cicero affirms, it is necessary for the orator to know all subjects in order to speak well upon one, it is at least equally true of the teacher. But there is, perhaps, no one science that tends more directly to enlarge the sphere of mental activity, and at the same time to strengthen and develop the native power of the mind, than the science of the mind itself.

But more especially will this science be of use to the teacher, in the knowledge which it will give him of the mind of his pupil, and the skill in dealing with that mind. The mind of the pupil is the instrument, on which he is set to play—a curious instrument of many and strange keys and stops—and to handle it well and skillfully is no ordinary acquirement. What shall we think of the man who knows nothing whatever of the *instrument*, not one key from another, but only and simply the *music* which he is to perform;—nothing of the

mind which is to be instructed, but only the knowledge to be communicated to it. If the mind of the pupil were like an empty cask, to be filled by tunnel and bucket in the quickest way, being of given capacity, and warranted not to leak, this method of operation might answer every purpose. But as it is, the mind being not at all the sort of thing now supposed, but altogether a different matter, is it not the very first thing in successful teaching to know well the nature and the laws of the mind that is to be taught; how to stimulate, how to encourage, how to restrain, how to control and direct its every movement and impulse.

Do you say this is to be learned not from books, but from intercourse with living men? I admit it, in part, and only in part. The *materials* of the desired knowledge are to be found everywhere in society, where man is found. And so the materials of botanical science are in the fields. But as I would not send a man into the fields to study botany, without first giving him the principles of the science as taught in the books, so neither would I send him to the streets and the markets to learn the nature and laws of the human mind, without any previous knowledge of the science as unfolded in the treatises of those who have devoted their lives to its study and elucidation.

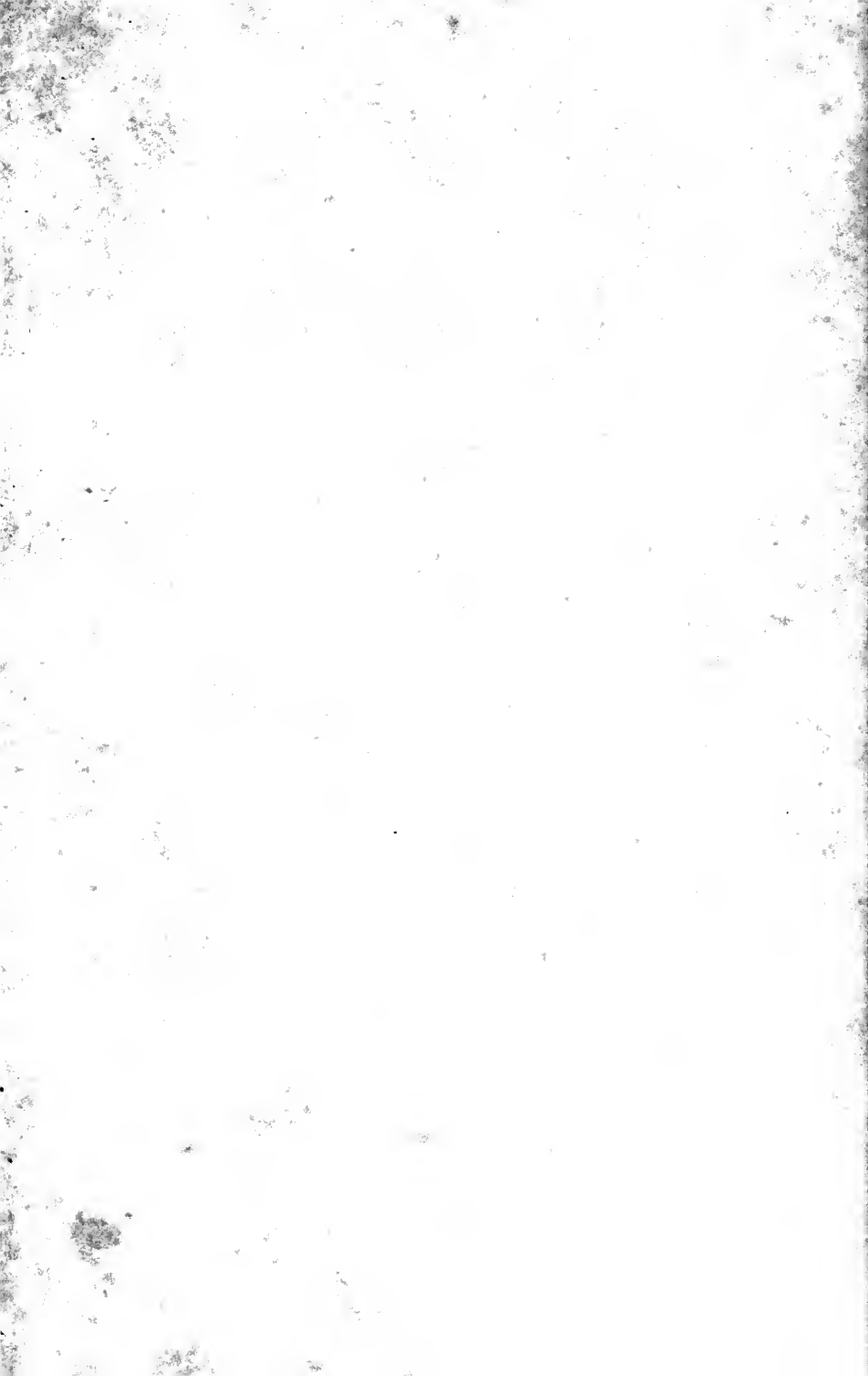
I have spoken thus far of mental science as useful to the teacher in quickening and enlarging his own mind, and giving him power over the mind of the pupil, rather than as a matter which he is likely ever to be required to teach. But I go further than this, I am not content with this, I urge its claims to a place among the actual studies of the school—at least the school of higher grade. Why should the pupil be ignorant of what it so much concerns every man to know? Why should he learn everything except the one thing, which, of all, it would seem he ought to know, that is, *himself*? Shall he learn geography, that he may know the country and the state in which he lives; arithmetic, that he may cast an account correctly; astronomy, that he may tell the stars; natural philosophy that he may know the laws of the material universe; and shall he *not* know the laws and faculties of *his own mind*? Of these, shall he be left in profound ignorance? Is it of more use to him to know how Kamskatka is bounded, or what is the largest river in New Zealand, than to know the nature and mutual relations of his own five senses;—to know that a bell will not ring in an exhausted receiver, and why not, than to know why he forgets proper names, and why he remembers one thing better than another, or how it is that he remembers anything at all?

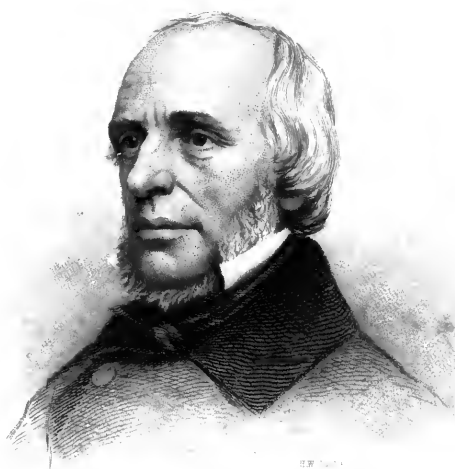
It may be supposed by some that the study of the mind is too abstract and difficult a matter for the comprehension of the pupil at the

age in which we find him at the common school. Doubtless there are many treatises on the science which he would not comprehend, many subjects connected with it which he is not sufficiently mature to master; but to suppose that the simple elements and outlines of the science are beyond his reach, is a great mistake. As to the names and terms employed, they are for the most part already familiar, and do not for a moment compare in difficulty with the new and difficult words constantly in use in any and every physical science, as botany or physiology, or natural philosophy; while as to the truths contained in the science, they are, to say the least, not less important, not less interesting to the learner, certainly not less simple and easy of acquisition, than those of any other science. Any child that can be taught the complicated processes of multiplication and division of fractions, can be taught the most important truths of mental science, in less time, and with less trouble, both to himself and to the teacher. Let the teacher, in the absence of any suitable elementary treatise, be himself the book. Let him in some moment of leisure from the ordinary occupations of the school-room, such moments as every wise teacher will take care to secure, and to turn to good account, gather a little circle of his pupils around him, and propose to them, for instance, this question or problem,—how many really different sorts of things the mind can do. Their answers at first may be vague, and wide of the mark, but it will not be long ere they assume a definite shape, and presently reach the conclusion, that all the possible forms of mental activity may be reduced to the three distinct departments, of *thinking*, *feeling*, and *willing*. A great step has been taken when even this simple point is reached. Let him again, at another time, direct their attention to the manner in which one thought leads to, or suggests another; how it happens that the sight of Henry's book, or seat, reminds them at once of Henry; and they will soon find out for themselves what are the great laws of *association*. In like manner the philosophy of memory, of imagination, of attention, of abstraction, and classification, and other faculties, may be explained. If by the time such an exercise has been twice or thrice attempted, the teacher does not find his pupils becoming somewhat deeply interested in the new science, I will consent that he drop the subject.

My limits forbid me to pursue the subject further. Enough to have thrown out a few suggestions. Enough, if what I have said shall awaken the attention of even one thoughtful earnest mind, desirous of the best attainments for itself, and the highest skill in the noble profession of educating and training other minds, and shall lead it to a more careful study of that science which may be said to lie, in a sense, at the foundation of all others.







*William Russell.*

## XI. WILLIAM RUSSELL.

EDITOR OF THE FIRST SERIES OF THE AMERICAN JOURNAL OF EDUCATION,

BOSTON, 1826 TO 1829.

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THE following are a few particulars of the professional life of Mr. William Russell,—the editor of the first periodical published in the English language, devoted exclusively to the advancement of Education, and for nearly forty years an active teacher and laborer in the educational field.

Mr. Russell was born in Glasgow, Scotland, and was educated at the Latin school, and the university of that city. During his course of study in the latter of these institutions, the "First Philosophy Class,"—embracing the subjects of intellectual philosophy, logic and rhetoric,—was, fortunately for Mr. Russell, in his subsequent life as a teacher, under the care of Professor George Jardine, author of the "Outlines of Philosophical Education." That eminent and revered instructor, by his zeal and eloquence on his favorite theme, the philosophy of human culture, awakened a lively sympathy with his views, in the minds of his students. After fifty years noble service, he still retained a warm feeling for whatever concerned the subject of education; as he manifested in his cordial expressions of pleasure on the establishment of the American Journal of Education, in the city of Boston, in the year 1826.

An incipient pulmonary affection made it advisable for Mr. Russell, immediately on completing his college course, to leave his native land, for a residence in a warmer climate. He came, accordingly, to the State of Georgia, in the year 1817; and, deeming it unadvisable, at so early a stage of life, to accept the offered situation of "rector" of an academy, commenced the business of instruction, as a private tutor, in the family of a distinguished Georgian statesman.

In this occupation, he passed, advantageously to his health, a few of the earlier years of his life as a teacher. He subsequently revisited Scotland; but, at the solicitation of his southern friends, returned in the year following to the State of Georgia, and for two years, took charge of the Chatham Academy, in the city of Savannah. His marriage connection with a lady from the state of Connecticut, creating a preference for a family residence in the city of New Haven, he taught there for some years, the New Township Academy, and the Hopkins

Grammar School,—the preparatory classical seminary connected with Yale College.

The peculiar form of illness, to which Mr. Russell is liable in cold latitudes, having returned, a less sedentary mode of teaching became desirable for him; and with a view to the benefit of such a change, he commenced the instruction of classes in elocution, in connection with the Theological Seminary at Andover, the University at Cambridge, the Public Latin School, and Chauncy Hall School, in the city of Boston. Soon after this change of occupation, he was invited to take the editorial charge of the *American Journal of Education*, published in Boston, first by Mr. Thomas B. Wait, in 1826, next by Mr. S. G. Goodrich, and subsequently by Messrs. Carter & Hendee. Mr. Russell continued to conduct this periodical for nearly three years from the date of its publication.

The early direction given to Mr. Russell's studies and pursuits by the influence of Professor Jardine, led him to take a deep interest in the general subject of modes of education, in their adaptation to the development of mind and character. This circumstance subsequently proved a useful preparation for the business of conducting an educational journal at a time when, as yet, no publication of that description existed in our own country or in England; although the light shed on the whole subject of education by the labors of Pestalozzi, had excited, throughout Europe and America, a fresh interest on all the great questions involved in the various departments of physical, intellectual, and moral culture.

The only Journals then devoted to the subject of education, were those of Germany, France, and, perhaps, one or two other countries on the continent of Europe. The necessity of important changes in the plan and character of education, was beginning to be deeply felt in England. But this feeling had hitherto been expressed only in detached suggestions from the minds of individuals, in occasional pamphlets, or similar forms of publication. In the United States, the condition of matters was much the same as in England; although, in some instances, the degree of attention excited on the subject, was both stronger and more definite.

Warren Colburn's invaluable contribution to the improvement of education, in the publication of his *Intellectual Arithmetic*, had virtually introduced the spirit of Pestalozzi's methods of instruction into the schools of New England; and much had been effected by the diffusion of liberal views on the whole subject of education, by Mr. James G. Carter, through his numerous and able editorial articles in the *United States Literary Gazette*.

Much also had been done toward the same results by the successful exertions of Professor Walter R. Johnson, in connection with the establishment of the Franklin Institute, in Philadelphia, and with the introduction of the school system of Pennsylvania. Valuable aid had been rendered, likewise, to the interests of education, by the exertions of the Rev. Mr. Gallaudet, of Hartford, for the introduction of modes of instruction adapted to seminaries for the deaf and dumb, but incidentally shedding a truer light on all forms of mental development. The arduous labors of Mr. Russell, in the unassisted editorial care of the *Journal of Education*, although of no pecuniary benefit to him personally, were amply rewarded by the many invaluable results to which they led. Prominent among these were the instruction of physical education, in various forms, into American seminaries; more liberal views on the subject of female education; more genial methods of conducting the business of early culture in primary schools; the establishment of lyceums and other popular institutions connected with the diffusion of useful knowledge; the formation of Teachers' Associations, and the establishment of seminaries for teachers.

The *Journal* met with warm encouragement throughout the Union, and was extensively used as a vehicle of communication, both for developing the views of the friends of education in several of the States which were then occupied with the establishment of systems of public instruction, and for the diffusion of improved methods of teaching, which were then claiming general attention in New England and other parts of our country, where the subject of education had attained to a more mature stage of advancement. Eminent educators and philanthropists abroad, both in England and on the continent, gave their cordial sympathy and commendation to the design and character of the *American Journal*, and contributed effectual aid to its purposes, by liberal exchanges, and copious supplies of material, in the shape of important public documents.

The editorial care of the *Journal*, though an exceedingly laborious form of occupation, was one which was peculiarly agreeable to Mr. Russell, from his personal tastes and habits; and he would gladly have continued it, could he have done so with safety. But the employment of conducting an educational periodical being necessarily, for the most part, a gratuitous service, it could only be performed by laboring at night after the days' occupation in teaching. Three years of this double toil occasioned a reduction of strength which called for a temporary cessation of exertion; and at the request of an eminent friend of education, residing in Germantown, Pennsylvania, Mr. Russell taught, for several years, a limited class of young ladies, in that

village, and, subsequently, a school of a similar description, together with private classes, in the city of Philadelphia.

On his return to Boston, he resumed his former line of teaching there and at Andover; attending, at intervals, as lecturer and instructor, at the spring and autumn sessions of Teachers' Institutes in the State of Rhode Island, under the direction of the Hon. Henry Barnard, then State Commissioner of Schools. Mr. Russell was employed, also, for some years, in conducting the exercises of similar associations in the State of New Hampshire; occupying himself, during the winter season, for the benefit of a milder climate, in teaching classes at Princeton College, and in the cities of New York and Brooklyn. In fulfilling these numerous engagements, he was frequently assisted by his son,—now Rev. Francis T. Russell, of New Britain, Connecticut, who, from his interest in the cause of education, still affords such aid to the Teachers' Institutes of that State.

In 1849, at the invitation of friends of education in New Hampshire, Mr. Russell established there a seminary for teachers, which he continued to conduct or direct, for several years. But his health incapacitating him for the active duties of teaching, during the severe winters of that region, he was induced, in the spring of 1853, to move his Seminary to Lancaster, Massachusetts, where he now resides.

Mr. Russell commenced his seminary in Lancaster, with liberal aid from the local friends of education there, and with the assistance of a numerous and superior corps of instructors; among whom were Professor Hermann Krüsi of Switzerland, previously instructor in mathematics and modern languages, in the Home and Colonial Normal Seminary of London, and now Instructor in the Massachusetts Teachers' Institutes,—Professor William J. Whittaker of London, subsequently Principal of the Boston School of Design, and now similarly occupied in the city of Philadelphia,—Mr. Dana P. Colburn, now Principal of the Rhode Island Normal School, Providence, and Sanborn Tenney, A. M., of Amherst College, now Instructor in the Massachusetts Teachers' Institutes.

But the highly liberal course now adopted by the State of Massachusetts, in establishing State scholarships in her colleges, for the benefit of young men intending to devote themselves to the business of teaching in the public high schools of the State, and in the generous encouragement given to students of both sexes in the State Normal Schools to extend their course of professional study, has, to a great extent, superseded the necessity of any private establishment for the higher professional training of teachers. Mr. Russell, therefore, devotes, at present, but a limited portion of the year to instruction in Lancaster. During the spring and autumn months, he continues to

attend the circuit of the Teachers' Institutes of the State, held under the direction of the Secretary of the Board of Education. Mr. Russell's department in the institutes is that of lecturer and instructor in reading and elocution. Part of the year he devotes, as formerly, to the instruction of classes in elocution, at several of our New England colleges and professional seminaries.

The principal services which Mr. Russell has rendered by his personal exertions in the field of education, have been those of editorial labor, the direction of seminaries for teachers, and the instruction of classes at Teachers' Institutes. As a practical teacher, however, he has been extensively engaged, as a lecturer and teacher in elocution, in seminaries of various grades. A number of his earlier years were spent in the usual forms of academic supervision and instruction. His modes of teaching, when so situated, he has developed in his course of grammatical exercises adapted to his edition of Adams' Latin Grammar,—in his Grammar of Composition, and in his Exercises on Words. His methods in elocution, adapted to the successive stages of instruction, are embodied in his series of reading manuals and other text-books,\* which have been extensively used in our schools and colleges and professional seminaries, and have effectually contributed to the advancement of a branch of education previously much neglected.

A subject to which Mr. Russell has devoted much attention and which he has frequently brought forward at the meetings of teachers, is one of common interest to all who devote themselves to teaching as a business for life,—the importance of placing the occupation on the footing of a recognized profession. After his address on this subject, before the New Hampshire State Association of Teachers, a committee was appointed to report upon it; and a resolution was subsequently passed by that body, that admission to membership in the Association should thenceforth take place by professional examination and certificate. We hope that Mr. Russell, before withdrawing from the field of active labor in education, will enjoy the satisfaction of seeing his wishes regarding the distinct recognition of teaching as a profession, amply fulfilled throughout our country, and the profession crowded with practitioners, trained and qualified to the highest pitch of his expectations.

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\* A list of these and his other publications we have annexed to this sketch of his professional life. It is but justice, however, to Mr. R. to state, with reference to their large apparent number, that his works were not published for pecuniary purposes, but were mostly prepared at the solicitation of his numerous classes of teachers, for their immediate use. A few of them unexpectedly obtained a wide circulation; but most of them have been serviceable rather as pioneers than otherwise.

TEXT-BOOKS; AND WORKS RELATING TO EDUCATION. By William Russell.

*Suggestions on Education*: relating particularly to the Method of Instruction commonly adopted in Geography, History, Grammar, Logic, and the Classics. New Haven: A. H. Maltby & Co. 1823.

*A Grammar of Composition*: including a practical review of the principles of Rhetoric, a series of exercises in Rhetorical Analysis, and six introductory courses of Composition. New Haven: A. H. Maltby & Co. 1823.

*Adam's Latin Grammar*, abridged and arranged in a course of Practical Lessons, adapted to the capacity of Young Learners. To which are added Rules of Pronunciation in reading Latin. New Haven: A. H. Maltby & Co. 1824.

*Am. Journal of Education*. Vols. I. II. III. Boston: 1826, -7, -8.

*A Manual of Mutual Instruction*: consisting of Mr. Fowle's Directions for introducing in common schools the improved system adopted in the Monitorial School, Boston. With an Appendix, containing some considerations in favor of the Monitorial Method, and a sketch of its progress, embracing a view of its adaptation to instruction in academies, preparatory seminaries, and colleges. Boston: Wait, Green & Co. 1826.

*The Library of Education*. Vol. I. "Some Thoughts concerning Education," by John Locke; and a "Treatise of Education," by John Milton; with an Appendix, containing Locke's Memoranda on Study. Boston: Gray & Bowen. 1830.

*Journal of Instruction*. [Semi-monthly periodical.] Phila.: 1831.

*Lessons in Enunciation*: comprising a course of Elementary Exercises, and a statement of Common Errors in Articulation, with the rules of correct usage in Pronouncing. To which is added an Appendix, containing Rules and Exercises on the mode of Enunciation required for Public Reading and Speaking. Boston: Melvin Lord. 1830.

*Rudiments of Gesture*, comprising illustrations of common Faults in Attitude and Action. To which is added an Appendix, designed for practical exercises in Declamation, consisting of a Debate on the Character of Julius Cæsar, by James Sheridan Knowles. Boston: G. W. Palmer & Co. 1838.

*Exercises in Elocution*, exemplifying the rules and principles of the art of Reading. Boston: Jenks & Palmer. 1841.

*The American Elocutionist*: comprising "Lessons in Enunciation," "Exercises in Elocution," and "Rudiments of Gesture." With a selection of New Pieces for practice in Reading and Declamation; and engraved Illustrations in Attitude and Action. Designed for Colleges, Professional Institutions, Academies, and Common Schools. Boston: Jenks, Palmer & Co. 1844.

*Primer*, or First Steps in Spelling and Reading. Designed as introductory to the Spelling Book, and forming Part I. of a series of Books for Elementary Schools. Boston: Tappan & Dennet. 1844.

*Spelling-Book*: or, Second Course of Lessons in Spelling and



Reading. Designed as a sequel to the author's Primer, and an introduction to the other parts of his Elementary and Common School Series. Boston : Tappan & Dennet. 1844.

*Primary Reader* : a selection of easy Reading Lessons, with introductory exercises in Articulation, for Young Classes. Designed to follow the Spelling-book, and forming Part IV. of Russell's Elementary Series. Boston : Tappan & Whittemore. 1844.

*Sequel to the Primary Reader* of Russell's Elementary Series. Designed to precede Russell's and Goldsbury's Common-School Series. Boston : Tappan & Whittemore. 1844.

*Introduction to the Primary Reader* of Russell's Elementary Series. Designed to accompany the Spelling-book. Boston : Tappan, Whittemore & Mason. 1845.

*Introduction to the American Common School Reader and Speaker* ; comprising Selections in Prose and Verse : with Elementary Rules and Exercises in Pronunciation. By William Russell and John Goldsbury, authors of the above-mentioned Reader. Boston : Chas. Tappan. 1845.

*The American Common School Reader and Speaker* : a Selection of Pieces in prose and verse, with Rules for Reading and Speaking. By John Goldsbury and William Russell. Boston : Tappan & Whittemore. 1845.

*Introduction to the Young Ladies' Elocutionary Reader* : containing a Selection of Reading Lessons, together with the Rudiments of Elocution, adapted to Female Readers. By William and Anna U. Russell, authors of the above-mentioned Reader. Boston : James Munroe & Co. 1845.

*The Young Ladies' Elocutionary Reader* : containing a Selection of Reading Lessons, by Anna U. Russell, with introductory Rules and Exercises in Elocution, adapted to Female Readers, by William Russell. Boston : James Munroe & Co. 1845.

*Elements of Musical Articulation*, by William Russell. With Illustrations in Vocal Music, by Lowell Mason, Prof. Boston Academy of Music. Boston : Wilkins, Carter & Co. 1845.

*Lessons at Home in Spelling and Reading*. Parts I. and II. Boston : Wm. D. Ticknor & Co. 1846.

*Orthophony* ; or the Cultivation of the Voice in Elocution : A Manual of Elementary Exercises, adapted to Dr. Rush's "Philosophy of the Human Voice," and the system of vocal culture introduced by Mr. James E. Murdock. Designed as an introduction to Russell's "American Elocutionist." Compiled by William Russell. With a Supplement on Purity of Tone, by G. J. Webb, Prof. Boston Academy of Music. Boston : Ticknor, Reed & Fields. 1845.

*Harper's New-York Class-Book*. Comprising Outlines of the Geography and History of New-York ; Biographical Notices of Eminent Individuals ; Sketches of Scenery and Natural History ; and Accounts of Public Institutions. Arranged as a Reading Book for Schools. By William Russell. New York : Harper & Bros. 1847.

*New Spelling Book* ; or, Second Course of Lessons in Spelling and Reading. Designed as a Sequel to the Author's Primer, and an Introduction to the other parts of his Elementary and Common School Series. Enlarged edition. Boston : Tappan & Whittemore. 1852.

*Pulpit Elocution*: Comprising Remarks on the Effect of Manner in Public Discourse ; the Elements of Elocution, applied to the Reading of the Scriptures, Hymns, and Sermons ; with Observations on the Principles of Gesture, and a Selection of Exercises in Reading and Speaking. By William Russell. With an Introduction by Edwards A. Park, D. D., Prof. in Andover Theol. Sem'y ; and Rev. Edward N. Kirk, Pastor of Mt. Vernon Church, Boston. Andover : W. F. Draper & Brother. 1852.

*The University Speaker*: A Collection of Pieces designed for College Exercises in Declamation and Recitation. With Suggestions on the appropriate Elocution of particular passages. Boston and Cambridge : James Munroe & Co. 1852.

*Suggestions on Teachers' Institutes*. Manchester, N. H. : William H. Fisk. 1852.

*A Manual of Instruction in Reading*. Prepared for the use of Teachers' Institutes. Andover, Mass. : Warren F. Draper. 1852.

*An Address on the Infant-School System of Education*, and the extent to which it may be advantageously applied to all Primary Schools. Delivered in the Representatives' Hall, Boston, Aug. 21, 1830, before the Convention which formed the Am. Ins. of Instruction.

*An Address on Associations of Teachers*. Delivered at a Meeting held in Dorchester, on Wednesday, 8th Sept., 1830, for the purpose of forming an Association of Teachers, for Norfolk County, Mass.

*A Lecture on Reading and Declamation*. Delivered before the American Institute of Instruction, at Worcester, Mass., Aug., 1837.

*A Lecture on Elocution*, introductory to a course of Readings and Recitations. Delivered at the Temple, Boston, 1838.

*A Lecture on the Education of Females*. Delivered at the close of the Autumn Term of Abbot Female Academy, Andover, Mass., Nov. 21, 1843.

*A Lecture on Female Education*. Delivered before the Am. Institute of Instruction, at Portland, Me., 2d Sept., 1844.

*Hints to Teachers on Instruction in Reading*. Educational Tract No. 5, in the series issued by Hon. Henry Barnard, State Commissioner of Schools, R. I., 1846.

*Duties of Teachers*. An Address before the Associate Alumni of Merrimack Normal Inst., at their First Annual Meeting, Sept. 4, 1850.

*Address at the Dedication and Opening of the New England Normal Institute*, Lancaster, Mass., Wednesday, May 11, 1853.

*Encouragements to Teachers*. An Address before the Associate Alumni of Merrimack Normal Institute, at the Fourth Anniversary of the Association, Wednesday, 31st Aug., 1853.

*Exercises on Words*. Designed as a Course of Practice on the Rudiments of Grammar and Rhetoric. Boston : Whittemore, Niles, & Hall. 1856.

## XII. AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

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THE brilliant meeting of the American Association for the Advancement of Science recently held at Albany, having increased the general interest felt throughout the country in the progress of American science, we propose to offer a few remarks on the history, objects, and advantages of this institution.

The first of these annual scientific conventions was held at Dresden, in Germany, in 1822; and they were afterwards repeated at Berlin, Heidelberg, and Frankfort. Those meetings gathered the leading men of science, not only from every part of Germany, but also from all parts of Europe, to the number of four hundred and upwards; bringing into a gratifying personal acquaintance many of the most celebrated philosophers of the day, who had before known each other only through the medium of their writings, or by the celebrity of their names. The meeting at Berlin, for example, in 1828, assembled under the express patronage of the king of Prussia, consisted of four hundred and sixty-seven distinguished savans, from the various states of Europe, including England, France, Holland, and Russia. The meeting was opened by a discourse from the illustrious Humboldt, President, in which he stated the object of the convocation, and pointed out the advantages of such a union of the friends of science, from different parts of the world, and its influence on the propagation and discovery of useful truths.

It was natural that the spirit caught at this meeting by the foreign delegates, should, on their return home, be widely diffused over their respective countries. Accordingly, in 1832, the *British Association for the Advancement of Science* was formed, which has been continued to the present time, and has become a central point, where the scattered rays of new-discovered truths in the arts and sciences are brought to a focus, whence they radiate to all parts of the earth.

The germ of the American Association was first developed in the *Association of American Geologists*, formed in Philadelphia, in 1840, a title which, in 1842, was changed to that of the *Association of American Geologists and Naturalists*; and, in order to be still more comprehensive, this title was again changed in 1845 to the *American Association for the Advancement of Science*.

The American Association was formed at the right time. It could hardly have been formed at all at an earlier period, from the great scarcity in our country of original investigators. When, in 1818, the American Journal of Science was commenced, the editor, we have heard, proposed to publish, in his prospectus, a list of the names of of American savans on whom he could rely for contributions; but the list when formed, appeared so meagre, and embraced so large a proportion of names wholly unknown to fame, that it was deemed the most prudent course not to call the roll of our *corps scientifique* before the world. It is but just to say, that the American Journal itself did more than all other agents to create a body of American investigators. Previous to the publication of that Journal, our men of science had no medium of communication with the scientific world. There was, indeed, a paper sent forth, at long intervals, from the American Philosophical Society at Philadelphia, or from the American Academy at Boston, or from the Connecticut Academy at New Haven, or from the Albany Institute; and the Mineralogical Journal of Dr. Bruce, published in New York, (which expired at the close of one small volume,) opened a transient medium to the small number of devotees to that special branch of science. But all these papers had only a very limited circulation at home, and hardly any abroad. When, therefore, the Edinburgh Review, in their notice of Seybert's Statistical Annals of the United States, in 1820, taunted us with the questions—"What new substances have their chemists discovered, or what old ones have they analyzed? What new constellations have been discovered by the telescopes of Americans? What have they done in the mathematics?"—we felt, indeed, the contempt and ridicule expressed for our scientific claims to be unjust; and yet, when we looked about us for examples of scientific discoveries or inventions with which to confront our accusers, we could make but a feeble defence. In addition to a few names well known to the scientific world, we felt conscious of possessing, even then, many more which would one day add lustre to the reputation of our country in the eyes of foreigners; yet we could not but see that we could present but few names,—*rari nantes in gurgite vasto*,—that would be accredited abroad for any discoveries which had actually distinguished them, and we had still less to offer in the ornamental arts.\* But the

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\* As a gratifying proof of the progress of our science and literature, during the thirty-seven years that have elapsed since the article in the Edinburgh Review was published, it may be well to keep in remembrance the following passage from that article.

"During the thirty or forty years of their independence, they [the Americans] have done absolutely nothing for the sciences, for the arts, or even for the statesman-like studies of politics, or political economy. Confining ourselves to our own country, and to the period that has elapsed since they had an independent existence, we would ask, where are their Foxes,

American Journal of Science, by furnishing a suitable medium, by which scientific observations and discoveries could be communicated to the scientific world at large, prompted and multiplied greatly those researches themselves. This work was received and read with more interest abroad than at home, for the reason that the taste for new discoveries in science, in art, or in nature, was more cultivated among the learned of Europe than in the United States; and men of science in the old world, expressed their surprise and astonishment at the activity of mind prevailing in a country, where they had been accustomed to look for nothing but inertness and sterility. The unexplored condition of our natural history, and especially of our mineralogy and geology, opened new treasures to the students of nature, and the rapid disclosures successively made in the Journal of Science, of our stupendous geological systems, particularly those embosoming animal and vegetable remains—of our exhaustless stores of granite, free-stone, and marble, and all the materials required for the noblest architecture; of our vast depositories of coal; of our boundless mines of iron and lead, of copper and gold; disclosures so unexpected, unfolding with every new number of the American Journal of Science that crossed the Atlantic, amazed the naturalists of Europe. Along with the story of American explorations and discoveries, the Journal carried to Europe the names of American scholars, and acquired for them immediate respect and consideration for their attainments in science, and for their genius and originality, in place of the contempt previously entertained for both. If it surprised the men of science of the old world by sudden revelations of the riches of our natural history, it no less astonished them at the wonders of our firmament, at the number and importance of our inventions, and at the rapid progress of our arts both the useful and the ornamental. In short, in place of the sneers and reproaches, which it had been their uniform practice to cast upon the intellect of free-born America, the learned of Europe become suddenly almost extravagant in their encomiums upon the activity of the American mind. We think, then, that to the American Journal of Science, is due the honor of having

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their Burkes, their Sheridans, their Windhams, their Horners, their Wilberforces? Where are their Arkwrights, their Watts, their Davys—their Robertsons, Blairs, Smiths, Stewarts, Fareys, and Matthews—their Porsons, Parrs, Burneys, or Bloomfields—their Scotts, Campbells, Byrons, Moores, or Crabbes—their Siddonses, Kemballs, Keans, or O'Neils—their Wilkies, Lawrences, or Chantreys? In the four quarters of the globe, who reads an American book? or goes to an American play? or looks at an American statue or picture? What does the world yet owe to American physicians or surgeons? What new substances have their chemists discovered, or what old ones have they analyzed? What new constellations have been discovered by the telescopes of Americans? What have they done in the mathematics? Who drinks out of American glasses, or eats from American plates, or wears American coats or gowns, or sleeps in American blankets?"

first redeemed our country from the humiliating attitude in which she stood in the eyes of men of science abroad, at the time when the article which we have copied from the Edinburgh Review was penned ; and also of having raised up and prepared the men who, in 1840, laid the foundation of the American Association for the Advancement of Science.

The *object* of this institution, is strictly the *advancement* of science. She receives with little favor, and hardly tolerates communications, however meritorious in themselves, which have no tendency to enrich the cabinet of science with new truths, although she allows her specimens to be gathered from any and all of the kingdoms of nature, or from the world of art, or even from the profoundest depths of abstraction. Her only condition is, that the contribution must enlarge the sphere of known truths,—be something new among the *productions* of nature, or in the *laws* of nature, or in the *phenomena* of nature ; some explanation of what was before not understood ; some solution of a problem, that had either divided the opinions of the learned, or baffled their skill. With this simple object in view, the members of the association are bringing to its annual meetings their varied offerings,—some from the animal, the vegetable, or the mineral kingdom ; some from the depths of the earth, the ocean, or the air ; and some from the starry heavens. One develops a new law of nature, and another reveals its hidden cause. Some bring their telescopes of wondrous power and finish, and some their microscopes that rival the best specimens of European art. Some gauge the ocean, and some measure the mountain heights. Mathematics, astronomy, meteorology, chemistry, physiology, natural history, geology and geography, mechanics and physics, the practical and the ornamental arts ; these are each and all represented by able and ardent devotees. Although, happily, each thinks his own peculiar department, either in nature or art, the most important and interesting of all, like the patriot, “ whose own best country ever is at home,” yet, all at length become animated with the love of truth, which gradually diffuses its leaven over the entire mass ; so that all communications made with a certain degree of zeal, and apparent earnestness for the truth, and of marked ability, are listened to with interest by the whole fraternity ; and so contagious is this spirit, that it pervades not only the entire body of savans, but even the crowded ranks of “ outsiders,” of both sexes, that frequently enliven these meetings with their presence.

The *progress* of the association since it was first organized, in 1845, has been in the highest degree encouraging. In 1855, it numbered nearly a thousand numbers, and numerous additions were made to it

at the late meeting at Albany. Its annual meeting is to American science what the meeting of the American Board of Foreign Missions is to the church; a great yearly gathering, to which all our men of science look forward with earnest expectation; and a large proportion of them have more or less regard to it in their studies and researches during the whole preceding year. Thus, like a self-feeding machine, the institution supplies its own aliment, prompting, as it does, those very researches which constitute its true sustenance.

The *advantages* conferred by the American Association, are by no means few or small upon the cause of science at large. Indeed, after examining the published transactions of the similar institutions of Europe, and comparing them with those of our Association, we feel some share of national pride in the consciousness, that the comparison is well sustained on our part, both in point of originality and of intrinsic value. To the promotion of science in our own country, its advantages are inestimable. We think ourselves fully justified in the assertion, that there never before existed on the earth a nation which made such rapid progress in the arts and sciences, as the people of the United States have done within the last fifty years. At the close of the last century, the idea extensively prevailed, both here and elsewhere, that the field of knowledge was exhausted, and that there was nothing left for the scholars of our day, but to glean a few scattered straws, which the great reapers of the two preceding centuries had left. Newton and Laplace, Euler and Lagrange, had completed the structure of the universe; Scheele, Priestley and Lavoisier, had revealed all the secrets of chemistry; while Linnæus, Buffon and their followers, had made known the entire history of terrestrial nature. But we need only name the new sciences, or the new applications of science, that have sprung up since, in order to convince every reflecting man, that this supposed exhausted field has made more ample returns during the present century, than for the same period at any other age of the world. For let us call to mind the great discoveries in optics, magnetism, and electro-magnetism; in geology, chemistry, and astronomy; let us reflect on the applications of science to the purposes of man in the steamboat, in the railroad, in the electric-telegraph, in gas-illumination; in telescopes and microscopes; in the power-press; in the arts of daguerreotyping, photographic engraving, and electrotype plating and gilding; in the elegance and variety of our manufactures as displayed at the Crystal Palace, or as exhibited at our annual fairs. None but those advanced in years, who can look at the state of the arts and sciences as they existed in our country at the beginning of the century, and can compare them

with what they are now, can have any adequate ideas of the progress of our country during this interval. The aged men of some periods of the world, have looked back upon mighty revolutions and bloody wars, that had marked their times, and rendered them famous in history: to the aged of the present period it is given, not only to recal among the great events of their opening spring, the most important convulsions in society that ever marked the annals of time, but also, in their serene autumn, to witness changes in the progress of society, produced by the applications of science to the arts of peace, more numerous and wonderful than those of all preceding ages. In fact, our existing race of aged men, have probably witnessed changes in society, especially those produced by the steamboat, the rail-car, and the telegraph, greater than can ever happen, in a single life, to the aged of future times, since there remain, *unemployed*, no such powers of nature as steam, electricity, magnetism, and light, which have, for the most part, been first brought into the service of man, as mechanical agents, during this eventful period. An American scholar of seventy, might write the "History of his own Times," and exhibit in his peculiar sphere of life, a period as fruitful in great events, as was that of Burnet in the political sphere in which he moved.

Until recently, however, it was rather in the useful arts than in the field of science, that the originality of our countrymen developed itself. The American Association is designed to promote the advancement of both, but more especially to cultivate the domain of truth itself,—to unfold new truths in abstract science, new geometrical laws, and new results in the higher mathematics, chiefly, however, in their relations to the most recondite phenomena of nature; to bring to light new productions, new combinations of elements, and new laws in Astronomy, Chemistry, and Physiology; and, finally, in every possible way, to hasten on the period when man shall have first learned, and then appropriated to his use, all the productions, and subdued to his dominion all the powers of nature.

In another important respect, the American Association will exert a most auspicious influence upon the country. It is in the personal acquaintance, and friendly intercourse, formed between men of science from all parts of the Union. The studies of nature, as well as those of pure geometry, inspire a love of truth; and the contests which sometimes arise among men of science, are seldom acrimonious or protracted; differing in this respect from political and ecclesiastical quarrels. Theirs is a sphere of competition where no local jealousies or sectional interests, or political rivalry, can array them against each other, or embitter their feelings. Such a harmonious fellowship, often



ripening into durable friendship, between men of high standing and prevailing influence, in every section of our country, cannot but have a happy effect upon the peace and stability of the American Union itself.

The younger members of the Association have immense advantages over the older, and that not merely because they have a longer time to enjoy its privileges; they start from a higher level; they have far more incentives for cultivating the spirit of research; and they have before them higher models of excellence, than their elder brethren had at the same period of life. Their seniors regard them with no feelings of jealousy, but having in many instances, been their teachers, they rather exult in the prospects of eminence which their pupils promise to attain, as what will constitute no small part of their own reward and future honor, in having contributed to develop the intellectual powers, and having given the earliest impulse and direction to the genius of those who have grown "wiser than their teachers are." It may now reasonably be expected that our youthful aspirants after scientific reputation, will cultivate their powers of invention and research, and become adepts in science, in a higher degree than their fathers and teachers have done; and though the models before them among the older members, may still be comparatively few, yet there are not wanting in the ranks of the American Association, some who may for the present worthily satisfy their ambition, although their motto may be, and ought to be, *EXCELSIOR*.

We have seen that the object of the American Association is a very simple one,—the *advancement* of science. No one, therefore, ought to trespass on its time, during its sessions, with either historical details, or the rehearsal of things long known. Indeed, we think, the closer the Association adheres to its own simple object, the better; that no vote ought to be taken either of censure or praise upon any paper read; and least of all, that a spirit of laudation of one member toward another should be indulged in, neither self-glorification, nor the glorification of each other, being compatible with the avowed object of the institution.

With these exalted views of what the American Association for the Advancement of Science, has done, and is doing for the cause of science, and for the promotion of our scientific standing among the nations of the earth, we think there are a few temptations growing out of it, against which such of its members as have charge of the education of the youth of our country, ought sedulously to guard. Such an institution has some tendency to sink the relative standing of the *educator* in comparison with the *investigator*, attaching as it does so

much more importance to the discovery and promulgation of new truths, than to the dissemination of what is old; whereas the truths which an instructor of youth is bound to teach, are mostly such as have long been known, to which those recently discovered commonly bear but a small proportion, either in number or importance. Moreover, the teacher who gives himself to researches after what is new, is in danger of losing his interest in his appropriate duties,—the exciting nature of discovery itself, and the love of fame usually associated with it, creating a distaste for the “beggerly elements,” and a fastidiousness in reiterating from year to year the same beaten path. The reputation which, in such a body, attaches to the discovery of new truths, has some tendency no doubt, to throw the most eminent instructors of youth into the shade, and to place higher on the rolls of fame the naturalist, who has added a new plant or insect to the catalogue, than the teacher who has trained for his country’s service, a thousand of her youth. No friend, however, of science or of his country, would desire the zeal and progress of the American Association to be less than it is. If it were necessary to provide a safe-guard against the danger of sinking the relative standing of the educator, in comparison with the investigator, we trust it is already found in the *American Association for the Advancement of Education*, an institution more recent in its origin than the other, but destined, we hope, to exert a like happy influence on the public mind and public virtue. If the zeal for investigating new truths, and the love of imparting knowledge, seldom meet in the same individual, yet we do not consider these attributes as incongruous in their nature. The case only implies a happy union of originality with benevolence. The one inspires the teacher with the love of knowledge, and a longing to search out more of what he so highly values; the other, an ardent desire that his pupils should share with him a boon which he himself so dearly prizes.

### XIII. THE POPULAR SCHOOL AND THE TEACHER.

IN ENGLISH LITERATURE.

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THE character of the school and the teacher at any given period, is to some extent reflected in the popular writings of the day, and is to a still greater extent perpetuated by such representation. As part of the History of Popular Education, we shall republish from time to time in this Journal, not only the elaborate dissertations by the best writers and thinkers of different countries and ages, on the principles and methods of education, but we propose to reproduce the portraits which have been drawn in prose and verse of the school, the schoolmaster and the schoolmistress, by writers of established reputation—especially in the English language. We shall add a few notes and annotations for the benefit of readers who may not be familiar with the authors quoted, or the names and customs referred to.

THOMAS FULLER, D. D. 1608—1661.

DR. THOMAS FULLER was the son of a clergyman in Aldwinkle in Northamptonshire, where he was born in 1608,—was educated at Queen's College, Cambridge,—preached in London,—published his *History of the Holy War* in 1640, his *Holy State* in 1642, his *Good Thoughts in Bad Times* in 1645, and his *Church History* in 1656,—and died in 1661. His *Worthies of England*, the labor of many years and a fund of biographical information, was not printed till after his death. His writings are full of learning, composed in a quaint and witty style, and abound in admirable maxims characterized by sagacity and good sense, and expressed in language always pithy, and frequently irresistibly humorous. His *Holy and Profane States* contain beautifully drawn characters, of which the following is an admirable specimen.

#### THE GOOD SCHOOLMASTER.

THERE is scarce any profession in the commonwealth more necessary, which is so slightly performed. The reasons whereof, I conceive to be these: first, young scholars make this calling their refuge, yea, perchance before they have taken any degree in the University, commence schoolmasters in the country, as if nothing else were required to set up this profession but only a rod and a ferula. Secondly, others, who are able, use it only as a passage to better preferment, to patch the rents in their present fortune, till they can provide a new one, and betake themselves to some more gainful calling. Thirdly, they are disheartened from doing their best with the miserable reward which in some places they receive, being masters to the children, and slaves to their parents. Fourthly, being grown rich, they grow negligent, and scorn to touch the school, but by the proxy of an usher. But see how well our schoolmaster behaves himself.

His genius inclines him with delight to his profession. Some men had as lief be schoolboys as schoolmasters, to be tied to the school, as Cooper's dictionary and Scaſſula's lexicon are chained\* to the desk therein; and though great scholars, and skillful in other arts, are bunglers in this: but God of his goodness hath fitted several men for several callings, that the necessity of church and state in all conditions may be provided for. So that he who beholds the fabric thereof may say, "God hewed out this stone, and appointed it to lie in this very place, for it would fit none other so well, and here it doth most excellent." And thus God mouldeth some for a schoolmaster's life, undertaking it with desire and delight, and discharging it with dexterity and happy success.

He studieth his scholars' natures as carefully as they their books; and ranks their dispositions into several forms. And though it may seem difficult for him in a great school to descend to all particulars, yet experienced schoolmasters may quickly make a grammar of boys' natures, and reduce them all, saving some few exceptions, to these general rules.

1. Those that are ingenious and industrious. The conjunction of two such planets in a youth presage much good unto him. To such a lad a frown may be a whipping, and a whipping a death; yea, where their master whips them once, shame whips them all the week after. Such natures he useth with all gentleness.

2. Those that are ingenious and idle. These think, with the hare in the fable, that running with snails (so they count the rest of their schoolfellows) they shall come soon enough to the post, though sleeping a good while before their starting. Oh, a good rod would finely take them napping.

3. Those that are dull and diligent. Wines, the stronger they be, the more lees they have when they are new. Many boys are muddy-headed till they be clarified with age, and such afterward prove the best. Bristol diamonds† are both bright and square and pointed by nature, and yet are soft and worthless; whereas, Orient ones in India are rough and rugged naturally. Hard, rugged and dull natures of youth acquit themselves afterward the jewels of the country, and therefore their dullness at first is to be borne with, if they be diligent. That schoolmaster deserves to be beaten himself, who beats nature in a boy for a fault. And I question whether all the whipping in the world can make their parts, which are naturally sluggish, rise one minute before the hour nature hath appointed.

4. Those that are invincibly dull and negligent also. Correction may reform the latter, not amend the former. All the whetting in the world can never set a razor's edge on that which hath no steel in it. Such boys he consigneth over to other professions. Shipwrights and boatmakers will choose those crooked pieces of timber, which other carpenters refuse. Those may make excellent merchants and mechanics which will not serve for scholars.

He is able, diligent, and methodical in his teaching; not leading them rather in a circle than forward. He minces his precepts for children to swallow, hanging clogs on the nimbleness of his own soul, that his scholars may go along with him.

He is, and will be known to be an absolute monarch in his school. If cockering mothers proffer him money to purchase their sons an exemption from his rod, (to live as it were in a peculiar, out of their master's jurisdiction,) with disdain he refuseth it, and scorns the late custom in some places of commuting whipping into money, and ransoming boys from the rod at a set price. If he hath a stubborn youth, correction-proof, he debaseth not his authority by contesting with him, but fairly, if he can, puts him away before his obstinacy hath infected others.

He is moderate in inflicting deserved correction. Many a schoolmaster better answereth the name *παιδορπίης*‡ than *παιδαγωγός*‡; rather tearing his scholars' flesh with whipping, than giving them good education. No wonder

\* The practice of chaining the Dictionary to the master's desk, to be there consulted, existed in the early Grammar Schools of this country. See *Parker's History of the Free School of Roxbury*.

† BRISTOL DIAMONDS are small and brilliant crystals of quartz found in the vicinity of Bristol, England, and occasionally used for ornamental purposes. *Brande*.

‡ *παιδορπίης*—a teacher of wrestling or gymnastics. *παιδαγωγός*—strictly the slave who went with a boy from home to school and the gymnasium—but used to designate one who teaches and trains boys.

if his scholars hate the muses, being presented unto them in the shape of fiends and furies. Junius\* complains "de insolenti carnificina" of his schoolmaster, by whom "conscindebatur flagris septies aut octies in dies singulos." Yea, hear the lamentable verses of poor Tusser in his own life:

"From Paul's I went, to Eton sent,  
To learn straightways the Latin phrase,  
Where fifty-three stripes given to me  
At once I had.

For fault but small, or none at all,  
It came to pass thus beat I was;  
See, Udal,† see the mercy of thee  
To me poor lad."

Such an Orbilius‡ mars more scholars than he makes: their tyranny hath caused many tongues to stammer, which spake plain by nature, and whose stuttering at first was nothing else but fears quavering on their speech at their master's presence; and whose mauling them about their heads hath dulled those who in quickness exceeded their master.

He makes his school free to him, who sues to him "in forma pauperis." And surely learning is the greatest alms that can be given. But he is a beast, who, because the poor scholar can not pay him his wages, pays the scholar in his whipping. Rather are diligent lads to be encouraged with all excitements to learning. This minds me of what I have heard concerning Mr. Bust, that worthy late schoolmaster of Eton, who would never suffer any wandering begging scholar (such as justly the statute hath ranked in the forefront of rogues) to come into his school, but would thrust him out with earnestness, (however privately charitable unto him,) lest his schoolboys should be disheartened from their books, by seeing some scholars, after their studying in the University, preferred to beggary.

He spoils not a good school to make thereof a bad college, therein to teach his scholars logic. For besides that logic may have an action of trespass against grammar for encroaching on her liberties, syllogisms are solecisms taught in the school, and oftentimes they are forced afterward in the University to unlearn the fumbling skill they had before.

Out of his school he is no whit pedantical in carriage or discourse; contenting himself to be rich in Latin, though he doth not jingle with it in every company wherein he comes.

To conclude, let this amongst other motives make schoolmasters careful in their place, that the eminencies of their scholars have commended the memories of their schoolmasters to posterity, who otherwise in obscurity had altogether been forgotten. Who had ever heard of R. Bond, in Lancashire, but for the breeding of learned Ascham, his scholar? or of Hartgrave, in Brundly school,

\* FRANCIS JUNIUS, who died in 1602, professor of divinity at Leyden, whose autobiography contains brief notices of his school and schoolmasters—is probably referred to. He was the author of *Commentaries*, *Hebrew Lexicon*, *Translations of the Scriptures*, etc.

† NICHOLAS UDAL, Head Master of Eton College, from 1530 to 1555, and of Westminster from 1555 to 1564, through the Schoolmaster of Roger Ascham, and Thomas Tusser's Account of his own life, seems destined to an unenviable immortality for his flogging propensities. He was born in Hampshire in 1506, educated at Oxford, and died in 1564. He was the author of a "Moral play" entitled *Ralph Royster Doyster*.

‡ ORBILIUS PUPILLUS, was a native of Beneventum, where having received a good education, served as a soldier in Macedonia, taught for some time in his native place, until in the consulship of Cicero, B. C. 63, he removed to Rome and opened a school, which was attended by Horace, who seems to have carried away with him a stinging remembrance of his flogging propensities, and for which he has made him infamous to all time. In his *Epistle to Augustus*, (Ep. 11. 1, 70,) he calls him *plagosum*—fond of flogging. Suetonius in his *Liber de Illustribus Grammaticis* describes Orbilius in these words: *Fuit autem natura acerbe non modo in anti sophistas, quos omni sermone laceravit, sed etiam in discipulos, ut Horatius significat, plagosum eum appellans, et Domitius Marsus scribens:*

*Si quos Orbilius ferula scuticaque cecidit.*

The *ferula*, the general instrument of punishment in school, was the stalk of a reed or cane of that name, in which Prometheus conveyed the spark of fire from heaven. Many teachers act as though they thought some of the divine fire had impregnated the stalk for future use. *Scutica* was a lash, and a more flexible and severe instrument of punishment, like the *raw-hide*, made of untanned leather twisted.

Orbilius lived to be nearly one hundred years old, and must have had a more cheerful temper than Horace gave him credit for. His native city erected a statue to his memory. He is said to have written a book on school-keeping.

in the same county, but because he was the first did teach worthy Doctor Whitaker? nor do I honor the memory of Mulcaster\* for anything so much, as for his scholar, that gulf of learning, Bishop Andrews. This made the Athenians, the day before the great feast of Theseus, their founder, to sacrifice a ram to the memory of Conidas, his schoolmaster that first instructed him.

OLIVER GOLDSMITH. 1728—1774.

We shall have occasion to notice some of the peculiarities in Goldsmith's own education, and of his experience as a teacher in the republication in a future number of his admirable *Essay on Education*, in which he claims to have anticipated some of the suggestions of Rousseau in his *Emilius*. The portraiture in the *Deserted Village*, whether drawn from Irish or English life, are among the classic characters of our language.

#### THE VILLAGE SCHOOLMASTER.

Beside yon straggling fence that skirts the way  
With blossom furze unprofitably gay,  
There, in his noisy mansion skill'd to rule,  
The village master taught his little school  
A man severe he was, and stern to view;  
I knew him well, and every truant knew.  
Well had the boding tremblers learned to trace  
The day's disasters in his morning face;  
Full well they laugh'd, with counterfeited glee,  
At all his jokes, for many a joke had he;  
Full well the busy whisper circling round,  
Convey'd the dismal tidings when he frown'd.  
Yet he was kind; or, if severe in aught,  
The love he bore to learning was in fault.  
The village all declared how much he knew:  
'Twas certain he could write and cipher too;  
Lands he could measure, terms and tides presage;  
And e'en the story ran that he could gauge.  
In arguing too the parson own'd his skill,  
For e'en tho' vanquished, he could argue still;  
While words of learned length, and thund'ring sound  
Amaz'd the gazing rustics rang'd around;  
And still they gaz'd; and still the wonder grew,  
That one small head could carry all he knew  
But past is all his fame; the very spot  
Where many a time he triumph'd, is forgot.

JAMES DELILLE, 1738—1813.

JAMES DELILLE, was born in Auvignon, in 1733, educated in Paris, and made Professor at Amiens, in 1760, and afterward in Paris,—

\* RICHARD MULCASTER was born at Carlisle, educated at Eton under Udal, and at King's College, Cambridge, and Christ Church, Oxford,—commenced teaching in 1559, and appointed first master of Merchant Tailors' School in 1561, where he served till 1596, when he was made upper master of St. Paul's school,—died in 1611. He was a severe disciplinarian, but received many marks of grateful respect from his pupils, when they came of age and reflected on his fidelity and care. He was a good Latin, Greek, and Oriental scholar. His Latin verses spoken on the occasion of one of Queen Elizabeth's visits to Kenilworth Castle, are considered favorable specimens of his Latinity. He made a contribution to the literature of his profession, under the title of—"*Positions, wherein those primitive Circumstances be considered which are necessary for the training up of children, either for Skill in their books, or Health in their Bodies.*" London, 1581."

translated Virgil's *Georgics* into French verse, and afterward composed an original work of the same character, entitled *Jardins*. Driven from France by the revolutionary outbreak, he afterward resided in Switzerland and Germany. In 1792, he published the *Country Gentleman*, (*Homme des Champs*), a poem in five cantos, in which he depicts country life in various characters and aspects—and among others, that of the school and the schoolmaster. We copy the last in an English translation by John Maunde. Some of the finest strokes are borrowed from Goldsmith's picture—unless both are copied from the same original. He died in 1813.

## THE VILLAGE SCHOOLMASTER.

Descend, my muse, nor yet debate thy strain,  
And paint the pedant of the village train.  
Nor that suffice, but let thy prudent lay  
Attach due honor to his useful sway.  
He comes at length in consequential state,  
And self-importance marks his solemn gait.  
Read, write, and count, 'tis certain he can do;  
Instruct at school, and sing at chapel too;  
Foresee the changing moon and tempest dread,  
And e'en in Latin once some progress made:  
In learned disputes still firm and valiant found,  
Though vanquished, still he scorns to quit the ground;  
Whilst, wisely used to gather time and strength,  
His crabbed words prolong their laggard length.  
The rustic gaze around, and scarce suppose  
That one poor brain could carry all he knows.  
But in his school, to each neglect severe,  
So much to him is learning's progress dear,  
Comes he? Upon his smooth, or ruffled brow,  
His infant tribe their destiny may know.  
He nods, they part; again, and they assemble:  
Smiles, if he laughs; and if he frowns, they tremble.  
He soothes, or menaces, as best befits,  
And now chastises, or he now acquits.  
E'en when away, his wary subjects fear,  
Lest the unseen bird should whisper in his ear  
Who laughs, or talks, or slumbers o'er his book,  
Or from what hand the ball his visage struck.

Nor distant far the birch is seen to rise—  
The birch, that heeds not their imploring cries.  
If chance the breeze its boughs should lightly shake  
With pale affright the puny urchins quake.  
Thus, gentle Chanonath, beside thy bed,  
I've touched that tree, my childhood's friend and dread;—  
That willow-tree, whose tributary spray  
Amid my stern pedant with his sceptered sway.  
Such is the master of the village-school:  
Be it thy care to dignify his rule.  
The wise man learns each rank to appreciate;  
But fools alone despise the humbler state.

In spite of pride, in office, great or low,  
 Be modest one, and one importance know,  
 Be by himself his post an honor deemed ;  
 He must esteem himself to be esteemed.

ROBERT LLOYD, 1733—1764.

ROBERT LLOYD was born in London in 1733. His father was under-master at Westminster School, and after completing his education at Cambridge, became usher under his father, without bringing to the work that moral fitness and love for teaching, without which it becomes intolerable drudgery. He soon left the occupation in disgust, and tried to earn a subsistence by his pen. He died poor in 1764.

A SCHOOL USHER.

Were I at once empowered to show  
 My utmost vengeance on my foe,  
 To punish with extremest vigor,  
 I should inflict no penance bigger,  
 Than, using him as learnings' tool,  
 To make him usher in a school.  
 For, not to dwell upon the toil  
 Of working on a barren soil,  
 And laboring with incessant pains  
 To cultivate a blockhead's brains,  
 The duties there but ill-befit,  
 The love of letters arts or wit.  
 For one, it hurts me to the soul,  
 To brook confinement or control ;  
 Still to be pinioned down to teach  
 The syntax and the parts of speech ;  
 Or perhaps what is drudgery worse,  
 The links and points, and rules of verse :  
 To deal out authors by retail,  
 Like penny pots of Oxford ale ;  
 Oh' tis a service irksome more,  
 Then tugging at a slavish oar !  
 Yet such his task a dismal truth,  
 Who watches o'er the bent of youth,  
 And while a paltry stipend earning,  
 He sows the richest seeds of learning,  
 And tills their minds with proper care,  
 And sees them then due produce bear ;  
 No joys, alas ! his toil beguiles,  
 His own is fallow all the while.  
 " Yet still he's on the road, you say,  
 Of learning." Why, perhaps he may ;  
 But turns like horses in a mill,  
 Nor getting on nor standing still ;  
 For little way his learning reaches,  
 Who reads no more than what he teaches.



## XIV. REQUIREMENTS IN A LEXICOGRAPHER OF THE ENGLISH LANGUAGE.\*

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To examine a quarto dictionary with thoroughness sufficient to gauge its merits is an undertaking of no inconsiderable magnitude and daring. It involves far more than that knowledge of excellence and defects, which is gained by a cursory turning of leaves, or by casual reference. It is achieved in no such excitement of mind as that which sets periods ablaze, and electrifies audiences. Rather, all such frenzy precludes any just judgment; is utterly inconsistent with that careful comparison and close discrimination which only can avail here. Neither does eminence in any single department, or even in several distinct fields of knowledge, entitle a man to stand as a judge in lexicography without question of his claims. Has one man in a hundred thousand compared the definitions of twenty important words with the usage of standard authors in the successive periods of our literature? Does one man in a hundred thousand seek to gain an orderly knowledge of the entire usage of words that have been variously applied? How many ever think of the relations of different significations? How many have any distinct notion of the principles that are to determine the reception or the rejection of words? Certainly not all of the dictionary-makers themselves. How can men judge of a dictionary when they have no conception of its true domain? As is a barbarian's estimate of the comforts of life, so is most men's conception of what a dictionary should be. As you civilize the barbarian, what he knew not of yesterday he finds indispensable to-day; as the reader and the student attain more discrimination, the helps that resolve their doubts to-day will fail them to-morrow, when they shall have nicer points to settle, and their interest shall be aroused to attain to fuller and more perfect knowledge.

The absolute value of a dictionary is in proportion to the accuracy and fulness with which it exhibits the forms and uses of words for the entire period of their constituting an integral part of the language.

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\* An American Dictionary of the English Language. By Noah Webster, LL.D. Revised and Enlarged by Chauncey A. Goodrich, Professor in Yale College.

But, for ordinary purposes, the value of a dictionary of a living tongue is measured by the truthfulness with which it represents, in the garb that usage approves, all that is now vital, together with such dead words and cast-off forms as are embalmed in what the present generation agree to call *Standard Literature*. In regard to the forms of words or orthography, our dictionaries have already approximated very nearly to perfection. Many innovations have found almost universal favor; and recent editions of those very books in which others were proposed, have receded in great part; so that the remaining difference is comparatively insignificant; each, with few exceptions, accurately representing present usage, as well in cases of diversity as of uniformity. This matter has been agitated so long, and sifted so thoroughly, that it is not worth while now to state more than the result. And there will be little cause for change hereafter. The orthography of the language is, in the main, established for all coming time. In regard to the origin, and, more especially, the use of words, much has been done; but how much remains to be done! The most efficient laborer in the sphere of definition has been Johnson; and, since him, Webster has added the most abundant contributions; and Richardson has gathered a mass of citations of inestimable value to the lexicographer who shall know how to use them.

The qualifications which he must possess who shall prepare a dictionary to satisfy the coming age, such a work as even now would be appreciated to a considerable extent, and cause existing dictionaries to be stowed away as worthless rubbish, can be expressed in a single sentence. THE *English Lexicographer* must have grown up into the language, have become identified with it, must be discriminately cognizant of his intellections, and able to present them accurately and fully in their natural order. His heart must beat sympathetically, whenever he meets idiomatic ease and simple grace, and modest adornment, and purity of diction. He must sensitively recoil, as if violence were done to himself, when he meets uncouth and barbarous terms, or words misapplied, or false rhetoric, or perverse logic. His instant feeling must recognize what belongs to the vital organization of the language, and what it regards as incapable of assimilation, and what in its growth it has cast off, henceforth inert and dead. He must be acquainted with the origin and history of words so far as to be able to trace ordinarily the usages of each to their common base. This implies the knowledge of the etymon, which must be analyzed and traced as far back as more radical significations will shed light even darkly upon it. The usages of words must be arranged orderly, defined distinctly, and illustrated appropriately. *Orderly arrangement*

demands that the most radical signification should be placed first ; that, if there are corresponding tropical and metonymical usages, these should follow in order ; that, if there are secondary literal usages, with their subordinate tropes, these should be again grouped in like manner. A plan of notation and a style of printing may be adopted, such that the relations of each definition shall be as obvious as is the local relation of one of the states in a colored map of New England. *Distinct definition* requires, that, instead of the loose practice of heaping together synonymes, sometimes, too, so remote as to represent a widely different idea, the embodied conception shall be set forth with the utmost exactness of outline, in nothing exceeding, and by nothing falling short. It avails not to say that such nicety of distinction will be neither appreciated nor understood. There are already those who demand nothing less ; those who look for the perfection of what they seek, although they may disregard all definitions but the one that interests them for the moment ; and those who might find the definition not wholly intelligible, would, in most cases, still approximate nearer the truth than if they had consulted a more imperfect definition. *Appropriate illustration* is but examples of use drawn from good authors.

That identification of the language that I have spoken of will be further manifested in marking with its true character every word and usage. The living and the dead, the common and the technical, the elegant and the vulgar, that which is of natural growth and the monstrosities that were coined aptly for the occasion or have been wantonly introduced by whatever names of note, will all be shown in their true character. This may now be derided as an impracticable fancy or an idle dream. It may not be realized this half century, but preparation for an advance is making. The conditions which shall insure a high degree of success will at length be met : the patience to sit down to a life-long work ; the iron diligence ; the nice perception, the power to represent accurately and clearly its results ; familiarity with English literature from the beginning ; the tact to glance over wide and diverse fields of labor, and seize upon whatever can be turned to account ; a hearty recognition of the merits of every co-laborer, but the acknowledgment of no man as master ; no vain assumption of dictatorship in language, a modest offer only to serve as interpreter.

Dr. Webster's great merits as a lexicographer are cheerfully conceded. Indeed, the American who is not proud of him must be wanting in patriotism. What he accomplished, in spite of difficulties and discouragements, and without philological culture adequate to his task, will ever remain a wonder. But to maintain that he left noth-

ing to be done is quite absurd. A review of his dictionary would abundantly show this. An exhibition of its defects and a summary of its errors would startle many a one who consults it with the comfortable persuasion of its infallibility. It would appear, that, whilst on his etymological plan he has reflected a flood of light back upon the dark domain of primary significations, yet his principles were not thoroughly scientific; that he unduly trusted to literal correspondences, and so far neglected historic investigations that in many cases his conclusions are false; and that in many other cases undue space is occupied with crude speculations. It would be seen, that in a multitude of cases he does not commence with the radical meaning; that in a vastly greater number of cases he neglects any imaginable order of definitions, whether it were to be deduced from the genetical relation of ideas, or the period of their development. Not that herein he is an offender above all other men, for in some of our dictionaries utter confusion reigns; but, in orderly arrangement, Freund's Latin Lexicon is incomparably superior. A thorough examination would show, too, that whilst Webster has corrected many of Johnson's blunders, those remaining are not few; that he, as well as Johnson, is exceedingly prone to attempt a distinction where a difference does not exist, attaching to the word defined an element not belonging thereto, but rather expressed by connected words; that less frequently he overlooks a distinction; that he sadly fails in drawing accurate distinctions, throwing back the inquirer upon his own reflections, or, at best, but furnishing aid, in an accumulation of definitions, towards reaching the desired result; and that many usages are quite neglected.\* But, whilst there was a full exhibition of imperfections, nothing would be detracted from his painfully-earned meed of praise. To the character of a review the present essay lays no claim; but it is not without an equal object, as I hope will appear in the issue. I simply propose to criticize a few pages of the dictionary, only pro-

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\* I have said nothing above of the deficiency or the redundancy of the vocabulary. It was no part of Webster's plan to afford sufficient help to the reader of old books. It seems to me desirable that a first-class dictionary should have in its leading vocabulary those words that in all or in part of their usages belong to the present life of the language, and those only; that obsolete and dialectic words and variations of form should constitute a second vocabulary; and words solely technical, a third. Mere Latinisms and barbarisms that never came into established use, and scientific terms, whilst still candidates for adoption, should be rigidly excluded except in those instances where their interpretation is essential to the understanding of some passage in a standard author. Of modern words, Webster was industrious in the collection; and, in discrimination in their admission, compares favorably with other word-gatherers. Some well-authorized words remain to be gleaned, as an occasional fruitless search testifies; but the aggregate cannot be large. The failure of all (?) the modern dictionaries to introduce *diffuseness*, which has supplanted the older *diffusiveness* in its rhetorical sense, is quite as noticeable as the omission of *ocean* in the first edition of Johnson's dictionary.

ceeding far enough to satisfy the reader that I have not been speaking at random, and to present one or more instances of such faults as I have observed. I know not that it makes any difference what portion I select. By accident I take the commencement of the letter D. I shall notice whatever seems to require amendment.

The first word is *Dab*, and its first definition, which is credited to Bailey, is, "to strike gently with the hand." It is admitted that the word suggests the use of the hand, and so does *to whip*, as that also expresses an action hardly possible without hands; but, nevertheless, the specific means is not an element in the signification of the word; for, if so,—as one may dab another with the shovel or the poker (the illustrations but accord with the word), or as one may be dabbed like St. Paul "in the necke" with the "aungell of Sathan, the pricke of the fleshe," as Sir T. More has it, or, as another was, "in the mouth with a broken sword,"—there would be required as many different definitions as there are different means, an inconvenient number, truly. The definitions, "to slap, to box," intended to be synonymous, are nearer the mark. —Webster's second definition, borrowed from Johnson, is "to strike gently with some soft or moist substance." Here again the means is added to the signification of the word. *Dab* has really but one meaning, which is, to *strike suddenly*; but, as it is applied to any degree of violence down to a mere touch, there should be added the qualification, "either violently or softly," or perhaps a second definition might be given, "to tap gently."

The noun *Dab* is defined, first, "a gentle blow with the hand." Again the means is added, which does not belong to the word. Neither is it necessarily a *gentle* blow. It should be "a quick or sudden blow."—The second definition is "a small lump of anything, soft or moist." Then, if a dab of dough becomes dry and hard, of course it is no longer a dab. The definition would be better, "a small lump: properly, one formed by dipping or moistening."—The third definition, "something moist or slimy thrown on one," is superfluous. It was no less a dab before it was thrown.

I need not repeat the same criticisms on "*Dabbed*, struck with something moist," and "*Dabbing*, striking gently with something moist," but will only say it is hard to see why the qualification "gently" is introduced in the one case, and not in the other.

Webster's etymology of *Dabble* is "Heb. *tabal*, or from the root of *dip*, Gothic *daupyan*, Belgic *dabben* or *dabbelen*. See DIP." There is not absolute error here, but the precise fact is that *dabble* is a diminutive of *dab*, corresponding with the Dutch *dabbelen*. The Maeso-Gothic *daupjan*, in the Gothic languages the oldest known

form of this whole class, should have been given not with *dabble* but with *dab*, and it is properly repeated with *dip*. It does not, however, illustrate the original use of the etymon, for its preserved application is the restricted meaning "to baptize;" precisely the same departure from the primitive sense that some modern forms exhibit.

It must be carefully observed that Dr. Webster makes a distinction between affinity and the possession of a common origin. The exact character of this distinction will be evident by an illustration. Suppose that, in the lapse of ages, a common climate and a common diet had produced a likeness of physical characteristics between two species of animals, and that there were instances of individuals conforming outwardly more with the other race than with their own, and all this without any mingling of blood; they would be *akin*, or an *affinity* would exist between them, notwithstanding their origin was entirely distinct. *Affinity* is, with Dr. Webster, mere physical resemblance or literal coincidence. The only possible interpretation of many of his remarks shows this. The words I have begun to criticize will furnish an example. Says Dr. Webster, Introduction, p. lxxiii. :

"The governing principles of etymology are, *first*, the identity of radical letters, or a coincidence of cognates, in different languages; no affinity being admissible except among words whose primary consonants are articulations of the same organ.

"*Second*. Words in different languages are not to be considered as proceeding from the same radix, unless they have the same signification, or one closely allied to, or naturally deducible from, it."

These principles have the aspect of being purely restrictive. To the first thus considered, there can be offered no objection. But in its application Dr. Webster shows that he means to include the complementary propositions, that all words having the same radical letters in different languages, and much more in the same language, are, therefore, *akin* to each other; and that there are words thus *akin*, which do not have a common origin.

To Webster's second principle it is possible, with sufficient ingenuity, to attach a true meaning. Could we be thoroughly acquainted with a whole train of antecedents and consequents, and fully comprehend all their relations, we should see that the peculiar character of the last of the series is "naturally deducible from its radix." Could we be admitted into all the arcana of nature, we should no longer feel surprise at the peculiar characteristics of any of her productions; and yet we do constantly observe diverse appearances in the same individual object; so that, if our judgments of the existence or non-existence of identity or affinity were to be determined solely by similarity or

dissimilarity of physical constitution, they would not rarely prove incorrect. Webster, indeed, appends these remarks, hardly tending to the same effect. He says: "And on this point much knowledge of the primary sense of words, and of the manner in which collateral senses have sprung from one radical idea, is necessary to secure the inquirer from mistakes. A competent knowledge of this branch of etymology cannot be obtained from any one, or from two or three languages. It is almost literally true, that, in examining more than twenty languages, I have found *each* language to throw some light on *every other*." Webster looks not beyond a comparison of vocabularies. He is obliged to rely upon imperfect, and often erroneous definitions. No acquaintance with the literature of most of the affiliated languages clears up the darkness amid which he is forced to grope. The obvious sense of Webster's second principle, and its intended sense as shown in the etymologies, is, "A word, bearing a signification so remote from its supposed radix as not to be easily deducible from it, is not to be regarded as proceeding from it." Taken as a principle in cases of doubt, it is of great value. It enables us to form an opinion probably true where there is no other ground for judgment; but this is all. The successive changes of the radical idea may be so great that the derived sense is by no means obviously deducible from the radical meaning; and, again, there may be an identity of elements and a sufficient resemblance of meaning to make an identity of origin very plausible, whilst there is no affinity, employing the term in its proper sense to denote sameness of origin. I repeat, that identity of existing elements—and in a mere comparison of vocabularies, existing elements cannot be distinguished from *radical* elements—identity of existing elements in two words, and closely allied meanings combined, do not constitute a safe proof of affinity, whilst, in the absence of opposing testimony, they do amount to a high degree of probability. Dr. Webster's error is in assuming this probability as proof; and his weakness is in his scanty knowledge of the historical connection of different forms. The only sure ground to rest upon is a thorough investigation of the history of words, and the deduction of the specific laws of change in the several varieties of condition. The general laws of change Webster was acquainted with; and he was undoubtedly correct in the vast majority of inferences that he drew from a comparison of vocabularies.

To return from a consideration of principles to their application, as examples shall serve us. As the etymon of *dab*, Webster gives Fr. *dauber*, adding "or from the same root. It has the elements of *dip*, *dub*, and *tap*, Gr. *τύπτω*, and of *daub*." This last statement will in

itself admit of two interpretations; *first*, these several words are but different fashionings or mouldings of the same identical elements,—elements separately inorganic, lifeless, worthless matter, having a living existence, a vital power only in union, together constituting a unit; and that all these fashionings are one and the same entity; *secondly*, each element is an independent existence, with a power of its own, uniting in various modes with other elements; and that each mode or act of combination constitutes a distinct word,—distinct, not only in being henceforth an entity by itself, but distinct in not owing its genesis to any other word. The first interpretation is not the sense intended by Dr. Webster; for, after declaring identity of elements, he intimates doubt of a common origin, or membership, in the same family; for, to go no further for proof, identity of elements between *dip* and *tap* is here asserted; but, in giving the etymology of *dip*, the Gr. *τύπτω*, Eng. *tap*, is only doubtfully claimed “to be of the same family,” and apparently for the sole reason that its signification is, in Dr. Webster’s view, not quite near enough to demonstrate identity of origin. And, if Dr. Webster is in doubt of the identity of *dip* and *tap*, whilst he does claim for them identity of elements, he cannot be thought to maintain that *dab* and *dip* are identical, when he simply asserts identity of elements. Let it be distinctly noticed that the French *dauber* is the only word that he claims to be from the same root; and we see the reason in his second rule, for he found in his French dictionaries *dauber* defined “to strike with the hand,” or in equivalent phrase; and this alone of the words compared seemed sufficiently allied in signification with *dab* “to be considered as proceeding from the same radix.” We are, therefore, forced to accept the second interpretation, an interpretation which supposes a theory of language unphilosophical and baseless,—unphilosophical and baseless, because inconsistent with the history of man and the functions of his intellect. Certain theorizers do not seem to comprehend that words are but the bodies of ideas and their relations; and the sum of the independent powers of the elementary sounds of a word is no more the word itself, than the aggregate of the properties of its various elementary particles is the living human body; that a word, in its functions, is as distinct from mere sound, as is an animate body from mere matter; and that the life which they each have, is not of themselves, but is given unto them. It is not denied that certain sounds have a superior fitness for the expression of certain classes of ideas; but it is an analogous truth that the vital power selects only definite kinds of matter for the constituent elements of the diverse parts of the human organization. With such theorizers Dr. Webster’s account of the origin of



language, in his Introduction, does not seem to harmonize; and yet this doctrine of the identity of elements is in agreement with their views, in which case it is to be rejected. If any one deny that such is the doctrine, if he have logic enough left, he may see that this denial takes from the doctrine what little of significance it might have had before. In either case, the insertion of words identical in elements, but of different families, is of no advantage, and but uselessly swells the size of the book.

Had Dr. Webster boldly asserted the identity of *dab*, *dub*, *dib*, *dip*, *dape*, *dive*, &c., his position could not be successfully attacked. In the several ideas, as in the words, nothing is discernible but the same substance differently moulded; mere variations of mode, not distinct existences. One evidence of the identity of *dab* with *dip* is found in the several appellations of a water-fowl; "the diving *dob-chick*," *dab-chick*, *dip-chick*, *didapper*, and *dive-dapper*. Another is found in the uses of its diminutive *dabble*, which Webster regards as of a common origin with *dip*. That it is a diminutive in reality as well as in form becomes evident in considering its use, whether the child in years is spoken of as *dabbling* in water, or the child in wisdom as *dabbling* in metaphysics.

*Dabble*, *v. i.*, has for its second definition, "to do anything in a slight or superficial manner; to tamper; to touch here and there." Two distinct uses are here given as one,—a mistake of Johnson. "To do anything in a slight or superficial manner," or perhaps better, *to make slight essays at something*, as Walpole affirmed that a certain painter "*dabbled* in poetry too," is one thing; and, "to tamper," or *make impertinent charges*, as when Atterbury charged Pope with *dabbling* with the text of Shakspeare, is quite another. Webster quotes from Atterbury to illustrate this usage, overlooking the fact that the first member of the definition is not synonymous with the others. He adds, as a third definition, "to meddle; to dip into a concern;" showing at once the lack of precision, clearness and purity of expression. The expression is different from the first member of the preceding definition, but the distinct idea to be defined is not apparent.

Webster gives the participle *dabbling*, but not *dabbled*. To give either participle with a repetition of definitions is alike useless, or if with only a small portion of the definitions, as is sometimes done, is worse than useless. Webster's is not the only dictionary that might thus be pruned of thousands of articles with gain. When a true adjective arises out of a participle, as *noted* (*e. g.*, a *noted* character), it should be given as an adjective, with an enumeration of its senses as such.

Dr. Webster proposes as the derivative of *Dabster*, "Qu. from *adapt*, with *ster*, Sax. *steoran*, to steer." Is it conceivable that a term of common life exclusively, should have arisen from a root belonging to a learned language, and scarcely used except by persons of some reading, with the addition of a very rare suffix from another dead tongue? To say nothing of the improbable modification of the Latin element, where can a well-authenticated instance of hybridism parallel with this be found? Conjectures are not to be excluded from etymology. Indeed, in this domain, without conjecture a large amount of what is probably true cannot be reached. But the etymologist must first establish his principles by historic investigation; and cases that he can neither refer to a principle, nor adduce evidence for their supposed anomalous changes, he must leave, however reluctantly. And he will sometimes be wrong, when his conjectures accord with established principles. In this department, principles—the principles I now mean of literal changes and equivalents—in many cases only show that a relation may exist, whilst in particular instances the history of a term proves the possible relation does not exist, so that some of the best conclusions of to-day, resting on mere probabilities, may be overthrown by some discovery to-morrow. But this conjecture of Dr. Webster has the support of no principle; is a bare forced derivation, and far from being an evidence of a happy gift of divination. He would have done better, as in the case of *tapster* and *punster*, to have said nothing. The plausibility or the probability of the following conjecture is left to any that are disposed to consider it. The *st* may be of merely accidental insertion,—such insertion of insignificant letters dialectically, or for euphony, or by a false analogy, being no unusual thing,—and the whole suffix *ster*, then, simply denotes the agent; and as a *tapster* is one who taps or draws, and a *punster* one who puns, so a *dabster* is one who, by continuing to dab at a thing (*dab* is an intransitive as well as a transitive verb), is able to hit the mark. In these words (and perhaps *teamster* is like them), *ster* is distinct from the suffix in *songster* and *spinster*. *Youngster* is a case different from either.

*Dactylet*, after the example of Todd, is defined simply "a dactyle." Here, and elsewhere, usually, I think, except when it is employed in its primary, physical sense, as in *gosling* and *stripling*, there is an omission to note the peculiar term of expression given by the diminutive form. It seems to me that the peculiar shade imparted to each word, in the case of our few diminutive forms, should be pointed out, whether it is the idea of tenderness, of derision, or of sportiveness, which latter modification is essentially the one here:

"Whoever saw a colt, wanton and wild,  
Yoked with a slow-foot ox on a fallow field,  
Can right areed how handsomely befits  
Dull spondees with the English *dactylets*."—*Bishop Hall*.

*Dactylist*, quoting Todd again, is defined "one who writes flowing verse." Instead of being employed in this general sense, *dactylist* denotes a proficient in dactylic versification, and is applied especially to those who compose in Latin and Greek.

"Dr. Johnson prefers the Latin poetry of May and Cowley to that of Milton, and thinks May to be the first of the three. May is certainly a sonorous *dactyl-ist*."—*Warton*.

In the etymology of *Dactylomancy*, there is an error of no great importance, the giving of Gr. *μαντική* instead of *μαντεία*.

No derivation of *Dade* and *Daddle* is given, though one quite satisfactory can be proposed; nor is their affinity with *tote*, *toddle*, suggested, nor is either of its two intransitive significations noticed, namely:

*First*, the literal sense, to walk as a child just beginning to go alone.

"No sooner taught to *dade* than from their mother trip."—*Drayton*.

*Secondly*, the figurative sense, to go or move slowly.

"But easily from her source as Isis gently *dades*."—*Drayton*.

But these omissions are of little importance, as *dade* never obtained more than a local use; and Drayton is the only author adduced by Richardson as employing it.

Of *Daddock* no intimation is given that it is a local word.

The etymology of *Dado* is simply traced to the Italian. Webster did not perceive that the French *dé*, the Provençal *dat*, the Portuguese, Spanish and Italian *dado*, come from the Latin participle *datus*, in its secondary sense of *cast*, *thrown*; and that from the cubical form of the *die* of gaming, the architectural application was drawn. Apparently, he considered the word of Celtic origin. See his etymology of *Die*.

Of *Dædal*, Johnson declares that "skilful is not the true sense, nor should be imitated." Todd contradicts him, asserting that it "has not only as good authority as can be produced in the language, but is supported also in the same meaning by Tasso." Webster follows Todd, defining it,

"1. Various; variegated.—*Spenser*.

"2. Skilful."

There are here two mistakes to be corrected. *First*, if the defi-

nitions are correct, their arrangement is wrong. *Dædal* is derived from the name of the famous architect *Dædalus*, and therefore *skilful* is the primary meaning. *Secondly*, in direct opposition to Johnson, *skilful* is the only true meaning of the word. This is its sense in the very passage that he quotes from Spenser to illustrate the meaning, "various; variegated."

"Then doth the *dædal* earth throw forth to thee  
Out of her fruitful lap abundant flowers."—*Spenser*.

The earth may, indeed, be considered as variegated with flowers, but how much discrimination and taste is requisite to discern that that is not the meaning of the poet; that there is a personification; that the earth is viewed as an artist of wondrous skill, as displayed in her flowery productions? *Dædal* is employed in passages of great beauty from Spenser to Bulwer; and not one is yet found where it bears the sense of "various; variegated." It always means *ingenious, skilful*; but is sometimes applied to the architect in an active sense, and at others to his productions in a passive sense.

For the etymology of *Daff*, *n.*, Webster gives "Icelandic *dauf*, allied to *deaf*." This is so far correct, but Webster probably mistakes in some of the affinities of *deaf*, and certainly in its radical signification, which is not "thick." The words most directly akin are German *taub* and *daub*, senseless; Dutch *daff*, dull; and Swedish *doef*, stupid; all of which, with little doubt, are derived from a verb signifying to *push* or *strike*; so that *daff* radically denotes one who has received a stunning blow, and then, devoid of sense.

*Daff*, to daunt, without any sufficient authority, Webster treats as a distinct word from *daff*, to toss aside. The Scottish *daff* in the different senses,—to be foolish; to make sport; to toy,—is in truth also etymologically identical.

The etymological relation of *Daft* is not given. It is a participial adjective, from the same source as the noun and the verb *daff*. Compare its local English sense, *stupid, silly*, with the signification before assigned to the radix.

If there is a sufficient object in giving with *Daffodil* the corresponding French, Italian, &c., which are mere foreign dialectic variations, it is unpardonable to omit the old English forms consecrated by Milton and Spenser.

"Strew me the ground with *daffadownillies*,  
And cowslips, and kingcups, and loved lilies."—*Spenser*.

"Bid amaranthus all his beauty shed,  
And *daffodillies* fill their cups with tears,  
To strew the laureat hearse where Lycid lies."—*Milton*.

Webster gives the word *Day* as if it belonged to three distinct families, and yet its separate senses, and others beside, attached to forms in cognate languages, are all deducible from the one idea, to *penetrate*. The first meaning given is "a dagger," and bearing the same sense, there are D. *dagge*; Sw. *daggert*; Fr. *dague*; Sp. and It. *daga*; and also Ger. *degen*, with the kindred meaning, a sword. Also the Eng. *dagger* is probably a mere dialectic variation of the same, the *er* being, as sometimes in other branches of the Gothic stock, an insignificant suffix. The next meaning, "a hand-gun; a pistol," is not separated by Webster from the preceding, so that no remark upon it is required. It is but another modification of the idea of a penetrating power thus to conceive of *dew*, in Swedish *dagg*; kindred with which is the Danish *taage*, mist. The other meanings, "a loose end" (better, *a shred*), and "a leather latchet," are passive senses, expressing the result of an action, of the kind produced by instruments whose names are from the same root. As intermediate in sense, the A. S. *dag*, anything loose, may be adduced.

Webster, properly enough, says nothing of the etymology of the verb *Day*, as its identical stem sufficiently indicates its connection with the preceding noun; but, inconsistently with the treatment of the noun, the significations, "to cut into slips" and "to dabble," are not given in distinct articles. Both the meanings given by Webster, and its local English usage as an intransitive, to *drizzle*, and the significations of corresponding verbs in the languages, are deducible from the radical sense assigned to the stem.

Of *Daggle*, the diminutive of *dag*, Webster says, "probably from *dag*, dew, or its root;"—one of those instances of doubtful expression so strangely contrasting with his unqualified assertions in respect to things wholly wrapped in the blackness of darkness.

Of *Dais* the etymology is not given, and yet through diverse changes, with various significations, it can be clearly traced back as far as the Gr. *δίζειν*, to throw. (See Diez, *Etymologisches Woerterbuch*.) Dr. Webster, trusting to a comparison of vocabularies, failed to see this origin; for, had he perceived it, he would have either given it as in the case of *dish* and *desk*, or made a reference as in the case of *disk*, the other words of the same parentage.—*Dais* has had applications varying from those given by Webster.

Of *Dalliance*, and the corresponding intransitive verb *Dally*, Johnson placed the literal signification *delay* last in order. Webster has made the correction in the verb, but in the noun he has carelessly left the signification *delay* in the last place, notwithstanding his explicit statement that it is the literal meaning.

*Dally*, *v. t.*, is defined, "to delay; to defer; to put off; to amuse till a proper opportunity; as, to *dally* off the time. [*Not much used.*] *Knolles*." But it is altogether probable that *dally* never occurs as a transitive verb; and further, notwithstanding Johnson's interpretation and Webster's adoption of it, that the compound verb, to *dally off*, does not mean "to delay," &c. This definition, as explained by its last member, requires a personal object. Is the sense not rather "to wear away, as with trifles or mere pretexes"?

*Dam*, *n.* is defined,

"A mole, bank, or mound of earth, or any wall, or a frame of wood, raised to obstruct a current of water, and to raise it for the purpose of driving mill-wheels, and for other purposes. Any work that stops or confines water in a pond or basin, or causes it to rise."

This definition is very wordy, besides not being quite accurate. A dam may be simply for obstructing water without raising it. It is enough to tell what the dam is and does. The final end is not a legitimate part of the definition. If otherwise, it is very carelessly left. The definition, freed from verbiage, might stand, "A mole, bank, or other artificial work, to obstruct or to raise water."

Of *Dam*, *v. t.*, the first definition is,

"To make a dam, or to stop a stream of water by a bank of earth, or by any other work; to confine or to shut in water. It is common to use, after the verb, *in*, *up*, or *out*; as, to *dam in*, or to *dam up*, the water; and to *dam out* is to prevent water from entering."

The definition is wanting in directness; and the statement relative to the compound expressions does not tell the exact truth and the whole truth. It should be somewhat in this manner:

To obstruct or to raise water by some artificial work. To *dam up*, is to obstruct a flow; to *dam in*, to confine within certain limits; and to *dam out*, to exclude from certain limits.

The given etymology of *Damage*, *n.*, suggests several remarks of general application; *first*, clearness should be secured; *secondly*, only what is pertinent should be admitted; *thirdly*, the highest utility should be studied. Obviously, then, it is requisite that the relations and the leading use of each word given in tracing the etymology, and the several grades of the descent, both in form and signification, should be indicated. Therefore, words etymologically identical should be given first, and in the order in which their dialects stand to that of the word elucidated. This relation of etymological identity may be conveniently indicated by prefixing the sign of equality. It would

be understood that the leading sense of each word, not specially defined, was the same. Peculiar uses, tending to the end of etymological inquiry, should be specified. The close of the series of etymological equivalents might be indicated by a colon and a dash. The immediate parent of these words should then follow, and then its parent, and so on through as many degrees as are given, each degree being separated by the same sign. No worthy end will ordinarily be served by giving corruptions of parent words. Probable affinities of the remote parent, and doubtful speculations, should be given last; the latter, very sparingly. In regard to *damage*, the Armoric equivalent should be placed first, as that dialect, though not its form of this particular word, is most nearly related to one of the original bases of our tongue. The Romance dialects would follow in this order: Norman French, French; to which might be added Provençal, Spanish, and Italian. The A. S. *dem*; Sp. *daño*; Port. *dano*; It. *danno*, are neither etymological equivalents of *damage*, nor are they its parent; therefore, they should not be given. Thus far no light is thrown on the primary signification; and beyond L. *damnum*, nothing satisfactory can be said; but Webster's suggestion may be allowed to stand. In accordance with the method proposed, the etymology would be given [= Arm. *doumaich*; Nor. Fr. *damage*; Fr. *dommage*; Prov. *damnatge*; Sp. *domage*; It. *damnagio*:—L. *damnum*. This word seems, &c.]

There may occur no better occasion to remark that there is demanded a new treatment of prefixes and suffixes, exhaustive of the forms they undergo, and of their uses. The list of these elements receiving separate treatment should be enlarged. Whether the termination *-age*, which suggests the remark, should be of the number, need not now be discussed. Its full power, something pertaining to the primitive, is seen in *savage*, radically a man of the woods; but *damage* is nearly equivalent in meaning to its primitive.—What is desirable, in respect to change of form, may be illustrated by *Ab*, where it is of more importance to show the modifications of the prefix in our language than its orthography in Dutch, German, and other languages; and, therefore, the following statement should be made. *Ab* becomes *a* before *m* and *v*, and *abs* before *c* and *t*: thus, *ab-solve*, but *a-move*, *a-vert*, and *abs-cond*, *abs-tain*.—I adduce *De* to show that Dr. Webster's exhibition of uses is imperfect. His article is as follows:

“*DE*, a Latin prefix, denotes a moving from, separation, as in *debark*, *decline*, *decease*, *deduct*, *decamp*. Hence it often expresses a negative, as in *derange*. Sometimes it augments the sense, as in *deprave* [this example is not appropriate], *despoil*. It coincides nearly in sense with the Fr. *des*, and L. *dis*.”

The following analysis of its uses is somewhat more exact and full:

DE. A Latin preposition employed as a prefix. It denotes,

1. Removal in a downward direction ; down from ; as in *dejected*.
2. Mere removal ; as in *deduct*.
3. Change to an opposite state, condition, or character [in which case it may be denominated *negative*] ; as in *deplete*, *deoxydize*, *demented*, *deformed*.
4. Extension of an action to the conclusion, or till exhaustion ensues (when it may be called *intensive*) ; as in *decrepitate*.
5. Conversion of an adjective or of a noun into a verb (when it may be termed *causative*) ; as in *debase*, *deprave*, *degrade*.

NOTE. In the third use, *de* is nearly equivalent to *dis* ; and these prefixes sometimes appear to be corrupted into each other.

The first definition of *damage* is,

“ Any hurt, injury, or harm to one’s estate ; any loss of property sustained ; any hindrance to the increase of property ; or any obstruction to the success of an enterprise. A man suffers *damage* by the destruction of his corn, by the burning of his house, by the detention of a ship which defeats a profitable [?] voyage, or by the failure of a profitable [?] undertaking. *Damage*, then, is any actual loss, or the prevention of profit. It is usually and properly applied to property, but sometimes to reputation and other things, which are valuable. But, in the latter case, *injury* is more correctly used.”

Now this is rather notes, or an essay towards a definition, than a definition itself. There should be distinguished two usages ; *first*, prejudice to the value or the condition of an object ; as, *damage* done to trees by a hail-storm ; *secondly*, prejudice to some interest of an intelligent agent.

Of *Dame* there is a failure to mark the chronology of its uses with sufficient directness and distinctness ; and much more is implied of the commonness of its employment than is correct. In its more elevated use it is obsolete or poetical ; and in its lower use it is infrequent, and even then chiefly confined to humorous style.

For the same reason that three tropical senses are assigned to the verb *Damp*, there might be three times three, for nearly every different object will admit the substitution of a different verb. And here it may be remarked, that it is an almost universal fault of dictionaries to consider as a sufficient definition the synonyme that in a given case can be substituted, no matter how distinct may be the trope involved in each, no matter if the substituted word is not applicable in half the instances where the word to be defined has one invariable sense. It is this but partial applicability of the terms employed in defining *damp*, namely :

“ 2. To chill ; to deaden ; to depress or deject ; to abate ; as, to *damp* the spirits ; to *damp* the ardor of passion.—*Swift*.

3. To weaken ; to make dull ; as, to *damp* sound.—*Bacon*.

4. To check or restrain, as action or vigor ; to make languid ; to discourage ; as, to *damp* industry.—*Bacon*.”



It is this partial applicability that has increased the number of senses from one to three. The one sense is that most analogous to the applying water to something ardent or burning. In other words, the object is conceived as burning, and water is represented as thrown upon it. In defining, the metaphor is necessarily dropped or changed, but care must be taken to denote the same extent of signification. In this very particular Webster is far more exact than other English lexicographers. Richardson is no exception; for though there are definitions more or less exact in his dictionary, it is not a defining dictionary. Had Webster here followed his own practice in many similar cases, he would have defined somewhat in this way: "To check or abate the ardor, liveliness, or briskness of any emotion, passion, action, or movement." This mode of defining is objected to, but it is more accurate than any other that has been suggested for such cases.

Neither the etymology nor the definition of *Damsel* is "a model of condensation," twenty-seven lines being employed where a dozen would be amply sufficient. There is also a carelessness in applying "now" to the literature of the several preceding centuries in opposition to the usage of "the present day," as well as to the earliest English usage.

The etymon of *Danger* Webster could not discover by a comparison of elements, whilst Diez traces it historically to the Latin *damnum*.

*Dark*, *a.*, has thirteen definitions, and as no preceding word has had more than five, it will be of interest to observe particularly the distinctions and the arrangement. Def. 1, "destitute of light; obscure," is clearly separate from the others; but the remark appended, "A *dark* atmosphere is one which prevents vision," if correct, belongs rather to def. 12, "opaque."—Def. 2, "wholly or partially black; having the color opposite to white," is, by itself, sufficiently intelligible, but wherein it is distinct from def. 7, "not vivid; partially black," is not very clear. Webster's example, "If the plague be somewhat *dark*," &c., Lev. 13: 19, is cited by Johnson under the other definition.—"Opaque" is given as def. 12, and the remark is added, "But *dark*, and *opaque* are not synonymous. *Chalk* is *opaque*, but not *dark*." If *dark* is not used for opaque, it would be a gratification to know what it does mean different from "partially black," a definition we have already had twice. Johnson says, "opaque; not transparent; as, lead is a *dark* body;" but he adduces no authority for such a usage.—If "mysterious," which stands as def. 5, can be allowed as a synonyme of *dark*, it is in a sense so little removed from

def. 4, "obscure ; not easily understood or explained," that it cannot be deemed to require a separate place.—Each of the seven remaining definitions is recognized as clear and distinct. But def. 8, "blind," is rather poetic than obsolete.—There is an omission of one tropical use, *infernal*, *atrocious*, which is as worthy of mention as some that are given.

In Johnson's arrangement, the physical or material senses are placed first ; therefore he has a *principle* of arrangement, right or wrong. Webster does not follow the same arrangement, for def. 12 is physical. Neither has he grouped the tropical uses with the physical sense to which they belong ; but, on the contrary, senses derived from def. 1, are scattered from defs. 4 to 13 ; and the tropical senses corresponding with def. 2, occur as defs. 3, 9, and 11. That the sequence of chronological order is followed cannot be proved ; and the attempt to disprove it need not be made, for when we find distinct branches, each putting forth separate shoots, it is the immediate connection of each shoot with its parent branch that we need first to know, in order to understand eventually the entire relations of all the parts. The following is an attempt at the orderly logical arrangement of definitions, but with greater amplitude of definition and copiousness of illustration than would be expedient in a dictionary :

DARK. 1. (*Literal.*) Wanting light.

"A boundless continent,

*Dark*, waste, and wild, under the frown of night."—*Milton*.

(*Tropical.*) *a.* Wanting clearness ; obscure ; mysterious ; not easily understood.

"What may seem *dark* at the first, will afterwards appear more plain."—*Hooker*.

"Long they had read the eternal book,

And studied *dark* decrees in vain,

The cross and Calvary makes them plain."—*Watts*.

"I will utter *dark* sayings of old."—*Ps.* 88 : 2.

*b.* Concealed ; secret ;—as if situated where there is no light.

"Now, if you could wear a mind

*Dark* as your fortune is."—*Shak.*

"Meantime we shall express our *darker* purpose."—*Shak.*

*c.* Affording concealment or secrecy ;—as if excluding from light.

"Nameless in dark oblivion let them dwell."—*Milton*.

"The *dark*, unrelenting Tiberius."—*Gibbon*.

(*Transferred.*) Unable to perceive the light ; blind. [*Poetic.*]

"Thou wretched daughter of a *dark* old man."—*Dryden*.

"These *dark* orbs no more shall treat with light."—*Milton*.

"To sensual bliss that charms us so,

Be *dark*, my eyes, and deaf, my ears."—*Watts*.

(*Trop.*) Wanting in discernment ; unenlightened.

"I'll clear their senses *dark*."—*Milton*.

2. (*Lit.*) Not vivid or bright ; having the quality opposite to white ; in color approximating to black ; as, a *dark* cloud.

"And now the thickened sky  
Like a dark ceiling stood ; down rushed the rain."—*Milton*.

(*Trop.*) a. Gloomy, cheerless.

(*Active.*) "When I consider how my light is spent,  
Ere half my days in this *dark* world, and wide."—*Milton*.

"There is in every woman's heart a spark of heavenly fire, which beams and blazes in the *dark* hour of adversity."—*Irving*.

(*Passive.*) "And in her looks, which from that time infused  
Sweetness into my heart, unfelt before ;  
And into all things from her air inspired  
The spirit of love and amorous delight.  
She disappeared and left me *dark* ; I waked  
To find her, or forever to deplore  
Her loss, and other pleasures all abjure."—*Milton*.

b. Unclean ; foul ; impure.

"Whose wanton passions in the sacred porch  
Ezekiel saw, when, by the vision led,  
His eye surveyed the *dark* idolatries  
Of alienated Judah."—*Milton*.

c. Black ; infernal ; atrocious.

"Wilt thou conceal this *dark* conspiracy ?"—*Shak*.  
"Fit vessel, fittest imp of fraud, in whom  
To enter, and his *dark* suggestions hide."—*Milton*.

Of *Darken*, the primary physical sense, "to make dark ; to deprive of light," is given first in order ; but the sense corresponding with def. 2 of the adjective, occurs as defs. 3 and 8.

Def. 2. "To obscure ; to cloud."

"His confidence *darkened* his foresight."—*Bacon* ;

is out of place on every imaginable principle of arrangement. It departs from Johnson's principle observed in the adjective, for it is a tropical sense inserted between literal senses. And it is not in the place demanded by its immediate genetical connection, or the date of its origin ; for, in the order of ideas, it follows def. 4, "to make dim ; to deprive of vision ;" and, in the order of time, most unmistakably others also that are placed after it.

Def. 3. "To make black."

"The locusts *darkened* the land."—*Ex.* 10 : 15 ;

is but an intensification of def. 8, "to render less white or clear ;" and therefore should not have a separate place. Both definitions

point out the change in appearance or color. The sense is one. "To render less white or clear" is not strong enough, and "to make black" is too strong. "To tan" is restricted to a particular application, and is, therefore, no definition. A true definition would give the one sense, which includes the diverse applications, with their various degrees of intensity.

Def. 6. "To deprive of intellectual vision ; to render ignorant or stupid."

"Their foolish heart was *darkened*."—*Rom.* 1: 21 ;

"Having the understanding *darkened*."—*Eph.* 4: 18 ;

is not distinct from def. 2. — Def. 5, "To render gloomy ; as, All joy is *darkened*."—*Is.* 24: 11," in its genetical relation, should follow def. 8, "to render less white or clear ;" and not def. 4, "to deprive of vision."

Def. 7. "To obscure ; to perplex ; to render less clear or intelligible."

"Who is this that *darkeneth* counsel by words without knowledge ?"—*Job* 38: 2 ;

is the tropical sense of def. 1, which it should therefore follow.

The logical arrangement of definitions would be nearly as follows :

DARKEN. 1. (*Lit.*) To deprive of light.

"I will *darken* the earth in the clear day."—*Amos* 8: 9.

(*Trop.*) To obscure ; to render unintelligible.

"Who is this that *darkeneth* counsel by words without knowledge ?"—*Job* 38: 2.

(*Trans.*) To make dim ; to impair or to destroy vision, or the power of perceiving light.

"His right eye shall be utterly *darkened*."—*Zach.* 11: 17.

(*Trop.*) To obscure mental vision ; to blunt or impair the power of discernment.

"His confidence did seldom *darken* his foresight."—*Bacon*.

"Having the understanding *darkened*."—*Eph.* 4: 18.

2. (*Lit.*) To make dark ; to cause to take on an appearance contrasting with brightness, whiteness, or fairness.

"While the sun or the stars be not *darkened*."—*Eccl.* 12: 2.

"A burning sun *darkens* the complexion."

(*Trop.*) a. To cause to lose radiance ; to convert to gloom.

"All joy is *darkened* ; the mirth of the land is gone."—*Is.* 24: 11.

"Their son's misconduct *darkened* their declining years."—*Anon*.

b. To foul ; to sully.

"Evils [vices] enough to *darken* all his goodness."—*Shak*.

DARK-HOUSE. "An old word for a mad-house," copied from Todd, is in the form of a statement. Reduced to a definition, it would be,

DARK-HOUSE. A mad-house. — *Shak*. [Obsolete.]

Of *Darkness*, the third definition, "a state of being intellectually clouded; ignorance," ought not to be interposed between the second and the fourth. Moreover, there is the omission of a tropical sense; *dulness of mental vision*; *stupidity*; belonging in the same group with def. 3.—Of def. 4, "a private place; secrecy; privacy," the first member is metonymical, and does not belong to the others.—Def. 5 is "infernal gloom; hell; as, utter [outer] *darkness*."—*Matt.* 22 : 13. The principle here seems to be that, in parables and fables, the separate words are to be defined by what they represent. By analogy, *foul* might be defined a *devil*, and, *Matt.* 13 : 4, "The *fowls* of the air came and devoured it up," be adduced in illustration. Further, when *darkness* is used metonymically, it means rather "any dark place or region;" and the connection alone determines a more limited application.—Def. 6, "great trouble and distress; calamities; perplexities," is not borne out by the citation, "A day of clouds and thick *darkness*."—*Joel* 2 : 2. The expression, as a whole, constitutes the figure; whilst *darkness* alone is a mere qualification of *day*, and is to be interpreted as if there were no figure.—To def. 7, "empire of Satan ;"

"Who hath delivered us from the power of *darkness*.—*Col.* 1 : 13 ;" a similar criticism applies. Neither the idea of empire, nor even of anything akin thereto, is conveyed by *darkness*. Def. 8, "opaqueness ;"

"Land of *darkness* ; the grave.—*Job* 10 : 21, 22 ;" betrays great inconsiderateness; for either *opaqueness* is used in its ordinary sense, which is too ridiculous to suppose, or it is synonymous with def. 1, and is hence superfluous. The special interpretation of the phrase cited, "the grave," is no definition of *darkness*.—The use corresponding with def. 2, of the adjective, a common literal use too, as when we speak of *darkness* of complexion, the *darkness* of a color, the *darkness* of clouds, is entirely omitted.

Of *Dash*, *v. t.*, it is at least questionable whether there is any usage calling for the second definition, "to strike and bruise or break; to break by collision; but usually with the words *in pieces*;" in distinction from def. 1, "to strike suddenly or violently, whether throwing or falling." If the object is fragile, fracture will of course be implied. Nor does it bear a different meaning when followed by *in pieces*; for the phrase simply expresses the result of the action, and in some degree its measure.—Def. 3, "to throw water suddenly in separate portions," is not distinct from def. 1. The action is but that of throwing a thing violently.—Def. 4, "to bespatter; to besprinkle," should be rather, to drench by dashing. Shakspeare has "This tempest *dashing* the garment."—Def. 5, "to strike and break or disperse," should not

be separated from the first.—Def. 7, “to form or sketch out in haste, carelessly,” belongs to the compound verb, *to dash out* or *off*. Pope has *dash out* in the example cited by Johnson.—A similar criticism applies to def. 8, “to erase at a stroke;” but Pope, as quoted by Johnson, has “to *dash over* with a line, where the verb is not transitive.”—The logical relation of def. 9, “to destroy; to frustrate,” would place it by the side of def. 1.

*Dash*, *v. i.*, is defined,

“1. To strike, break, scatter, and fly off; as, agitate water, and it will *dash* over the sides of a vessel; the waves *dashed* over the sides of the ship.

2. To rush, strike and break, or scatter; as, the waters *dash* down the precipice.

3. To rush with violence, and break through; as, he *dashed* into the enemy’s ranks, or, he *dashed* through thick and thin.”

These three definitions contain but one meaning, *to move with rapidity or violence; to rush*. There is, however, a second use, which is not given, namely, *to draw lines rapidly*, and hence, *to sketch rapidly*.

“With just bold strokes, he *dashes* here and there,  
Showing bold master, with little care.”—*Rochester*.

Of *Dash*, *n.*, the third definition, “admixture; as, red with a *dash* of purple,” does not contain a usage distinct from that in def. 2, “infusion; admixture; something thrown into another substance; as, the wine has a *dash* of water; ‘innocence with a *dash* of folly.’—*Addison*;” but in this definition, “infusion,” as bearing a too limited meaning, should be omitted.—Def. 4, “a rushing or onset with violence; as, to make a *dash* upon the enemy,” should not be separated from def. 1, “collision; a violent striking of two bodies; as, the *dash* of clouds.” The verbal usage is one, whether there is a voluntary or an involuntary agent, and whether there is one object only, or more than one in motion.—There is the omission of a usage exemplified by Jeremy Taylor, namely, *that which comes with sudden violence*; as, “a *dash* of rain.”

This criticism has already been extended as far as the reader can be expected to follow me patiently; far enough, probably, to gain every end that could be reached by a continuance of it in the same method. I will, therefore, close with presenting one other point, and one other variety of mistake in etymology, still leaving unnoticed some things which it would require extensive reading, or a knowledge of oriental languages, to elucidate.

The citations are sometimes so abridged as to misrepresent the usage. For example, under *Deductive*, appears the citation, “All knowledge is *deductive*.—*Glenville*.” Glenville wrote, “All knowledge of causes

is deductive." (I have seen more marked instances of this offence, but I have preserved no memoranda, and this happens to be readily furnished by memory.) The definition, "deducible; that is or may be deduced from premises," is by two thirds incorrect. *Deductive* denotes *coming by deduction*; and Glenville affirmed, not *possibility* of attaining knowledge in a certain way, but *mode* of attaining knowledge in a certain department. See how clearly distinct is the use of *deducible* by the following example: "The conclusion is not *deducible* from the premises."

The elements of *Disport*, as given by Webster, are *dis* and *port*. The given etymon of *sport* is D. *boerten*. But *sport* is doubtless abbreviated from *disport*, as is *spite* from *despite*; and the elements of *disport* are L. *di* or *dis*, and *porto* to bear aside, after the analogy of *divert*, from L. *di* and *verto*, to turn aside. As evidence of this assertion, the Romance languages furnish corresponding words, which are indisputably from *di* and *porto*. See *Dictionnaire de la Langue des Troubadours*: par M. Raynouard; *Glossaire de la Langue Romane*: par J. B. Roquefort; &c.—The abuse of the doctrine of literal equivalents is also illustrated from another source by the derivation of *sport* from the German *spott*, mockery, where the etymologist seems to have reasoned that  $r=s$ , and  $s=t$ ; and as things equal to the same thing are equal to each other, ergo  $r=t$ , ergo *sport* is from Ger. *spott*.

Some readers may judge that, in particular instances, it is the critic who is at fault; but of this he will not greatly complain, if his accuracy and justice in general shall be acknowledged; for then it must still follow, that if he had continued his examination over forty pages instead of stopping with the fourth, in the multitude of cases that would have been considered, his affirmations would have been abundantly sustained.—There have been found more faults in connection with comparatively unimportant words than I had anticipated; and, unfortunately, the number of articles reached, containing more than five definitions, has been only five, namely, *Dark*, *Darken*, *Darkness*, and *Dash*, verb and noun. But this is a necessary result of the course I have taken;—a course adopted because it seemed fairer, as well as involving less labor, to subject a consecutive portion to minute criticism, than to gather the most notable blemishes from a thousand pages;—adopted, also, because it was the only way to exhibit the quality and measure of the defects alleged. But whilst a very small portion only of the dictionary has passed in review, the entire work has been in a manner criticized, and remarks of general application have been introduced; and, therefore, it may be a seasonable caution, that

no one, from the amount of criticism on a brief extent of text, carelessly exaggerate the measure of imperfection charged. Moreover, it may have happened, and in my judgment it has happened, that the faults on the pages taken by accident, for criticism, are numerically above the average. Finally, let it be noted that the *superior* value of Webster's Dictionary is not disputed; that, whilst it is viewed as imperfect, it is still gladly recognized as possessing a richness, such that no one can dispense with it without impoverishing himself; such that the future lexicographer who shall ignore it, will pass by the most essential aid to the completeness of his undertaking; and that the highest deference will necessarily still be paid it, wherever we cannot understand its errors, till there shall appear another work, as the result of 'profounder scholarship, nicer discrimination, and more extensive knowledge. But when I read such extravagant laudations as that of Dr. Dick, who declares that "*AGES WILL ELAPSE* before any other dictionary of the English language will be required;" or of Chancellor Kent, who claims for it the distinction of *embodying* the language, and hence predicts a duration outlasting the pyramids, and coëxtensive with *the great globe itself*; I cannot but imagine that if they were to return a century or two hence, and set forth the same view, they would be regarded as stranger dreamers than Rip Van Winkle, or those other sleepers of an ancient legend. And the thousand other voices of lesser fame, that in grand chorus shout its perfection, simply indicate what the dictionary is to their multitude; and no accumulation of such testimonials will avail anything with the judicious. Something better is needed, and will speedily be demanded. To call attention to this want, to hasten this demand in some humble measure, and so arouse the scholarship that shall delight in the labor to meet it, is the object of this article. A perfect dictionary would omit no point upon which it could legitimately be consulted. It would not stop short at approximate notions; it would present exact and accurate ideas. It would be not merely a useful counsellor, but the thoroughly informed and discreet umpire, to whose judgment any point in dispute might be safely left without revision.

NOTE. Since this article was written, I have had the pleasure of learning that the enterprising publishers of Webster's Dictionary have had for some years in preparation a new edition, on which more philological attainment will be employed than on any previous edition, and as much further investigation expended. This liberal and far-seeing measure is rich in promise, both to the publishers and the public. May the work continue to reappear, ever in improved guise, till it shall merit all that has been said in its praise; till it shall attain unto the ideal standard of the most exacting, even perfection.



## XV. PUBLIC HIGH SCHOOL

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[THE following considerations respecting the character and advantages of a school of the highest grade in a system of public instruction in cities and large villages, were first presented to the public in 1838, when there was not a single institution of the kind out of Massachusetts. They are still widely applicable in every State.]

By a Public or Common High School, is intended a public or common school for the older and more advanced scholars of the community in which the same is located, in a course of instruction adapted to their age, and intellectual and moral wants, and, to some extent, to their future pursuits in life. It is common or public in the same sense in which the district school, or any lower grade of school established and supported under a general law and for the public benefit, is common or public. It is open to all the children of the community to which the school belongs, under such regulations as to age, attainments, &c., as the good of the institution may require, or the community may adopt. A Public High School is not necessarily a free school. It may be supported by a fund, a public tax, or an assessment or rate of tuition per scholar, or by a combination of all, or any two of these modes. Much less is it a public or common school in the sense of being cheap, inferior, ordinary. To be truly a public school, a High School must embrace in its course of instruction studies which can be more profitably pursued there than in public schools of a lower grade, or which gather their pupils from a more circumscribed territory, and as profitably as in any private school of the same pretensions. It must make a good education common in the highest and best sense of the word common—common because it is good enough for the best, and cheap enough for the poorest family in the community. It would be a mockery of the idea of such a school, to call it a Public High School, if the course of instruction pursued in it is not higher and better than can be got in public schools of a lower grade, or if it does not meet the wants of the wealthiest and best educated families, or, if the course of instruction is liberal and thorough, and at the same time the worthy and talented child of a poor family is shut out from its privileges by a high rate of tuition. The school, to be common practically, must be both cheap and good. To be cheap, its support must be provided for wholly or mainly out of a fund, or by public tax. And to justify the imposition of a public tax, the advantages of such a school must accrue to the whole community. It must be shown to be a common benefit, a common interest, which cannot be secured so well, or at

all, except through the medium of taxation. What, then, are the advantages which may reasonably be anticipated from the establishment of a Public High School, properly organized, instructed, and supervised?

*First.* Every thing which is now done in the several district schools, and schools of lower grade, can be better done, and in a shorter time, because the teachers will be relieved from the necessity of devoting the time and attention now required by few of the older and more advanced pupils, and can bestow all their time and attention upon the preparatory studies and younger children. These studies will be taught in methods suited to the age and attainments of the pupils. A right beginning can thus be made in the lower schools, in giving a thorough practical knowledge of elementary principles, and in the formation of correct mental and moral habits, which are indispensable to all sound education. All this will be done under the additional stimulus of being early and thoroughly fitted for the High School.

*Second.* A High School will give completeness to the system of public instruction which may be in operation. It will make suitable provision for the older and more advanced pupils of both sexes, and will admit of the methods of instruction and discipline which cannot be profitably introduced into the schools below. The lower grade of schools—those which are established for young children,—require a large use of oral and simultaneous methods, and a frequent change of place and position on the part of the pupils. The higher branches, especially all mathematical subjects, require patient application and habits of abstraction on the part of the older pupils, which can with difficulty, if at all, be attained by many pupils amid a multiplicity of distracting exercises, movements, and sounds. The recitations of this class of pupils, to be profitable and satisfactory, must be conducted in a manner which requires time, discussion, and explanation, and the undivided attention both of pupils and teacher. The course of instruction provided in the High School will be equal in extent and value to that which may be given in any private school, academy, or female seminary in the place, and which is now virtually denied to the great mass of the children by the burdensome charge of tuition.

As has been already implied, the advantages of a High School should not be confined to the male sex. The great influence of the female sex, as daughters, sisters, wives, mothers, companions, and teachers, in determining the manners, morals, and intelligence of the whole community, leaves no room to question the necessity of providing for the girls the best means of intellectual and moral culture. The course of instruction should embrace the first principles of natural and mechanical philosophy, by which inventive genius and practical skill in the useful arts can be fostered; such studies as navigation, book-keeping, surveying, botany, chemistry, and kindred studies, which are directly connected with success in the varied departments of domestic and inland trade, with foreign commerce, with gardening, agriculture, the manufacturing and domestic arts;

such studies as astronomy, physiology, the history of our own state and nation, the principles of our state and national constitutions, political economy, and moral science; in fine, such a course of study as is now given in more than fifty towns and cities in New England, and which shall prepare every young man, whose parents may desire it, for business, or for college, and give to every young woman a well disciplined mind, high moral aims, refined tastes, gentle and graceful manners, practical views of her own duties, and those resources of health, thought, conversation, and occupation, which bless alike the highest and lowest station in life. When such a course is provided and carried out, the true idea of the High School will be realized.

*Third.* It will equalize the opportunities of a good education, and exert a happy, social influence throughout the whole community from which it gathers its scholars. From the want of a public school of this character, the children of such families as rely exclusively on the district school are isolated, and are condemned to an inferior education, both in quality and quantity; they are cut off from the stimulus and sympathy which the mingling of children of the same age from different parts of the same community would impart. The benefits, direct and indirect, which will result to the country districts, or poor families who live in the outskirts of the city, from the establishment of a school of this class, cannot easily be overestimated. The number of young men and young women who will receive a thorough education, qualifying them for business, and to be teachers, will increase from year to year; and the number who will press up to the front ranks of scholarship in the school, bearing away the palm of excellence by the vigor of sound minds in sound bodies, of minds and bodies made vigorous by long walks and muscular labor in the open air, will be greater in proportion to their number than from the city districts. It will do both classes good, the children of the city, and the children of the country districts, to measure themselves intellectually in the same fields of study, and to subject the peculiarities of their respective manners, the roughness and awkwardness sometimes characteristic of the one, and the artificiality and flippancy of the other, to the harmonizing influence of reciprocal action and reaction. The isolation and estrangement which now divide and subdivide the community into country and city clans, which, if not hostile, are strangers to each other, will give place to the frequent intercourse and esteem of individual and family friendship, commenced in the school-room, and on the play-ground of the school. The school will thus become a bond of union, a channel of sympathy, a spring-head of healthy influence, and stimulus to the whole community.

*Fourth.* The privileges of a good school will be brought within the reach of all classes of the community, and will actually be enjoyed by children of the same age from families of the most diverse circumstances as to wealth, education, and occupation. Side by side in the same recitations, heart and hand in the same sports, pressing up together to the same high attainments in knowledge and character, will be found the children of the rich and poor, the more and the

less favored in outward circumstances, without knowing or caring to know how far their families are separated by the arbitrary distinctions which divide and distract society. With nearly equal opportunities of education in childhood and youth, the prizes of life, its best fields of usefulness, and sources of happiness will be open to all, whatever may have been their accidents of birth and fortune. From many obscure and humble homes in the city and in the country, will be called forth and trained inventive talent, productive skill, intellectual taste, and God-like benevolence, which will add to the general wealth, multiply workshops, increase the value of farms, and carry forward every moral and religious enterprise which aims to bless, purify, and elevate society.

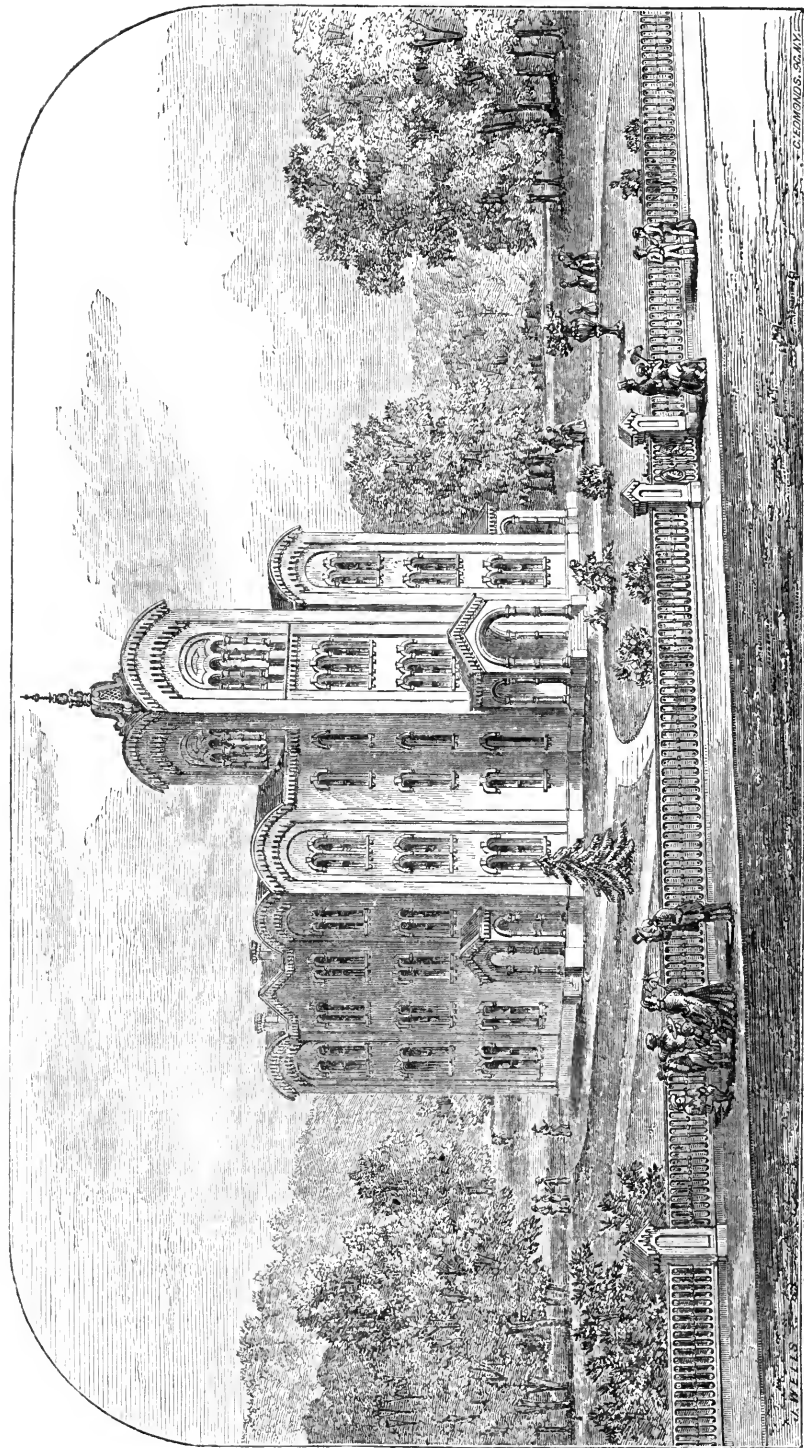
*Fifth.* The influence of the annual or semi-annual examination of candidates for admission into the High School, will operate as a powerful and abiding stimulus to exertion throughout all the lower schools. The privileges of the High School will be held forth as the reward of exertion in the lower grade of schools; and promotion to it, based on the result of an impartial examination, will form an unobjectional standard by which the relative standing of the different schools can be ascertained, and will also indicate the studies and departments of education to which the teachers in particular schools should devote special attention. This influence upon the lower schools, upon scholars and teachers, upon those who reach, and those who do not reach the High School, will be worth more than all its costs, independent of the advantages received by its pupils.

*Sixth.* While the expenses of public or common schools will necessarily be increased by the establishment of a school of this class, in addition to those already supported, the aggregate expenditures for education, including public and private schools, will be diminished. Private schools of the same relative standing will be discontinued for want of patronage, while those of a higher grade, if really called for by the educational wants of the community, will be improved. A healthy competition will necessarily exist between the public and private schools of the highest grade, and the school or schools which do not come up to the highest mark, must go down in public estimation. Other things being equal, viz., school-houses, teachers, classification, and the means and appliances of instruction, the public school is always better than the private. From the uniform experience of those places where a High School has been established, it may be safely stated, that there will be an annual saving in the expenses of education to any community, equal to one half the amount paid for tuition in private schools, and, with this saving of expense, there will be a better state of education.

*Seventh.* The successful establishment of a High School, by improving the whole system of common schools, and interesting a larger number of families in the prosperity of the schools, will create a better public sentiment on the subject than has heretofore existed, and the schools will be regarded as the common property, the common glory, the common security of the whole community. The wealthy will feel that the small additional tax required to establish

and sustain this school, if not saved to them in the diminished tuition for the education of their own children in private schools, at home and abroad, is returned to them a hundred fold in the enterprise which it will quicken, in the increased value given to property, and in the number of families which will resort to the place where it is located, as a desirable residence, because of the facilities enjoyed for a good education. The poor will feel that, whatever may befall them, their children are born to an inheritance more valuable than lands or shops, in the free access to institutions where as good an education can be had as money can buy at home or abroad. The stranger will be invited to visit not only the institutions which public or individual benevolence has provided for the poor, the orphan, the deaf mute, and the criminal, but schools where the children and youth of the community are trained to inventive and creative habits of mind, to a practical knowledge of the fundamental principles of business, to sound moral habits, refined tastes, and respectful manners. And in what balance, it has well been asked in reference to the cost of good public schools, as compared with these advantages, shall we weigh the value of cultivated, intelligent, energetic, polished, and virtuous citizens? How much would a community be justified in paying for a physician who should discover or practice some mode of treatment through which many lives should be preserved? How much for a judge, who, in the able administration of the laws, should secure many fortunes, or rights more precious than fortunes, that might else be lost? How much for a minister of religion who should be the instrument of saving hundreds from vice and crime, and persuading them to the exertion of their best powers for the common good? How much for the ingenious inventor, who, proceeding from the first principles of science onward, should produce some improvement that should enlarge all the comforts of society, not to say a steam-engine or a magnetic telegraph? How much for the patriotic statesman, who, in difficult times, becomes the savior of his country? How much for the well-instructed and enterprising merchant who should suggest and commence the branches of business that should bring in a vast accession of wealth and strength? One such person as any of these might repay what a High School would cost for centuries. Whether, in the course of centuries, every High School would produce one such person, it would be useless to prophesy. But it is certain that it would produce many intelligent citizens, intelligent men of business, intelligent servants of the state, intelligent teachers, intelligent wives and daughters, who, in their several spheres, would repay to any community much more than they and all their associates had received. The very taxes of a town, in twenty years, will be lessened by the existence of a school which will continually have sent forth those who were so educated as to become not burdens but benefactors.

These results have been realized wherever a Public High School has been opened under circumstances favorable to the success of a private school of the same grade,—wherever a good school-house, good regulations, (for admission, attendance, studies, and books,) good teachers, and good supervision have been provided.



FREE ACADEMY NORWICH, CONN.

## XVI. FREE ACADEMY AT NORWICH, CONN.

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WE continue in this number, the account of the inauguration of the Free Academy at Norwich, because the liberality of the founders, and the suggestions made by the speakers on the occasion, are worthy of the attention, of all interested in the establishment and organization of schools of this class.

THE NORWICH FREE ACADEMY occupies a central and eligible site.

The Grounds comprise an area of about six acres, perfectly level in front, and terminating in the rear in a beautiful and elevated woodland.

The Academy building is a brick structure 87 feet in length by 77 in width, three stories high, with a projection in front of 24 by 12 feet, surmounted by a tower or observatory. The basement is dry and will finish 12 feet in the clear.

In the BASEMENT, beside the rooms for furnaces and coal, there will be two play-rooms for wet weather, each 40 by 51 feet, with a Chemical Laboratory 30 feet by 19, connected by stairs with the Philosophical Lecture room on the first floor.

On the FIRST FLOOR there are, as will be seen from the Engraving, three entrances. Two of these are appropriated to the scholars, one to each sex. They open into spacious dressing rooms 19 by 15 feet, and are supplied with wash-bowls set in marble, looking-glasses, and such other conveniences as are essential to cleanliness and comfort. The front entrance opens into a hall 12 feet in width, and extending through the entire building. On either side of this spacious hall are the Philosophical Lecture-room and the Library—each 51 feet by 34.

The Library has been fitted up in chaste and elegant style, and endowed with a fund of \$5,000 by Mrs. Harriet Peck Williams, which, in honor of her father, the late Capt. Bela Peck, she denominates the PECK LIBRARY.

The Philosophical room is well furnished and a good foundation has been laid in a choice selection of apparatus, manufactured by E. S. RITCHIE, of Boston.

On the SECOND FLOOR there is a school-room, 81 feet by 51, capable of liberally accommodating 200 pupils; two recitation rooms each 19 feet by 15, and the Principal's room 28 feet by 18.

On the THIRD FLOOR the arrangement of rooms is the same as on the second. It is used at present as a hall for the public exercises of the Academy.

The building is warmed by furnaces and ample provision is made for ventilation.

The building is supplied with water by an aqueduct from a spring on the elevated ground in the rear, and is lighted by gas.

The cost of the building, furniture, and apparatus, exclusive of the lot was about \$37,000.

The architect was EVAN BURDICK, Esq., of Norwich.

The furniture was manufactured by JOSEPH L. ROSS, of Boston.

Fig. 2.—BASEMENT.

- A.—Furnace Room.  
 B.—Laboratory.  
 C.—Coal Room.  
 D.—Boys' Play Room.  
 E.—Girls' Play Room.  
 a, a.—Stairs.  
 b, b.—Area Windows.  
 c.—Furnaces.  
 d, d.—Basement Stairs.  
 e.—Stairs to Laboratory.  
 f.—Fire Place.  
 g.—Iron Columns.

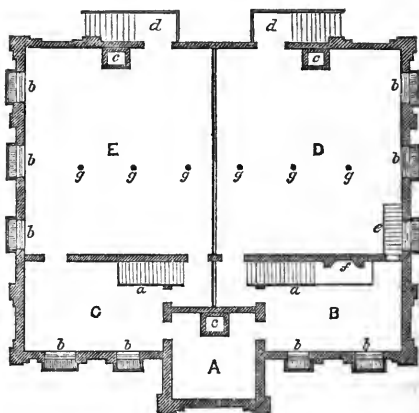


Fig. 3.—FIRST FLOOR.

- A.—Teachers' Entrance  
 B.—Boys' Hall.  
 C.—Girls' Hall.  
 D.—Boys' Clothes-room.  
 E.—Girls' " "  
 F.—Lecture Room.  
 G.—Library.  
 H.—Hall.  
 I.—Platform.  
 a, a.—Stairs.  
 b, b.—Wash-stands.  
 c, c, c.—Porches.  
 d, d.—Teachers' Closets.  
 e.—Laboratory Stairs.  
 f.—Ventiducts.  
 g, g.—Seats.  
 h.—Iron Columns.  
 i.—Apparatus.  
 k.—Book Case.

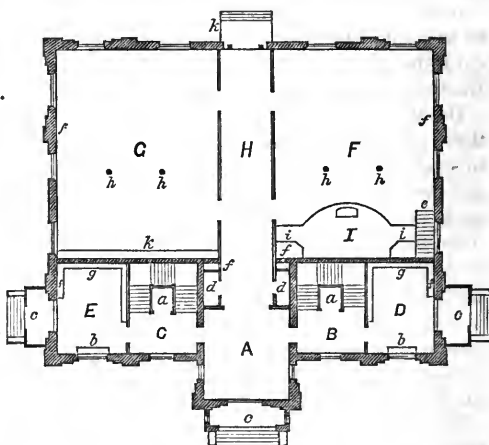
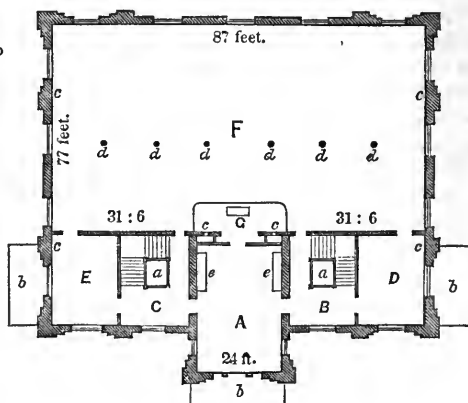


Fig. 4.—SECOND AND THIRD FLOORS.

- A.—Teachers' Room.  
 B.—Boys' Hall.  
 C.—Girls' Hall.  
 D.—Recitation Room.  
 E.—Recitation Room.  
 F.—School Room.  
 G.—Platform.  
 a, a.—Stairs.  
 b, b, b.—Roofs.  
 c.—Ventiducts.  
 d.—Iron Columns.  
 e.—Book Cases.





## REMARKS AT THE INAUGURATION OF THE NORWICH FREE ACADEMY.

REV. DR. WAYLAND, late President of Brown University, remarked in substance as follows:

I have been impressed during the delivery of the address to which we have listened, with the truth and beauty of those words of Christ, "It is more blessed to give than to receive." Who of these donors does not to-day feel amply repaid for all that he has given to this Institution? Who would cancel the gift, if he could? We hear much of investments. In the language of the stanzas which have been read,

"There's many kinds of stock, they say,  
That tempt the speculators;"

Some of these stocks are permanent investments, sinking the capital far out of sight. Sometimes we doubt the character of this sort of property. Sometimes we have high confidence. But who doubts the character of this stock? Would any of the gentlemen who have contributed to these funds, with the scenes of this day around them, with this noble monument of their liberality before them, and in the enjoyment of the rich satisfaction they are now experiencing, exchange the investment made here for the best stock in the market? Have you not proved it to be more blessed to give than to receive?

I regard this enterprise as important in a moral point of view. It is a great example. Young men are here to-day who are learning from it the true use of wealth. And so long as the Institution stands, it will continue to teach the same lesson. It is a magnificent instance of liberality, and while it challenges admiration, will compel imitation.

In respect to the literary and educational relations of the enterprise it is hardly possible to be extravagant. The Institution is of great importance both in its connections with the schools below it, and the institutions above it, and in the influence it will exert both in this town and elsewhere. All the friends of educational progress must rejoice in its establishment.

I regard with special interest the announcement that young men are to be fitted here for the practical employments of life. Perhaps I entertain peculiar views on this subject of practical education. I look upon the practical arts as a great triumph of the human intellect. We hear much of the genius exhibited in poetry. Our admiration for this sort of talent is legitimate. We do well to revere the genius of Milton and Dante and Gæthe. But there is talent in a cotton-mill as well as in an epic. And I have often been deeply impressed as I have stood in the midst of its clattering machinery, with the thought,—How great an expenditure of mind has been required to produce those spindles and looms and engines!

Besides we shall do well to remember that the agencies which have revolutionized society and advanced civilization, have been inventions in the mechanical arts. I rejoice therefore that the studies in this

school are to be, in part at least, of a practical cast. It will do a great and noble work if it shall foster and develop practical genius to be engaged upon practical things.

You are to have a library also. I rejoice in this. I regard it a very important feature in the enterprise. With the endowment you have secured you will be able to make a choice collection of books. The influence of such a library as you will establish here, will be most happy, not only upon the students in the Institution but upon the community at large.

Upon a review of the whole enterprise, in all its parts, my confidence in it is confirmed, and my hopes of its future usefulness are strengthened; and I close as I commenced, sure of your hearty response to the sentiment—"It is more blessed to give than to receive."

PRESIDENT WOOLSEY, of Yale College, New Haven.

Mr. Chairman:—I spent my time this morning, in wandering over your beautiful city, and found that it is hard to get to the jail, but easy to get to the schools. This I believe, is, and will be symbolical of the character of Norwich. It will be hard for any of its inhabitants to get to jail and easy to go to school. To such a people I do feel it to be inappropriate for me to offer my advice. I think rather, that I am called here as a person concerned in one of the highest institutions of learning in the state, to express the feeling of concord and sympathy, which subsists on our part, towards the schools. It has sometimes been thought that the colleges are essentially aristocratic in their spirit; their studies, which are preparatory to the learned professions rather than to the walks of life in general, and the fact that the higher, more advanced, branches of science give a certain sort of superiority to those who pursue them, furnish a plausible ground for this opinion. But, Mr. Chairman, we disclaim such a feeling, we regard ourselves as parts of one system with the academy and the school; we can not prosper without them. We are links of one chain; no link can arrogate to itself independence or superiority to the rest. Nor do we want to have those who make up our colleges exclusively, the children of the rich. A college so constituted would soon perish, and above all in our country would not fulfill the end for which it is founded, which is to mould alike, to fuse together, to re-fuse together all classes of society so that there may be a whole society, or persons out of the whole, under the same elevating influences, and the children of the poor may have the chance, which good morals, industry and energy hold out, of gaining any place for which they are qualified. In religion and letters it is alike true that "the rich and the poor meet together, the Lord is the maker of them all." As it is inconsistent with the genius of Christianity, which invites us all to approach a common Father through a common Savior; to have one church for the rich, and another although reared by the charities of religious persons, for the poor; as the gospel calls on us all to meet together before God, and feel that we are bretheren, so I think it holds with institutions of learning; they ought to be for all, to include all classes and conditions. With this feeling I rejoice that this school is free; indeed I love every thing free but

freebooters. I rejoice that no one is shut out from this building ; that it is open to all from the lower schools, who have deserved to enter it through their proficiency, that none need be or will be excluded from it.

But, Mr. Chairman, I can see another reason why I am here. I can now go home, and tell my towns-people what Norwich has done for the advancement of education within its borders. I live in a city considerably larger than this, containing over 30,000 inhabitants. But you on the east side of the river are ahead of us ; you have set an example of generosity and self-sacrifice, which will serve as a model for the towns of Connecticut. And I have been struck, as I learned that private munificence has reared this school and endowed it so handsomely, with the value of the act as a moral training for the community of Norwich itself. Mr. Chairman, when a deed of shame is committed by an individual or a party, and that deed is justified or even perhaps applauded, thenceforth the community become its partizans ; their sense of right and of honor sinks ; they are demoralized, it may be for generations. So, too, when deeds of self-sacrifice and of public spirit are done, they educate the community, they make every one who approves of them more noble, and more likely to do good in the same way ; they not only feed town pride but town virtue. If this building were to sink into the ground and disappear, sad as the disappointment of hopes, great as the loss would be, all would not be mere *loss* ; the noble example remains to vivify the community, to inspire it and make it capable to do likewise through future ages.

PRESIDENT GOODWIN, of Trinity College, Hartford.

Mr. Chairman :—We are here assembled on a most happy and interesting occasion, with fitting observance to inaugurate a noble institution, which has taken its rise from a yet nobler origin. It is rare in the course of our lives that an event occurs on which our minds can rest with such unalloyed satisfaction ; when we can so rejoice with the full consent of our whole heart and soul, when our *best* feelings are the most joyous and jubilant. For, as has been well said, this enterprise “makes us think better of humanity.” Mr. Chairman, it makes us feel happier to be men.

To inaugurate this Free Academy, placed in the midst of grounds so ample and beautiful, with an edifice so commodious and even magnificent, itself so liberally endowed and furnished and organized, so admirably adapted in all respects to be a permanent blessing to this community ; to inaugurate such an Institution, by whatever means it might have been established, were indeed a joyful occasion. But it is not so much the fact as its cause, not so much the intrinsic value of the thing, as the noble character of the motives and self-sacrificing efforts in which it originated, that give to the present occasion its peculiar interest and importance.

In the admirable address to which we have listened, setting forth the origin, objects, and plan of this School, we were told that you did not come here to day, Mr. Chairman, nor invite your friends here, for mutual congratulations on the great work you have achieved, but rather, with a thankful recognition of God's good Providence in what

has been done, humbly to give him the glory ; and, with a deep sense of responsibility, to consider how much more remains yet to be accomplished. For those, Sir, who have been personally engaged in the undertaking, such a spirit, such a tone of feeling, is right, proper and fitting. It is the best augury of ultimate success. But for those of us who have come up here to enjoy with you the festivities of this occasion, it is equally right, proper and fitting, that we should give expression to our congratulations. Our hearts are swelling with them. It is natural, it is necessary that we should utter them.

Mr. Chairman, I congratulate you on the dedication of this Free Academy. I congratulate all those whose hearts have been stirred up to contribute, according to their ability, to its endowment. I congratulate the citizens of Norwich, who are to have this Free Academy as one of the chief ornaments and proudest monuments of a town already so surpassingly beautiful and attractive. I congratulate the children, male and female, rich and poor, who are so freely and alike to enjoy its privileges, and its advantages so large and liberal. I congratulate the parents, who can now hope for their children, what they have never had for themselves. I congratulate the State which sees this institution thus nobly rising in its bosom. I congratulate our common country, whose free institutions depend upon free schools, free thought, and free men ; upon the universal dissemination of knowledge and truth, of virtue and religion. I congratulate the friends of education every-where. I congratulate the whole world. I congratulate all future ages.

Let it not be thought, Mr. Chairman, that I am unduly excited in feeling or extravagant in expression. I do not overestimate the importance of this educational monument. The "Norwich Free Academy" may be in itself an humble, unpretending Institution. It may produce no general sensation in the great world. But how often the grandest movements and revolutions in history have proceeded from slight and unobserved causes, or from an origin afterwards shrouded in obscurity. How often the germs of the greatest events have been unheeded at first, the more likely, perhaps, to grow and strike deep root, from being themselves buried under the surface. This movement contains, I believe, the prolific seeds of great and far-reaching consequences. It needs no vision of prophecy to foresee its great results. It is an example which must provoke to emulation many other cities and towns, in this state and in other states ; and thus it will give both a new impulse and a higher character to the cause of popular education, here and elsewhere, now and henceforth. But its influence in this direction, an influence to which allusion has been already so happily made, is not all. It has an application, and will produce effects, wider, deeper and vastly more important. It will promote not only the cause of education, but the cause of humanity. Here is not only the founding of a Free School, but the performance of a generous deed. Such deeds can not die, they bear fruit forever. No good act, no benevolent effort, is ever lost, or will ever lose its reward.

Mr. Chairman, as I have sat here in the midst of this scene, I have been tempted to envy those men who have so generously contributed

to the endowment of this institution, which to-day they see thus launched forth on its mission of blessing to their neighbors and to the world, to the children of the present and of all future generations. As I think of their mingled emotions of satisfaction and hope, of devout thankfulness and humble self-approbation, I feel that they are sharing in the purest happiness that belongs to our earthly experience. When the rich man provides by his will that a portion of his wealth, after he has done with it all, shall be appropriated to some benevolent institution, or to some work of public utility; it is a good act, to be accepted with all thankfulness. But surely it is a better deed when a man denies himself instead of his heirs, when he gives from what is still his own to use and enjoy; aye, and a *happier* deed it is too, for he can see with his own eyes the blessed fruits of his liberality. There is indeed a luxury in thus doing good.

And are there not here present, at this moment, young persons, boys and girls, whose youthful bosoms are swelling with admiration and sympathy as they think of their kind benefactors? Boys who will look forward to the opportunity of imitating them, as one of the highest blessings, and most cherished objects of their lives; girls, who, when they come to be mothers, will hold up this example before their children, and impress upon their infant hearts both the duty and the happiness of doing good. Thus the lesson which this enterprise teaches has already been learned by one class of pupils. Its effect has already been felt. This present scene may fade from the memory, but that impression will never be erased from the character. That lesson will be handed down. That effect will be propagated. That impression will be transferred. The circle will grow wider and wider; and who shall say when and where it shall cease to expand, and spread its beneficent influence?

It may therefore be said, in the most general and catholic sense, Mr. Chairman, that we all have a common interest with you on the present occasion.

But especially may it be said that those of us who are connected with Colleges and with the Public Schools have such an interest. This Free Academy will furnish a new link of connection between the Common School and the College. It will furnish an incentive and a *norma* for the lower grades of schools, especially for the next lower grade, stimulating and guiding both teachers and pupils to higher attainments. It will secure a thorough preparation for those who are to enter the College, and thus will open the way, in a manner which is very much needed, for a better type of scholarship in our highest institutions. Its invigorating and elevating influence will be felt throughout the whole series of schools. It will act as a *heart*, a sort of central organ, to the whole educational system.

That colleges have an interest in the Academies and preparatory Classical Schools, and, through them and with them, in all the lower grades of schools down to the very first, is not difficult to understand, and indeed is patent to all; for the Colleges depend upon these schools both for the quantity and quality of the materials which are to be

furnished them to elaborate. But it is not so generally understood and acknowledged that the Academies and the whole system of Common Schools have an interest also in the Colleges, have a great stake in the preservation, the character, and the prosperity of these higher institutions. If the higher grades of schools need the preparatory work of the lower, the lower need the stimulus and direction of the higher. The primary school would lose more than half its efficiency, if its pupils were not looking up to the secondary and following grades; and the secondary school, if the Grammar School were not there above it; and the Grammar School, if the High School and Academy did not wait to receive the best and most faithful of its pupils; and the High School and Academy, in their turn, if the College did not stand beckoning on the most generous and studious minds to higher attainments in knowledge and more marked distinction in life. And not only do Colleges thus furnish a necessary and most effective stimulus, operating directly or remotely upon the *pupils* in all the lower grades of schools; but they produce also a most important and salutary effect in raising the character of the *teachers*. We need for instructors in all our schools, certainly in our higher schools, not mere schoolmasters, not mere routine teachers, but men, fully developed men, men of large mental grasp, of scientific culture, of refined taste. There is no calculating the indirect effect of such a class of teachers upon the whole mass of the community. Boys trained by such men may learn just the same things that are taught by instructors of another kind, but they will come out from under their hands, a very different sort of boys; they will make a very different sort of men. I stand here, then, to-day, Mr. Chairman, to tell you that not only do Colleges have an interest in you, but you have an interest in Colleges. Take away the Colleges from the Common Schools, and you cut off the head from the body, which is left a lumbering and a lifeless trunk.

Allow me to express, Mr. Chairman, my cordial approval of the course and methods of instruction proposed for this Free Academy, so far as I have comprehended them. And permit me to add that what pleases me particularly, next to your distinct recognition of the Bible, in its fundamental and vital connection with the system of instruction, in a way which secures a christian, without adopting a sectarian influence, is your most emphatic acknowledgement of the importance of Classical Studies. I would not say one word in disparagement of what are called practical studies, a knowledge of the mechanical and useful arts. I would not detract one iota from the weight of what my Reverend and Learned Friend, who has preceded me, has taken occasion to say in enforcement of their positive dignity and value. Each one has his preferences. My Friend has spoken of what, in your plan, strikes him most favorably. I would speak of what strikes me most favorably. It is well that your scheme should suit a diversity of tastes. It shows that you have mounted no hobby. I honor the physical sciences and the industrial arts. I recognise their utility and noble character as heartily as any man. I am glad that you have made so generous a provision for their cultivation. But when they are extolled

to the express disparagement of Classical studies and of whatever is included in the domain of the Muses, I demur. It is true the popular tendency is thus to extol them; and, for that very reason, I feel, that, instead of encouraging this tendency already too strong, it is the proper office of educated men, of those who should lead instead of following the popular mind, who should form instead of flattering public opinion, and especially of those who have an immediate agency in controlling and directing our system of education; to defend Classical culture and maintain the claims of Classical Studies.

The simple truth is, Mr. Chairman, our whole civilization, with all its manifold arts and sciences, its large intellectual culture, its social development, its refinement of taste, its clearness of thought, its grasp of comprehension, its practical and plastic spirit,—I say, our whole modern civilization, such as it is, and whatever it is, owes more to the influence of classical learning, classical history, classical models, classical culture, than to any other one thing, christianity alone excepted. It has been the divinely chosen vehicle through which christianity itself has been communicated to us, and it may well be doubted whether our blessed religion could, without such a vehicle, have been communicated to the human mind in so great a degree of integrity and completeness, or could have produced its full and proper effect in the world, at least in its bearings upon the temporal welfare, the intellectual enlightenment and elevation of mankind. We may well recognize the providence, and admire the wisdom of God in preparing the way for the advent of our Saviour, as well in the history of Greece and Rome, as in that of the Jews. God's hand is to be found not only in sacred but in profane history. Christ came in the fullness of time; when the world was ripe for him; when not only was the Jewish state ready for dissolution, but Grecian and Roman culture was ready to receive his religion and propagate it to the ends of the earth and to the consummation of the ages. We scarcely know how our religion would appear if entirely dissevered from classical culture, from the shaping, formulating, adapting influence of Grecian and Roman thought. At all events divine wisdom has seen fit, as a matter of fact, to place the two in historical connection. Certainly we do not know what our *civilization* would become, if thus dissevered. It would necessarily be somewhat quite different from what it is. It might be some Hindoo, Japanese, or Chinese, it would no longer be European, civilization. It might be some nondescript, yet unheard of sort of thing. It would not be what we now have. Can anybody be sure it would be better than what we now have? Is it wise to try the bold experiment? Steam and machinery may be wonderful in their mighty action and ingenious construction. They may cross oceans, and make cotton cloth—both highly important and valuable achievements; but they can never perform the processes of mental culture; they can never be applied to shorten the road to learning, or to refine the sensibilities and the taste; they can never develop man's proper humanity, his intellectual and moral powers; they can never be the proper agents and factors of civilization

Although they may greatly facilitate and expedite the operation and influence of those agents, they can not serve as their substitutes.

Classical culture has spread a subtle, but mighty influence throughout the entire mass of modern European and American society; an influence which may not be everywhere visibly seen or consciously felt, but which, nevertheless, is there, giving a peculiar tone and character to the whole mental condition, to all the habits of thought and feeling. It is not necessary that all should be classical scholars, but it is extremely important that some should be. There must be some to keep the original fountains constantly pure and open. The influence of a learned class in the community is most happy and desirable. It is their mission, and their effect, to raise the tone of thought, to exert a refining and humanizing influence, to cherish the spirit of civilization, and to preserve society from the threatening absorption of a materialistic barbarism. Far distant be the day when our American society shall lose such a safeguard and such a heaven. Far distant be the day when classical studies shall be proscribed in our colleges, or academies, or free schools. Far distant be the day when classical learning shall be put up at auction with steam-engines, threshing machines and magnetic telegraphs. We do not inquire what is its market value. We do not ask what the world will pay for, but what it needs.

But I am detaining you too long. I must advert again, however, before sitting down, to the great interest of this occasion, and to the immense importance, in itself and especially in relation to this community, of the Institution here and now inaugurated. We are at this moment in the midst of intense political excitement. The great issues supposed to be staked upon the election of this or that candidate for the Presidency, make almost every heart to throb with anxiety. The banner-cries of "Buchanan and Breckinridge," or "Fremont and Freedom," are seen inscribed upon hundreds of flags streaming in every breeze, and over every great thoroughfare. They are reiterated, in broad capitals, at the head of thousands and thousands of newspapers. They are shouted with huzzas from tens of thousands of earnest and almost frantic voices. But, Mr Chairman, when the banner-cries of "Buchanan and Breckinridge," or "Fremont and Dayton," shall together have been buried in that oblivion to which their predecessors have already been consigned, or are rapidly hastening, this Free Academy will still remain, the pride, the glory, and the blessing of Norwich; silently yet steadily dispensing its benign influences, and causing the hearts of many parents and children to rise up and call its founders blessed. And though this beautiful edifice, constructed as it is of perishable materials may crumble in decay, it will be only to be replaced by another still more commodious, still more beautiful. Such institutions as this will not perish until our freedom of thought and speech is abolished, and our christian civilization shrouded in the night of returning barbarism.

PROFESSOR NOAH PORTER, of Yale College.

One fact the orator of the day has omitted to mention from a commendable modesty. Though it was noticed by the speaker who preceded me, I will venture to refer to it, and if possible, to give it the



prominence which it merits. It is that the endowment of the Norwich Free Academy is unique and singular and unlike any other. I believe that when all its peculiarities are taken into view, it will be proud to stand by itself in the history of endowments for education. If the amount contributed, the number of persons who have been concerned in the enterprise, and the object to which it is devoted are all taken into consideration, it will be found to be unmatched by any similar enterprise. Were I called on to defend my country abroad, I should refer to an act like this, as a noble product of American Institutions. Were I desirous to explain to a circle of intelligent ladies and gentlemen on the continent of Europe what are some of the beneficent results of institutions as free as ours, I should refer to an example like this and say of it, it is one of the things of which our country has no need to be ashamed. It is true many schools of a higher order have been munificently furnished in this country. Wealthy merchants and bankers have given large sums to found public schools in their native towns, and have in this displayed a wise liberality. But here we have a large endowment, furnished in large sums, by a large number of intelligent citizens for the good of the entire community in which they live. They have made the gift free to all, and yet have guarded against its being so common as to seem to be the property of all, and so be neglected or lightly esteemed. The wisdom and the enlarged and elevated views of education with which they have conveyed this trust to the community and to other generations, as well as the beneficent tendency of the gift so wisely guarded while it is freely bestowed, have excited my admiration.

Allow me to enlarge upon one or two of these features. The Institution is to stand midway between the college and the public schools of the town. It will act upon both, as it were upward and downward, and with advantage to each. We who are connected with colleges feel most satisfied and appreciate most earnestly the importance of the best kind of preparatory schools. There is probably no point at which the educational systems of this country labor more and are lamentably weak, than in what may be called the secondary schools; the schools of preparation for the college. We who remain at home know whence our best scholars come. We know indeed and cheerfully testify that there are a few preparatory schools of the highest order, and we know also that the majority of our students are not fitted as they ought to be to pursue our system of study to the best advantage. This deficiency we are forced to supply. This is not our appropriate work. It is not the object for which the colleges were designed. Let this deficiency be supplied, as it may be, and the complaint would be less frequently made than it is that the colleges do not accomplish more. The deficiency, the fault is not with them so often as is said and thought.

The influence of this Free Academy on the public schools of the town can not but be most efficient and happy. It is pledged to give a higher and better education, to require a higher course of study than the highest public school; in other words to take the best pupil of the first class in the high school and carry him still farther onward. Every

child who at this moment stands at the threshold of the primary schools of Norwich, has the Free Academy before him, to inspire him to effort—to excite his emulation that he may be allowed to enter it, and be fitted to pursue its course with advantage and success. Its influences will be like that of free or endowed scholarship in the English or Scotch universities. Many a poor boy has been aroused and stimulated to extraordinary zeal and labor by the hope of earning free tuition for a course of years in these universities. Such a stimulus lies before every pupil in the public schools of this town. Every such pupil can hope to earn, by his diligence, free tuition of a high order in various studies, for three continuous years, at the most important period of his youth, nay of his life.

I rejoice that in the course of study prescribed by the founders of this academy, so great prominence is given to the classics. Of the importance of classical study, the views of many persons are vague and unsettled. Most men are taught to esteem them valuable though they can not see how. They submit themselves passively to the necessity which forces them or others to go through the study of Greek or Latin, because these are made a part of a liberal education, but farther than this, they neither judge nor are they convinced. To such it may be suggested that the study of a language must be a study of thought, inasmuch as every language is a product of thought, and in it are recorded the processes and operations of human thinking, even the most subtle and refined. To follow and trace these by the study of any language is an invaluable discipline. To do it in such languages as the Greek and Latin, which are so peculiarly and especially adapted to call out and enforce this discriminating and close analysis, is a discipline which can not be too highly esteemed. Indeed I would boldly advance the position while I stand ready to defend it, anywhere and under any circumstances, that one great secret of the English common sense—of the preëminent wisdom and directness of the English mind, is to be found in the circumstances that so many of their leading men are trained as they are in the great schools and universities. The simplicity, the distinctness, the disposition to come to the heart of a subject, and to make short speeches, for which the English statesmen and public men are distinguished, are acquired, in no small degree, by the long and exclusive familiarity with the classics, through their school and university life. So important and obvious is the fact, that Dr. Arnold, with his well known zeal for practical uses and results—who declared he would not teach the classics except as he made them to illustrate the history and thinking of modern times, also affirmed that he would scarcely send his son to Oxford, if he could not there study Aristotle, that from Aristotle he might learn practical wisdom and common sense.

I as truly rejoice that provision is to be made for various and liberal courses of study in special departments, which have a direct relation to the practical business and employments of life. Too much must not be expected from such courses of study. It ought not to be thought, that a person can acquire by any special apprenticeship at school, that facility

and skill which can only be gained in actually pursuing the business. It ought not to be expected that a man can go from any school into the counting-house, or upon the quarter-deck, or into a manufacturing or commercial agency, as completely trained as he will and must be by actually learning in the school of practice and of life. But much may be done in the school, and we all know that in such a town as this there are at all times great numbers of youth who have time enough on their hands to study one or two modern languages, drawing, engineering, &c., &c., all of which will be invaluable to them in the practical employments for which they are destined. Let these learn as much as possible of such branches and they will find a higher interest in their calling, and will be qualified to pursue it with greater success; and having acquired all this special preparation that this academy can give him, he will be the better prepared to add the knowledge and skill which can only be learned in actually performing the business on which they enter. Many a business man—many a practical and active citizen will owe all his success to the knowledge and the stimulus which he shall gain within these walls, and will bless as long as he lives the founders of the Norwich Free Academy, as the founders of his.

When the traveler visits Stratford-on-Avon, the birth-place of Shakespeare, he is reminded of the endowed Grammar School which the poet once attended. But he does not so often reflect that he may have owed much to that Grammar School and to those who endowed it. For though Shakespeare may have had "small Latin and less Greek" (more, however, than is usually believed) his wondrous intellect must have been quickened and furnished from his youthful studies. Whether the Norwich Free Academy shall ever send forth so wondrous a pupil, may be questioned, but we can not doubt that many shall live to bless the day and the men who have endowed this noble and truly popular institution.

WORTHINGTON HOOKER, M. D., Professor of the Theory and Practice of Medicine in Yale College.

Fellow Citizens of Norwich:—This is no unmeaning form of speech that I use. Though I have for the past four years been a member of another community, the familiar faces that I see before me, many of which were familiar to me during all the twenty-three years of my residence here, make me feel at home among you, and prompt me to address you as my fellow citizens. May I never cease to bear those feelings which shall make it proper for me thus to address you. The interest which I felt in the welfare of this community when a resident among you, abides still, and may it ever abide.

Among the interests which were especially dear to me, when I resided here was the one which has called us together to-day. And as several years ago I stood side by side with some here in a struggle to advance this interest—a struggle which, though manfully maintained, ended in defeat—it gives me great joy to be present to-day, and witness the consummation of a perfect victory in the inauguration of this institution. I love to boast of Norwich, and when I do so there is no one thing that I speak of so often as this enterprise. The noble spirit of its

citizens has been often seen in other efforts, but there seems to be in this, a concentration of all that is liberal and noble and good in the spirit that animates this community. This enterprise has been justly spoken of as peculiar. I know of nothing like it. In some places, it is true, individuals of large wealth have endowed institutions somewhat similar to this; but I know of no other place where citizens have united together to present to the community in which they live, so rich a benefaction.

The philanthropist often pictures to himself the ideal of a perfect community. I mean not the philanthropist that confines his efforts and ideas to some one channel, but the philanthropist that looks at all the interests of a community, political, social, intellectual and moral. In the ideal to which he ever aspires, he sees every agency working out its ends in such a manner as to effect the highest good of every individual in every station. And he sometimes has a foretaste of this ideal state of society. It is such a foretaste that we are enjoying to-day in regard to the educational interests of this community. But joyful as this occasion is, you are, as has been truly said, not at the consummation, but at the outset of this enterprise. Much remains to be done. Improvements are to be made. Education is far from being perfect any where. There are errors in our system of education which must be removed. It is no time now to dilate upon these errors, but there is one that was mentioned in the address, to which I can not forbear briefly to allude. I refer to the prevalent custom of burdening the mind with a great amount of knowledge, while the power of acquiring knowledge is very little cultivated. This error prevails in the whole range of education from the primary school up to the College. I have occasion to lament its prevalence every day in my own experience; for I have the daily task of pouring knowledge for an hour into minds that have been crowded full by four lecturers that have preceded me. Education is to be purged of this and other errors. It will be a slow work, for it is not easy to get rid of long established customs.

And now, in conclusion, let me ask you, fellow-citizens, will you take care of this trust which this company of benefactors now present to you? May we not anticipate that liberality towards this enterprise will not end with what they have done, but that others among you will enter into their labors, and contribute of their substance to supply the wants of this institution as they shall arise, and that this whole community will take such an interest in its prosperity that it shall be attended with a complete and permanent success?

PRESIDENT SMITH, of Wesleyan University.

President Smith responded briefly to the call of the Chairman, by saying, that he came here at some inconvenience to himself, to manifest by his presence, his interest as an officer of a higher school of learning, in the opening of this new institution. He heartily joined in all that had been so well said as to the design and probable influence of this Free Academy, and believed that as an example of enlightened liberality, it would lead to the establishment and endowment of similar schools in other parts of the State.

HON. HENRY BARNARD, of Hartford.

Mr. President: Hopes long cherished, and efforts strenuously put forth, by many persons, for many successive years, have their fulfillment and reward in this occasion. This house, with its spacious grounds, and attractive groves and hillside,—with its halls and classrooms so admirably lighted, warmed, ventilated and furnished,—with all the facilities of illustration, experiment and reference, which its cabinets, laboratory and library afford, leaves nothing to be desired by teachers or pupils, in the way of material outfit and appliance, and at the same time guarantees that the future necessities of the school, in a larger number of well trained teachers, will be promptly and cheerfully provided, on the suggestion of the accomplished principal, under whose auspices it is the good fortune of this academy to open.

The plan of its establishment and support takes this school out of the disturbing influences, to which schools of higher learning are exposed, when under popular control, and efforts of popular enlightenment do not exist, or are not timely applied. On the other hand, it has dangers no less imminent; but so long as the spirit which has prompted this large endowment, for such large ends, and which has found fit utterance in the address to which we have all been delighted listeners, continues to animate the administration of its affairs, and rises to the demands of a progressive age, so long the institution will not be found “lagging behind the times,” which so often marks the history of educational charities. No class of corporations require, and should covet publicity, more than endowed schools; and nothing but a vigilant public press, and a lively sense of benefits received by the community, in an ever-ripening harvest of refined manners, developed intellect, and enlightened conscience, under the cultivation of accomplished teachers, can save this Free Academy from the perversion and decay, which has visited, in the third and fourth generation, and sometimes sooner, so many of the Free Grammar Schools of England, and the partially endowed academies of this country.

The course of instruction, resting on the solid basis of thorough systematic teaching in the schools below, which its plan of admission by open examination in certain specified requirements will help to secure, and the want of which in any of the lower schools will be sure to be exposed, in the failure of its candidates to gain admission here,—and rising and spreading out into all of those studies which in one direction take hold of all the occupations of society, the farm, the workshop, the counting-room, the deck, the home, and on the other, discipline and inform the mind, and fit it for the acquisition and retention of all sound learning, and for the perception and assimilation of truth and beauty in all the works of God, as unfolded in our colleges and still higher seminaries—such a course of study seems to me eminently judicious. It meets the demands of our age for an education in science which shall make the wind and the stream, and the still more subtle agents of nature, minister to our material wants, and stimulates in all directions, the inventive faculties of man, by which mere muscular toil can be

abridged, and made more effective. At the same time it does not ignore those apparently less practical studies, especially the mathematics and classics, which the gathered experience of successive generations of teachers, and the profoundest study of the requirements of the mind of youth, and the disciplinary and informing capabilities of different kinds of knowledge, have settled to be the best, if not the only basis of a truly liberal scheme of general or professional education. I do not believe that any amount of applied science, and the largest amount practicable should be given in this and other institutions of higher learning, or that any attention which may be bestowed on the English language only,—and whatever else is taught or omitted, the English language and literature should ever hold a prominent, the prominent place in the actual aims and results of your scheme of study,—can ever train the three great faculties of reason, memory, and imagination, to their full natural and harmonious development. But while I hold this not hastily formed opinion, I see no reason why the instruction of our schools, from the oral or primary, up to the university, should not deal with common things, with the principles, the phenomena and duties of every-day life;—why sewing, and a practical knowledge of domestic economy should not find a place somewhere in the training of every girl; and a “round about common sense,” the power of applying the mind and the hands readily to all sorts of work in helping himself and other people, about the house, the shop, or the farm, be the result of the house and school training of every boy. This was, and still is to some extent, the glory of our best New England school and domestic education. And to all this should now be added the modern developments of science in their applications to the arts.

One of the great advantages of the Free Academy to this community, in connection with the reorganization and improved teaching of the schools below, is the opportunity it affords of the highest advantages of public education,—the free struggle of children and youth of the same age, of both sexes, and of every condition, for the mastery of the same knowledge, and the acquisition of the same mental habits, in the same class-rooms, under accomplished teachers,—with the protection of parental vigilance at home, and that education of the heart and the hand which comes from the constant exercise of mutual help and courtesy, from innocent sports and rambles, and the practice of household and rural industry. These advantages of home and school education, are in the plans of this institution, extended to the female sex. My hopes for the regeneration of society, and especially for the infusion of a more refined culture in manners and morals, into the family and the school, rest on the influence of pious and educated women as mothers and teachers; and in the appropriate training of such women, this school will become an important instrumentality.

In conclusion, Mr. Chairman, I shall not, I trust, cast a shadow over this joyous occasion, if I add a few words by the way of suggesting duties yet to be done, and dangers which may arise and can be avoided. You and your associates need not be told, that great as your individual giving is, munificent as the sum total sounds, and is, compared with

anything here, or elsewhere in the State, that the annual income of your fund is quite inadequate to supply all the accomplished teachers which the full development of your course of study will call for, or all the means of demonstration which the successful teaching of the applications of science to the arts, absolutely require. From some source, or sources,—from further subscriptions by this, and future generations of liberal minded men,—from the avails of scholarships and exhibitions established for the benefit of towns in which a public or endowed high school does not and will not exist,—from occasional grants by the town, to meet extraordinary demands, (and I should think your institution had failed in its noble mission of enlightenment and benevolence, if the town or city or district should not be ready at any time to meet any such wants of the school, by prompt appropriations,)—from a moderate tuition, payable each term in advance, by the parent or guardian of every pupil, (unless your plan of supporting the school, or of even meeting its incidental expenses, excludes the application of a principle, which need be oppressive to none, and which universal experience shows to be operative in inspiring attention and securing vigilance and co-operation in all whom it reaches,)—from some, or all of these sources, the trustees of this academy must have a large and certain income to employ good teachers, and enough of them, to make repairs, and to replenish the cabinet, apparatus and library.

You need not be told, that an institution of learning, whether endowed or not, can not flourish in this country, if lifted above the sympathy and co-operation of the people, whose educational wants it is designed to supply; and although the mode of support and management which you have adopted, exempts the Free Academy from the storms of popular ignorance and prejudice, it does not protect it from the slow but sure decay of neglect, or the perversion of a narrow and exclusive policy. Here as well as elsewhere—in respect to this as to every other grade and kind of school—the public mind must be kept informed as to the necessity and reasonableness of your requirements,—the public heart must be warmed so as to embrace cordially your plans,—and the fullest publicity should be given to all your proceedings. Let each anniversary of the opening of your academy be marked by its own “commencement exercises”—let the best scholars in the land be invited to discourse to parents, teachers and pupils, on the delights of learning, the motives to study, the triumphs of science, and on examples of heroic and martyr devotion. Let your annual catalogue, beside the names of officers, teachers, and students, record promotions for good behavior, as well as scholarship, contain one or more successful themes, or compositions in Latin and Greek, as well as in some of the modern languages, and be accompanied with appeals from trustees and teachers to parents, on such points as may most need their attention and co-operation from year to year. Such exercises and publications will keep the school prominently before the community to whose sympathy and cheerful co-operation the trustees must look for the realization of the admirable plan which they have adopted, and which has been so clearly set forth here to-day. And with that sympathy and co-operation which I am sure will not be withheld, this Free Academy will stand a monu-

ment of wise liberality, and large public spirit,—a trophy of the victory of knowledge over ignorance, and of goodness, order and progress over grovelling views, dissociated effort, and a blind adherence to the past,—a temple where young and ingenuous minds shall inquire after truth, and be inspired with the love, not merely of excelling, but of excellence,—a shrine, at whose altar-fire many hearts will be kindled with that cheerful piety which shall light up your beautiful homes with unfading smiles,—a fountain of living waters, but poorly symbolized in the stream which the “Man of Ross” bade to flow,

“—clear and artless, pouring through the plain,  
Health to the sick, and solace to the swain,”

—those healing waters seen in the vision of the prophet, which springing from beneath the threshold of the temple, flowed out into the wilderness, widening and deepening into a majestic stream, and nourishing all along its banks, trees, whose leaves are for the healing of the nations.

MR. ELBRIDGE SMITH,\* Principal of the Free Academy.

Mr. President:—My official relation to the institution which we this day inaugurate, may seem to justify and perhaps even require me to give some brief expression of thought and feeling in reference to it on this occasion. But in attempting this I labor under a great embarrassment—not that I have *nothing* to say, but that I have *so much* to say—not from any feeling of indifference in respect to the occasion which has called us together, but from a conviction that to do any thing like justice to it, far transcends my humble ability.

The circumstances under which we are convened, are of far more than ordinary interest. Whatever may be the ultimate fate of this institution, whether it be destined to a career of prosperity and success, or whether it be destined to adversity and early decay, in either case, sir, we must concede this day to be one of signal importance. The success of the “Norwich Free Academy” will, I believe, most favorably affect the interests of education in this state, and indeed in the adjoining states. Its failure will be no less operative in its influence. You will pardon me, sir, for speaking of its *failure*. I speak of this not as an event probable but as an event possible—not as a result to be permitted, and yet as one which must be duly contemplated, that it may be the more effectually avoided. We place ourselves to-day, sir, in a kind of moral Thermopylæ. We take a position which we *may* and which we *can* hold with immortal honor, but from which we can not retire without something more than the mortification of defeat. In inviting our friends and the friends of education from distant cities and from other states, to be with us on this occasion of joyful and yet of solemn consecration, we make them witnesses of the sacred covenant which we this day make for the higher and better education of the youth in this community. In invoking the higher sanctions of religion by the lips of her ministers, we not only make our solemn appeal to Heaven for that aid without which we can never prosper, but we express our deliberate vows that we will be true

\* The following suggestions were not delivered, on account of the lateness of the hour, but have been written out at the request of the Editor.



to the holy cause to which this temple has been reared. The act of dedication which we this day perform, is not a mere formality. We have not been summoned here to an unmeaning and heartless ceremony.

The establishment of an endowed school upon a liberal foundation is one of the most significant events that can occur in the history of the community in which the school is situated. I say of an endowed school; but I do not know that I ought to make this limitation. The establishment of any school which answers the great ends for which schools exist, is one of the most interesting events that can occur in the progress of society. We enter to-day, sir, upon no untried and doubtful experiment. In our own country, and more especially in that from which we are proud to derive our origin, the establishment of endowed schools has worked important eras, not only in intellectual, but in social and even in political history. And I can not resist the temptation which this day presents to the mind, as we stand at the source of a stream which is to flow on through succeeding generations, and affect them in their highest relations and dearest interests, to trace some of the more prominent features of its future course. We should not forget that the "Norwich Free Academy" already has a history. It has a local history; and more than this it has a genealogical history. Not more truly do we trace our lineage to our Anglo-Saxon progenitors, than does this Academy derive its origin from the same hardy and exalted source. From the character of its ancestors let us endeavor to conjecture something of what its own will be. Let me go back for a moment to a period one hundred and twenty-five years prior to the discovery of this continent, and find in William of Wykeham, who founded the oldest of the Grammar Schools of England, a worthy representative of yourself, sir, and those who are associated with you in this enterprise of expensive and disinterested benevolence. The Grammar School of Winchester was founded in 1373, and its imposing architecture at the present day stands as a monument of the liberality and artistic skill of its founder. And this is the school which has given to England and to the civilized world in the present century, one of the noblest men which the century has produced. In the succeeding century, the example of William of Wykeham was imitated by Henry VI., in the establishment of Eton school, and these two foundations in subsequent reigns, gave rise to those numerous charitable foundations, both collegiate and academic, in which the stern Anglo-Saxon character was nurtured and developed, and which became the foster parents of the great Puritan leaders, the Miltons, the Cromwells, the Pym, and the Iretons. And is it rash, sir, to cherish the belief that from this foundation may go forth an influence not unlike that which has gone forth from Winchester and Eton—that these ample halls may resound with the voices of those who will give new direction to human thought, and higher energy to human action? Could William of Wykeham have foreseen the career of glory which his charity would run—the heroes, the statesmen, the scholars—and the divines who have been reared upon his foundation, would he not have felt more than compensated for his toil and his sacrifice? Or could Henry the VI. have seen in a kind of prophetic vision, the illustri-

ous names that throng in the catalogue of Eton, the Boyles, the Walpoles, the Chathams, the Grays, the Porsons, the Grenvilles, the Cannings, and the Windhams, would he not have felt a far higher satisfaction than in any, or all of his royal successors? Yes, might he not have exclaimed, in the language of that great poet who was educated upon his foundation,

"Visions of glory spare my aching sight,  
Ye unborn ages crowd not on my soul,  
No more our long lost Arthur we bewail,  
All hail! ye genuine kings, Britannia's issue hail!"

And may not you, sir, on this day which marks the successful completion of the first period of the history of this institution, in the erection of which you have engaged with all the wisdom of mature age, and with all the devotion and ardor of early manhood, with these promising recipients of your bounty before you, who begin this very week to drink of the streams which your benevolence and labors, and those associated with you, have caused to flow, may not you venture to look down the vista of coming years, and see springing from the foundation which has here been laid, with profound wisdom and princely liberality, a long race of virtuous men arising to bless your memories, and to honor your bounty—may not you, sir, in the light of the history of similar institutions, behold with cheerful confidence, your native hills and streams thronging with those who will "unfold new properties of matter, new forces of the elements, new applications of the mechanical powers, which may change the condition of things;" yes, and with those too who will rule in the realms of abstract thought, who will push moral and metaphysical investigation beyond the limits to which it has been carried by Wayland, will take up Greek culture where our own Woolsey shall leave it, and strike hands with the successors of our Sillimans, our Danas, our Websters and our Barnards, in new and still more brilliant achievements in their respective fields of inquiry?

But, sir, it is time for me to dissolve these bright visions of the fancy, glad as I should be to dwell still longer upon so inviting a theme—to point out with some distinctness the points of resemblance and contrast between our own institution and its great English prototypes—to place, as it were, side by side, the cloistered halls and the scholastic studies, the *trivia* and the *quadrigia* of the fourteenth and fifteenth centuries, and the far more genial and simple structures with their whole encyclopædias of study which characterize this nineteenth century; to take Winchester and Eton, or Rugby and Harrow, as they stand to-day, (modified it is true in some features by Time, that greatest of reformers,) with the hoary vestments of four or five centuries upon them,

"Rich as they are in names that can not die,  
And youthful hearts already beating high,  
To emulate the glories won of yore;  
That days to come may still the past outvie,  
And their bright rolls be lengthened more and more,  
Of statesmen, bard and sage, well versed in noblest lore,"

and show what greater elements of power have been gathered by advancing civilization for the work which we have this day commenced.

It would not be too much to say that our starting point is far in advance of that which they have now reached—that with the best elements of their culture, we combine others of perhaps equal power, and with a freedom in our charter to profit by all the improvements and discoveries that may be made in the great science of education. But these are thoughts and reveries in which you, sir, may properly indulge—you may give yourself up to these visions, and feel that they are rightfully yours. For me there is a view less fanciful. With you, sir, this is a day of triumph. You can look back to the day when with some anxiety, yet without grudging, you launched this enterprise, with the generous subscription of \$7,500, and feel that your part of the work is in a measure completed. You can review the seasons of perplexity and embarrassment and delay through which you and your coadjutors have passed, and feel to-day, by the blessing of Heaven, that you have achieved a triumphant success. It is at this point that my labor begins. These massive walls, these spacious apartments, these ample and delightful acres, this noble library, this beautiful and efficient apparatus, you commit to my care as the means for performing the great work to which you have called me. As I gird on my professional panoply, to enter this new field of action, permit me to assure you, in all sincerity, how deeply I feel the greatness of the trust which I have presumed to accept at your hands. Should I be able, in some humble degree, to realize the hopes which the founders of this school have cherished, and organize and instruct a school which shall be in some measure in harmony with these princely accommodations, I shall feel that something has been done towards advancing the interests of education beyond the limits of this immediate community. The magnitude of the work is, I confess, at times almost appalling. And yet there is something inviting in the very greatness of the work which I see before me. To attempt the solution of the problem which you have committed to my hands—to determine whether it is feasible to educate human beings in perfect harmony with their varied and exalted powers—to present to the young and plastic mind, the nutriment that it craves—to surround it with the influences which will elevate and refine, and yet not enervate nor bewilder it—to cherish every noble aspiration, and restrain the first motions of unhallowed ambition—to stimulate inquiry, and yet not encourage a restless and vague curiosity—to develop the mind and not neglect the health of the body—to strengthen the intellect, and still purify the heart—to regard constantly the interests of this present fleeting life, and not overlook for one moment the future and eternal life—to guard, in short, with the strictest care, all the interests of the rational mind and immortal soul, and endeavor in God's strength to repair the ruins of our fallen nature, and produce an intelligent, vigorous and virtuous manhood, reflecting, in some degree, at least, the glory of the great Original—to attempt all this, and as far as possible ascertain the conditions of its successful accomplishment, combines elements not of solicitude only, but of hope and attraction as well.

This occasion must not pass without a brief notice, at least, of those who are to reap the benefits of this beautiful building, and its ample

endowment. It is to me, sir, a matter of the deepest interest, that this day brings together the founders of this academy and those who are to share immediately in its advantages. I see before me the representatives of two generations—one that has acted the greater part of its share in the great drama of life, the other, as it were, but just rehearsing, preparatory to entering upon the great stage of action—the one thoughtful and grave, with lines of care impressed upon brows which have buffeted the storms of two and threescore years; the other elastic and joyous, and as yet inexperienced in the real warfare of life. It is a rare felicity, my young friends, which you this day enjoy, of meeting your benefactors face to face, and of receiving directly from their hands the sacred trust which you are to transmit as well as enjoy. Your position is one of responsibility, as well as of privilege. The trust which you this day receive, will hardly pass from your hands to your successors, in the same condition as you receive it. As you convey these blessings down through every rising race, see to it that they suffer no diminution in your hands. Let me exhort you to rise to a full apprehension of the nature of the position which you now occupy. Look upon these ample halls that are thrown open to you to-day; behold this lovely landscape, arrayed as it were, in all its festal drapery; these groves that have put on their autumnal robes of gold and scarlet; the heavens above you smiling as if in approbation and sympathy with this scene; behold the benefactors who bid you more than welcome; remember the parents who have brought you hither, with all those anxieties, yearnings and aspirations, too vast for words, too deep for tears, which parents alone can know; look down the vale of coming years and see the shadowy forms of future generations, who are waiting to occupy your places, rising and with clasped hands imploring you to be true to your duty; survey this whole field of noble incentive, and as you take your places as scholars in these rooms, let your fidelity testify that you are the worthy recipients of these signal advantages.

Mr. President, permit me in conclusion to congratulate you upon the consummation which you are permitted to realize this day—that you are permitted to behold the completion of a work which has occupied so large a portion of your time and attention, for the last three years. You enjoy a happiness this day which seldom falls to the lot, because it so seldom coincides with the desires of any man: In the serene evening of a virtuous, an earnest and a useful life, with your eye undimmed, and your natural force unabated, regardless of the clamor of political strife, you are permitted to lay the foundations of an intellectual empire which we hope will live and flourish when all the rage of party and faction shall have ceased.

“The good begun by you shall onward flow,  
In many a branching stream, and wider grow;  
The seeds that in these few and fleeting hours,  
Your hands unsparing and unwearied sow,  
Shall deck your grave with amaranthine flowers,  
And yield you fruits divine in heaven’s immortal bowers.”

## XVII. AN AMERICAN UNIVERSITY,

BY AN ALABAMIAN.

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MUCH has been said, within a year or two past, in regard to "*An American University*." Elaborate and able addresses have been delivered at college and society anniversaries, calling attention to the subject, and presenting such views as were calculated to awaken in its behalf a profound and general interest. Yet, for reasons which it will not be difficult to point out, these views have failed to reach the ear of the American people. Indeed, they seem scarcely to have gone beyond the circles to which they were immediately addressed. Two or three of the most palpable causes of this result, it may be worth while to mention.

Sectional politics have weaned men, in a great measure, from the charm of the American political ideal. The watchword *Union* no longer rallies them. If you convince an assembly of men, in the North, or in the South, of the importance of any move, to the true interests of the American Republic, they do not take up the conviction, as once they would have done, and carry it through city, town and country. It drops into their hearts like a sadly remembered tune, in which they have neither courage nor voice to join. They have lost confidence in the perpetuity of the Republic as a unit, and they feel that whatever is expended upon it, as such, is so much wasted.

Another cause may be found in the fact, that the American people can not easily be made to feel the need of an American University. You may convince the scholars of it, but to convince the money-holders and the voters is quite another conquest, not so speedily achieved. Upon them, the true University idea has scarcely ever dawned. The college in which they, or their sons, or their neighbors' sons, were educated, is, in their estimation, the repository of all knowledge. It is barely possible to convince them that such institutions as the Virginia University, Yale College, and Harvard University with its excellent Lawrence School, though unsurpassed in their kind, are limited in their scope, and fall far short of filling up the measure of the country's demands. Our patriotic democrats are slow to believe that England, and France, and Germany, and Italy, and Russia, furnish better facilities than America can boast, for the thorough instruction of men in Science and the Arts. Point them to the hundreds of young men that annually cross the Atlantic in search of purer springs and larger streams of knowledge, and they will tell you

that "Tis distance lends enchantment." They will quote to you the opinion of some "great man" in their neighborhood, which he delivered on a fourth of July occasion, or in an electioneering harangue, to the effect that "no country could boast of an educated people so truly as the United States." An American University seems to them, therefore, wholly uncalled for.

A third cause, and which is almost a part of the second, is that the means employed, as yet, are totally inadequate to the end proposed. That end is the enlistment of the United States of America in the enterprise of founding a great National University. This can only be accomplished through the million. A people is to be enlightened in regard to a thing which they can not comprehend, but which, by possibility, they may be made to apprehend sufficiently to lead to action. What grander labor ever awaited performance? It is to be done, if at all, through the instrumentality of American scholars. They are fully alive to its importance, but they contemplate, with aching hearts, the difficulty of the task.

In alluding to the insufficiency of the means already employed, no disparagement of those efforts is intended. It was well to assemble scholars from different sections of the country and imbue their minds with the spirit of the great movement. But why stop here? If this much was worth doing, it was certainly important to follow it up with still more expansive measures. Do we deprecate too great haste? Let us remember that persistent, unremitting and multifarious effort, so far from vindicating thoughtless haste, is the exponent of the wisest patience.

Here then, we may rehearse, in brief, the three chief reasons why the idea of *An American University*, so timely and beneficent in its conception, and so respectably enunciated to the world, seems to have fallen immediately into oblivion.

1. A want of confidence in the permanency of the Federal Union.
2. A lack of ability on the part of the people to discern the need of such an institution.

3. The inadequacy of the means hitherto employed in its promotion.

A few words more upon each of these points may not be amiss.

The want of faith in the stability of our Republic is not universal. There are many who think they see, in the successive triumphs of conservatism over blind zeal, the evidence of growing strength in the foundations of the government. But a fact still more encouraging is, that there is nowhere a complete destitution of confidence. The gloomiest croakers, North or South, are not without misgivings as to the fulfillment of their sad prophecies. Extremists on both sides feel that possibly the country may outride the storms that conflicting interests and conflicting opinions have brought upon it. But, that the

general confidence has been shaken, there is no question. This fact, though it may operate against the establishment of a National University, is really a very good reason in its favor. To regulate our action with reference to dissolution, would certainly be very unwise, unless we desire to precipitate the event. On the other hand, it would greatly augment the cohesive power of the Union, to engage in a vast and weighty enterprise, in which all the States should equally interest themselves, and the success of which should depend upon the permanency of the confederation.

It has been a common remark among statesmen, in these troublous times, that "a war with a foreign power would greatly tend to strengthen the Union." So it would; but no one thinks of incurring the disgrace of courting a difficulty for this purpose. The double price of injustice and the inevitable calamities of war, is too great to be paid for any good. But a peaceful project, looking impartially to the general welfare, and enlisting the sympathy of all sections, would, without the concomitant evil, bring the same inestimable good. It is no part of our purpose at this time to show that the establishment of an American University would be an enterprise of sufficient magnitude and merit to avert the political disasters which threaten us; but there can not be a reasonable doubt that it would prove an immense conservative power.

In regard to the *second* difficulty—the inability of the people to discern the need of such an institution—it is only necessary to our purpose to make the single remark, that the masses of the people are often convinced of the beneficence of measures, which they can not, by any means, comprehend. This brings the proposition under discussion, within the range of possibilities, where it meets with the *third* difficulty mentioned—the inadequacy of the means thus far brought under tribute.

Learned Professors are not in the habit of addressing *the million*, in advocacy of the projects which they set on foot. Generally they have to deal with subjects that only concern their profession—such as the internal policy of schools—the excellencies or defects of different systems of discipline or of instruction—the merits or demerits of books—and various other topics equally removed from the field of popular interest. It is their habit, accordingly, to confine themselves, in the advancement of their opinions, to Educational Conventions, Meetings of Associations, Anniversaries of Literary Institutions, and the like. If they write, it is for Journals that are read by hardly any one but scholars. In popular assemblies they are seldom seen; and, when seen, generally silent. With the newspaper—the great lever of civilization—they have little to do, and often but little sym-

pathy. It is manifest, then, that if they are to institute, and conduct to successful issues, a vast enterprise, involving the persuasion of the whole American people, under circumstances peculiarly unfavorable, they must consent to transcend the scholarly limits. They must bring into requisition the most diffusive and popular instrumentalities—must speak through broad channels that lead to the nation's heart.

The more effectually to accomplish this, suppose a convention of scholars were to be called, for the definite purpose of considering this one subject—the call numerously signed by distinguished gentlemen of every State. And, still further, suppose that this convention, upon assembling, were to appoint an efficient committee in each State, whose business should be to communicate with the leading men in regard to the University enterprise, and to talk with the people through their own press. Is it not evident that, in this way, a power would be engaged, prodigious and direct, which, in so noble a cause, would be almost irresistible?

We are in pressing need of an American University: we can have one, if we will: let us use the requisite means. We have excellent colleges—let them be sustained. We have excellent State Universities, (so called)—let the States rally to their support. But the more these are multiplied and patronized, the louder and more urgent is the demand for a *National University*.

In order to be National it should be located upon common ground. Under existing circumstances it would be wholly impracticable in New York, or Alabama, or anywhere, outside the District of Columbia. The Smithsonian Institute, and the National Observatory, form a worthy nucleus. If each State would appropriate two hundred thousand dollars toward an endowment, a fund would thus be created, of more than six millions, upon the strength of which a very respectable beginning could be made. Its permanent nationality would seem to require, that each State be equally represented, both in the fund and in the management.

These last remarks are designed merely as hints to our Northern brethren—"straws, to show them which way the wind blows." And it may not be amiss to add, that a *Great Southern University* is already spoken of; the establishment of which would defeat forever the project herein considered. It would doubtless be followed (if not preceded) by a *Great Northern University*—and then a *Great Western University*. These would be three grand centres of attraction and influence, tending rather to destroy than cement the Union. To avert such a consequence, let the plan of an American University be matured without unnecessary delay. Sectional enterprises can not long be held in abeyance. Shall we hear a response from the North?



## XVIII. PENNSYLVANIA UNIVERSITY AND STATE NORMAL SCHOOL,

AT LEXINGTON, KENTUCKY.

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[In answer to inquiries respecting the organization of the State Normal School, for the training of teachers for the Common Schools of Kentucky, as one of the Schools or Departments of the Pennsylvania University, we have received from Rev. Lewis W. Green, D. D., an address delivered by him on the occasion of his inauguration as President of the University and Normal School, on the 18th of November, 1856. From this address, and the statement appended, we give the following exposition of the nature and organization of the Normal School, and its relation to the University.—EDITOR.]

By an Act of the General Assembly of Kentucky, in 1855-56, the sum of \$12,000 was appropriated annually to establish "a school for teachers" in connection with the University at Lexington, and for this purpose an Act was passed to reorganize the Pennsylvania University.

"MORRISON COLLEGE" was, formerly, the name of the *Literary Department* of an institution, to which were attached two professional schools—Law and Medical—all included under the general charter and title of Pennsylvania University.

The buildings, grounds, endowments, and other properties of Morrison College, have been transferred to a Board of Trustees, appointed by the Legislature, and consisting of the Governor and other principal officers of State, together with the members of the former Board, in conformity with an act entitled "An act to reorganize Pennsylvania University, and establish a School for Teachers." The design of this act, as distinctly given in the preamble to the bill, is to secure "the successful execution of a plan combining every advantage of a Normal School with those which can be derived from general University instruction." In accordance with the purpose and the requirements of this act, the Institution has been reorganized, so as to include five distinct schools, embracing,—

1st. The School of Moral Science, including all the branches usually embraced in that department,—intellectual, moral, and social.

2d. The School of Physical Science, with a like extent of meaning, including chemistry, natural philosophy, astronomy, and other cognate sciences.

3d. The School of Mathematics, which sufficiently defines itself.

4th. The School of Ancient Languages, including the Greek and Latin languages, and literature.

5th. The School for Teachers, including the theory and practice, the science, and the art of teaching.

The relation of the School to the University is precisely the same, in

all respects, as that of any other department of the General Institution ; being not merely attached to it, but incorporated with it, as one of its component and essential parts, yet retaining its own distinctive character, and having, like other departments, its own distinct Professors, as "*a Normal School.*"

The instruction in the primary, and most essential branches of this department, together with the classification of the pupils, and all the minutest details of interior organization, are confided to two Professors, with the advice and assistance of the President, while the general government and administration of discipline rest ultimately with the Faculty of the University and the Board.

In addition to the two Professors exclusively devoted to this department, the President, as Professor of Moral Science, in the University, and the Professor of Physical Science, give special instruction to the Normal students, adapted to their wants, and prepared for their exclusive benefit. Thus the State pupils are not merged in the general mass of the College classes, yet enjoy all the advantages which may be derived from the acquirements and the experience of the Professors in the University, the superior apparatus, &c.

It is the fixed purpose of the Faculty and the Board that the funds of the State shall not be perverted from their primary and specific object, which is to train up teachers for the country. Therefore, the Normal School being carefully organized, with special reference to that object, each State pupil is considered, by the very fact of his accepting the appointment, a member of that school, and pledged to master the studies in that department ; nor can any be allowed to neglect, much less wholly to omit these primary studies, for any personal advantage, real or imaginary, to be derived from the higher studies of the college proper. Yet, should any pupil possess, (as many do,) such intimate acquaintance with the studies of the Normal School, or such aptness, and industry, that in the judgment of the Faculty, he may profitably devote a portion of his time to the higher studies, then, the whole University is open for his benefit, and every facility is afforded for his wider improvement ; it being our distinct purpose to insure accuracy in the lower branches, yet afford every opportunity and stimulus for progress in the higher.

This opportunity for higher culture, so eagerly seized, and so well improved already by a portion of our pupils, makes not only an abler man, but a superior teacher ; and in all the more gifted minds, will assuredly stimulate to larger acquirements in after life ; thus multiplying the number of thoroughly educated men, and accomplishing collaterally another of the great purposes of the Legislature, to raise up men for the State, as well as instructors for our schools.

Should any wish to return and complete their studies here, all the advantages of the University are gratuitously offered.

These advantages to the Normal School, derived from its connection with the University, are attended by correspondent advantages to other departments of the general institution, which are well worthy of serious

consideration, and render the University a place peculiarly adapted to the education of youth.

*First.* The infusion of so large an element favorable to study, morality, and good order. So many full grown men, sober, discreet, studious, decorious in all their demeanor. This influence is powerfully felt in every department, and combined with other causes, has given a most healthful impulse to our enterprise in its very commencement.

*Second.* The greatest defect in all our institutions is the want of accurate and thorough scholarship, and mental discipline. This arises, not so much from any defect, either of ability or fidelity on the part of the professors, as from a difficulty which lies at the very foundation of our system, and is absolutely insuperable by human ingenuity or patience, viz.: The total want of accurate instruction and thorough discipline in the early stages of education. This is an absolutely unmanageable evil. It meets, and thwarts, and baffles, and disheartens, at every point and in every department, the most enthusiastic, energetic, and conscientious instructor. It is fast reducing us to be a nation of superficial sciolists and empty driverers. It is a crack in the foundation which runs through the whole superstructure, mounts to the dome and endangers all. We may plaster it over ingeniously and skillfully, but the weakness remains. Worse still, and worst of all, the very attempt to hide the defect, recoils upon our moral nature, strikes in upon the inner man, and *showy pretense becomes inevitable moral turpitude*. Now the only remedy is a reform in the lower departments of instruction. This can be effected by the Normal School only; by the stricter methods, and the more accurate acquirements which it is enabled to enforce; thence it may be extended to the common school and the academy; and returning to the University in the person of pupils formerly trained in the Normal School, may constitute, in every class, a nucleus of trained, and disciplined minds around which others may gather, as examples of thorough and successful culture. The great design of education is not merely to communicate knowledge, but to discipline the faculties; to render the mind, not passively recipient, but reproductive. For this purpose, the method adopted in every well directed Normal School, is not merely the best, but the only possible, or conceivable method. *Require the instant reproduction*; never allow the pupil to consider a subject mastered, until all the facts, principles, trains of reasoning, the whole process of investigation, can be distinctly stated in language satisfactory to himself, and intelligible to others. This habit formed in the Normal School, and transferred to every department of the University, would, of itself, suffice to revolutionize our system of education, *and raise up a new race of thinkers, and men*.

[There can be no doubt as to the influence for good, which the incorporation of a Professional School for Teachers into Universities, will exert on the cause of popular education in Kentucky, through the higher order of common schools, and when combined with Teachers' Institutes, a State Teachers' Association, active county superintendents, and a Normal School for Female Teachers, on the ordinary common schools.—Ed.]

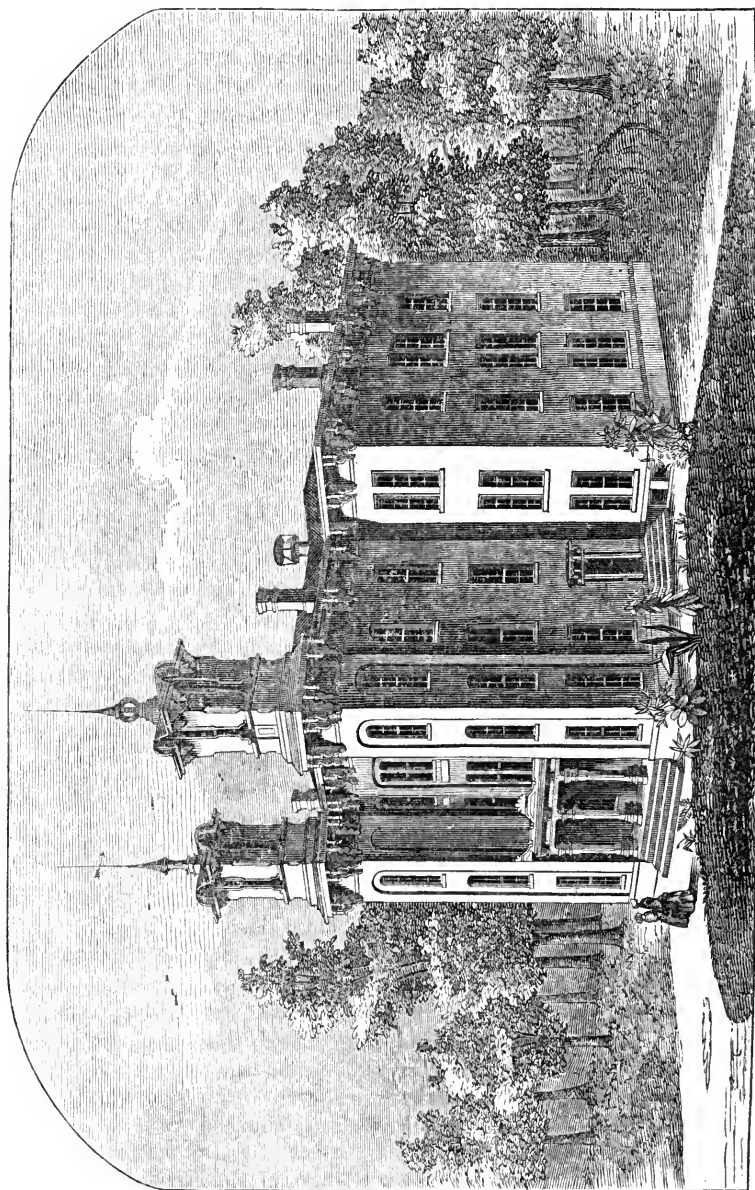


Fig. 1.—STATE NORMAL SCHOOL.—NEW JERSEY.

## XIX. EDUCATIONAL MISCELLANY AND INTELLIGENCE.

### STATE NORMAL SCHOOL, OF NEW JERSEY.

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THE STATE NORMAL SCHOOL OF NEW JERSEY, at Trenton, was established in 1855, by an Act of the Legislature appropriating the sum of (\$10,000,) ten thousand dollars annually for its current expenses, leaving it to the town, where the school should be located, to provide suitable building and outfit, in consideration of the advantages of having such a school in its midst. These were promptly offered by several towns, and were finally provided by an association of the citizens of Trenton at a cost of \$25,000.

The Normal School was opened in October, 1855, under the auspices of Prof. William F. Phelps, who brought to his duties, large and successful experience as a teacher, especially in connection with the State Normal School at Albany, and a profound study of the special requirements of such an institution. We shall defer further notice of this school to a subsequent number, in which we propose to give an account of all the State and City Normal Schools and other agencies for the professional training of teachers, in the United States and British Provinces. And in the mean time we present to our readers the following plans of the building erected for its accommodation, as combining in a highly successful manner all the essential requirements of an institution designed for a Normal School, composed of pupil-teachers of both sexes, and for Schools of Practice and Illustration, made up of boys and girls, distributed into several classes, or schools, according to age and attainments. It will afford useful hints for the construction and arrangement of houses for graded schools. The marginal references and notes render any extended description unnecessary. The following is a brief summary of the excellencies of this structure.

"1. Symmetry of form, location, arrangement, and dimensions. On the first floor, every room has its counterpart in all these respects; and the same principle was carried out in each of the three stories, so far as the nature of the case would admit. It was necessary to provide for each sex separately, except when under the direct supervision of an officer of the school. This object, it will be seen, has been fully attained, without departing in any case, from the fundamental ideas of simplicity and unity.

"2. Every apartment is in its proper place. Its location, form, and dimensions were determined by the particular uses to which it was to be applied. For example: the four clothes and wash rooms are on the first floor, immediately adjoining the respective entrances of the four classes of pupils to be accommodated thereby. The rooms for the Model School are also on the first floor, to avoid the disorder and inconvenience attendant upon the ascent and descent of flights of stairs by large numbers of children. The class or recitation rooms of the Normal School are systematically arranged and apportioned among the three several stories of the building, in order to avoid crowds, and the inconvenience of frequently concentrating a large number of persons in the same story. The assembly room is on the second or middle floor; and thus no class is required to ascend or descend more than one flight of stairs. The reception room and library are on the same floor, near at hand, and easy of access, while the recitation rooms of the Principal and Vice Principal are immediately adjacent to,

and separated from the assembly room, by a glass partition. The lecture room, corresponding in form and size to the assembly room, is in the third story, directly over the latter, because less used, and when used, it requires to be well ventilated, and well removed from the annoyances of the street.

"3. The various class, lecture, and other rooms, are large, airy, well-lighted, and in every respect commodious, and well provided with the most approved black-boards or slates.

"4. The means of ingress and egress are ample; there being four entrances for the pupils, besides one for visitors, and four flights of stairs corresponding thereto, each separate from and independent of the others, leading to every story of the building. There are also four doors from the two principal rooms, connecting directly with these stairways. By means of this arrangement, the largest audience which these rooms could contain, may, if needful, be safely discharged in from three to four minutes; also the general movements of the school, such as the passage to and from recitations and lectures, the assemblage and dismissal of the pupils, &c., can be effected with ease, promptitude, order, and precision.

"5. The apartments are well heated and well ventilated. The furnaces, four in number, and of the first class, are located at the ends and sides of the main building, thus securing an equable distribution of heat to every part. In general, the ventiducts pass upward from each apartment, opposite the hot-air flues, and all of them terminate in an air-chamber in the attic. This air-chamber is, when necessary, to be supplied with heat from a small furnace for that purpose in the basement, by a single flue. The contained air is thus rarefied, passing upward and outward through the ventilator in the roof. A partial vacuum is thus formed in the air-chamber, and a current is at once established from each apartment through the ventiducts to it, insuring an effective ventilation, and a full supply of pure and healthy atmosphere for respiration.

"6. Each story is supplied with an abundance of water in both front and rear, either for purposes of cleanliness, or for the extinguishment of fires, should any occur. The halls and stairways, the library and trustees' or reception room, the laboratory and lecture rooms, are all furnished with gas, which renders them eligible for evening use, should such be required.

"7. For the uses to which it is to be applied, the building is of unsurpassed strength and durability. In short, it is believed that in all its appointments, this building leaves little to be desired in respect to simplicity, convenience, and adaptation to the purposes for which it was designed."

#### FARNUM PREPARATORY SCHOOL.

Among the liberal offers made by individuals and associations, to induce the Trustees of the State Normal School to locate the Institution in their respective towns, was one by Mr. Paul Farnum of Beverly. He offered to place at the disposal of the Board, for the use of the School, for a period of five years, a brick edifice of ample dimensions, to be built and furnished upon the most approved plan, and also an elegant and commodious dwelling house, free of rent, for the use of the Principal. The cost of the two buildings was to be about \$20,000. This offer was declined on account of the superior claims of Trenton, as the capital of the State, where the operations of the Normal School, with its improved methods of instruction and discipline, would be under the constant notice of the Legislature,—but it has been accepted for a State Preparatory Normal School, of which we will give an account in an early number.

Fig. 2.—FIRST FLOOR.

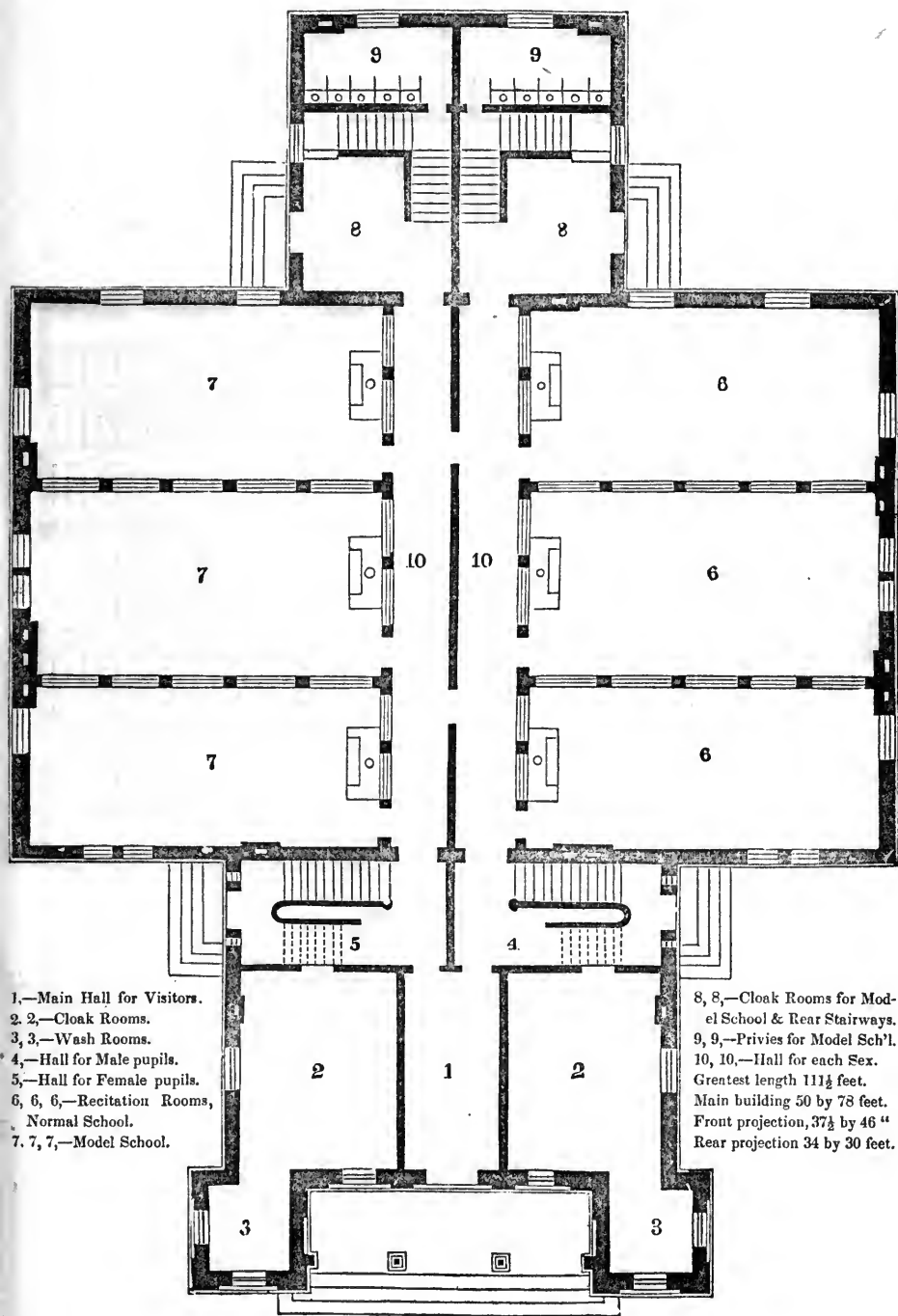
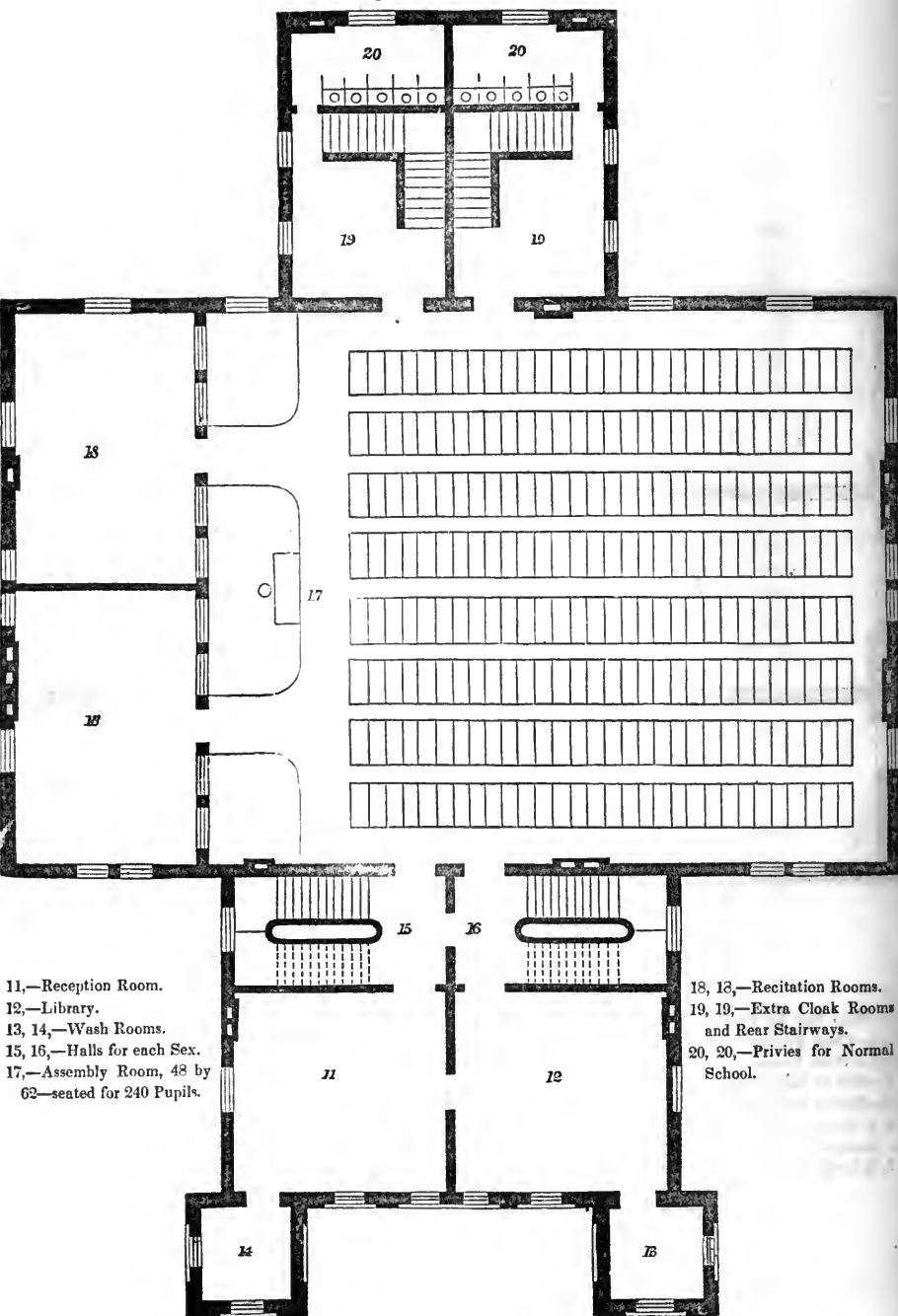


Fig. 3.—SECOND FLOOR.

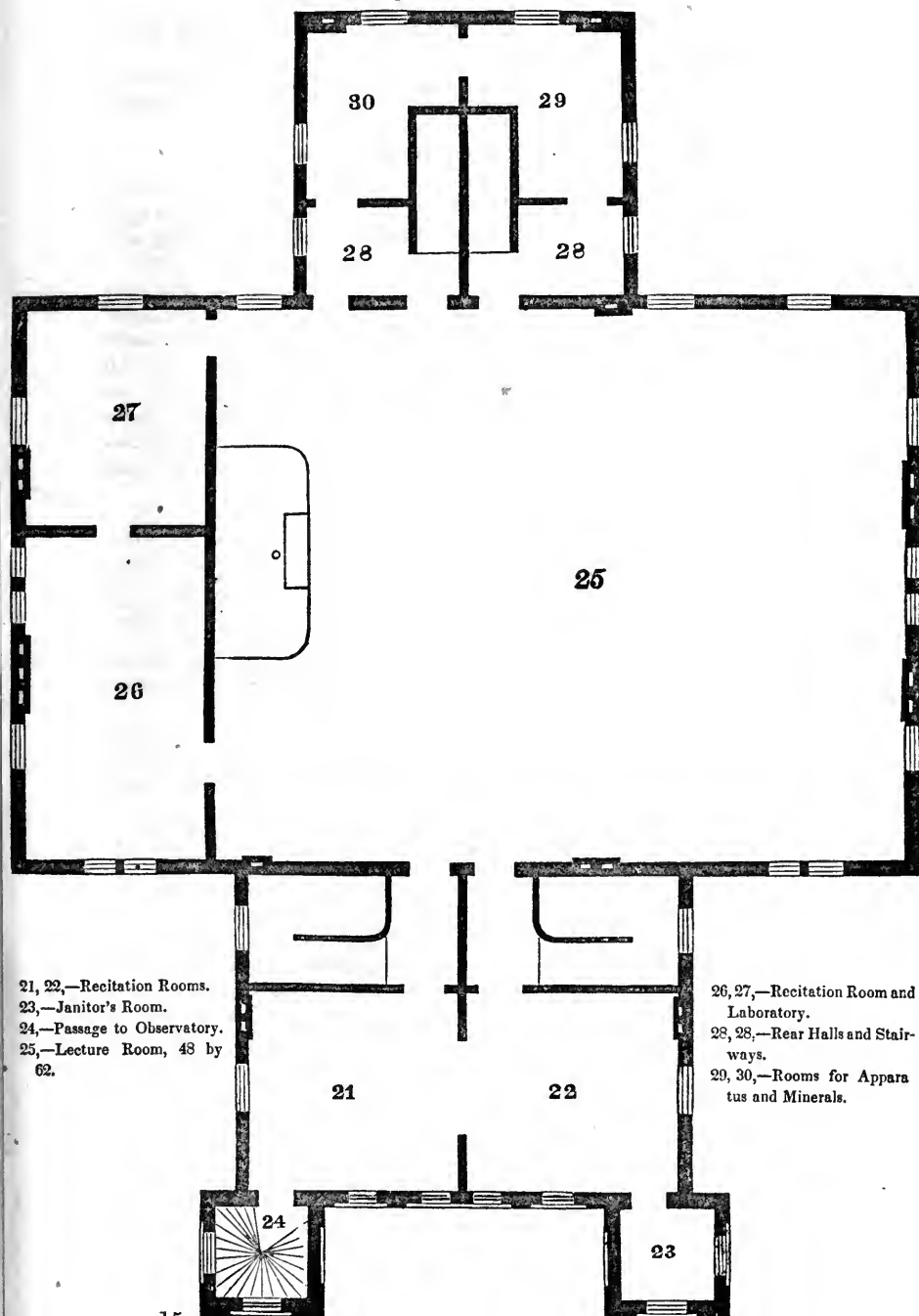


11,—Reception Room.  
 12,—Library.  
 13, 14,—Wash Rooms.  
 15, 16,—Halls for each Sex.  
 17,—Assembly Room, 48 by  
 62—seated for 240 Pupils.

18, 18,—Recitation Rooms.  
 19, 19,—Extra Cloak Rooms  
 and Rear Stairways.  
 20, 20,—Privies for Normal  
 School.



Fig. 4.—THIRD FLOOR.



## BALTIMORE PUBLIC LIBRARY, LECTURES, AND GALLERY OF FINE ARTS.

WE copy the following article from the National Intelligencer. The letter of Mr. Peabody needs no further introduction, or this act of munificent liberality any words of commendation.

## MUNIFICENT DONATION BY GEORGE PEABODY.

By the subjoined letter our readers will be apprised of an act no less munificent in its design than graceful in the simple and unostentatious manner of its execution. Mr. PEABODY, already illustrious for the elegant hospitality with which he delights to honor his countrymen when abroad, seems to have returned to our midst only to give new and more enduring expression to the promptings of that liberal heart which, in the language of the Holy Book, deviseth liberal things. Such a benefaction as that we are now called to record, sheds a lustre not only on the name of the donor, but also on that common humanity which it adorns. Reviving as it does the best recollections which have given to the name of Lorenzo de Medici its truest and most imperishable fame, this noble beneficence, we can not doubt, will remain, like his, a blessing to untold generations, and deserve to be cited as one of those acts which always mark and illustrate the age in which they appear.

BALTIMORE, FEBRUARY 12, 1857.

GENTLEMEN: In pursuance of a purpose long entertained by me, and which I communicated to some of you more than two years ago, I have determined, without further delay, to establish and endow an Institute in this city, which I hope may become useful toward the improvement of the moral and intellectual culture of the inhabitants of Baltimore, and collaterally to those of the State, and also toward the enlargement and diffusion of a taste for the fine arts.

My wishes in regard to the scope and character of this Institute are known to some of you through a personal communication of my purpose. In the sequel of that letter I shall further advert to this subject.

In presenting to you the object I propose, I wish you to understand that the details proper to its organization and government and its future control and conduct, I submit to your judgment and discretion; and the perpetuity of that control I confide to you and your successors, to be appointed in the manner prescribed in this letter.

I request you to accept this trust as my friends, amongst whom I hope there will ever be found the utmost harmony and concert of action in all that relates to the achievement of the good which it is my aim to secure to the city.

You and your successors will constitute forever a board of trustees, twenty-five in number, to be maintained in perpetual succession, for the accomplishment, preservation, and supervision of the purposes for which the institute is to be established. To you and your successors, therefore, I hereby give full and exclusive power to do whatsoever you may deem most advisable for the foundation, organization, and management of the proposed Institute, and to that end I give to you, and will place at your disposal, to be paid to you as you may require, for the present, three hundred thousand dollars, to be expended by you in such manner as you may determine to be most conducive to the effective and early establishment and future maintenance and support of such an Institute as you may deem best adapted to fulfill my intentions as expressed in this letter.

In the general scheme and organization of the Institute I wish to provide—

*First.* For an extensive library, to be well furnished in every department of knowledge and of the most approved literature, which is to be maintained for the free use of all persons who may desire to consult it, and be supplied with every proper convenience for daily reference and study, within appointed hours of the week days of every year. It should consist of the best works on every subject embraced within the scope of its plan, and as completely adapted as the means at your command may allow to satisfy the researches of students who may be engaged in the pursuit of knowledge not ordinarily attainable in the

private libraries of the country. It should be guarded and preserved from abuse, and rendered efficient for the purposes I contemplate in its establishment, by such regulations as the judgment and experience of the trustees may adopt or approve. I recommend, in reference to such regulations, that it shall not be constructed upon the plan of a circulating library; and that the books shall not be allowed to be taken out of the building, except in very special cases, and in accordance with rules adapted to them as exceptional privileges.

*Second.* I desire that ample provision and accommodation be made for the regular periodical delivery, at the proper season in each year, of lectures by the most capable and accomplished scholars and men of science within the power of the trustees to procure. These lectures should be directed to instruction in science, art, and literature. They should be established with such regulations as, in the judgment of the trustees, shall be most effectual to secure the benefits expected from them; and should, under proper and necessary restrictions adapted to preserve good order and guard against abuse, be open to the resort of the respectable inhabitants of both sexes of the city and State: such prices of admission being required as may serve to defray a portion of the necessary expense of maintaining the lectures without impairing their usefulness to the community.

In connection with this provision, I desire that the trustees, in order to encourage and reward merit, should adopt a regulation by which a number of the graduates of the public high schools of the city, not exceeding fifty of each sex, in each year, who shall have obtained by their proficiency in their studies and good behavior, certificates of merit from the commissioners or superintending authorities of the schools to which they may be attached, may, by virtue of such certificates, be entitled, as an honorary mark of distinction, to free admission to the lectures for one term or season after obtaining the certificates.

I also desire that, for the same purpose of encouraging merit, the trustees shall make suitable provisions for an annual grant of twelve hundred dollars, of which five hundred shall be distributed every year in money prizes, graduated according to merit, of sums not less than fifty dollars nor more than one hundred for each prize, to be given to such graduates of the public male high schools now existing, or which may hereafter be established, as shall in each year, upon examination and certificate of the school commissioners, or other persons having the chief superintendence of the same, be adjudged most worthy, from their fidelity to their studies, their attainments, their moral deportment, and their personal habits of cleanliness and propriety of manners; the sum of two hundred dollars to be appropriated to the purchase in every year of gold medals of two degrees, of which ten shall be of the value of ten dollars each, and twenty of the value of five dollars each, to be annually distributed to the most meritorious of the graduating classes of the public female high schools; these prizes to be adjudged for the same merit and under the like regulations as the prizes to be given to the graduates of the male high schools. The remaining five hundred dollars to be in like manner distributed in money prizes, as provided above for the graduates of the male high schools, in the same amounts respectively, to the yearly graduates in the school of design attached to the Mechanics' Institute of this city. To render this annual distribution of prizes effective to the end I have in view, I desire that the trustees shall digest, propose, and adopt all such rules and provisions, and procure the corresponding regulations on the part of the public institutions referred to, as they may deem necessary to accomplish the object.

*Third.* I wish, also, that the Institute shall embrace within its plan an academy of music, adapted, in the most effective manner, to diffuse and cultivate a taste for that, the most refining of all the arts. By providing a capacious and suitably furnished saloon, the facilities necessary to the best exhibitions of the art, the means of studying its principles and practising its compositions, and periodical concerts, aided by the best talent and most eminent skill within their means to procure, the trustees may promote the purpose to which I propose to devote this department of the Institute. They will make all such regulations as, in their judgment, are most likely to render the academy of music the instrument of permanent good to the society of the city. As it will necessarily incur considerable expense for its support, I desire that it may be, in part, sustained by such charges of admission to its privileges as the trustees may consider proper, and at the same time compatible with my design to render it useful to the com-

munity. And I suggest for their consideration the propriety of regulating the conditions of an annual membership of the academy, as well as the terms of occasional admission to the saloon, if they should consider it expedient at any time to extend the privilege of admission beyond the number of those who may be enrolled as members.

*Fourth.* I contemplate with great satisfaction as an auxiliary to the improvement of the taste, and through it the moral elevation of the character of the society of Baltimore, the establishment of a gallery of art in the department of painting and statuary. It is therefore my wish that such a gallery should be included in the plan of the institute, and that spacious and appropriate provision be made for it. It should be supplied to such an extent as may be practicable with the works of the best masters, and be placed under such regulations as shall secure free access to it, during stated periods of every year, by all orderly and respectable persons who may take an interest in works of this kind; and particularly that, under wholesome restraints to preserve good order and decorous deportment, it may be rendered instructive to artists in the pursuit of their peculiar studies and in affording them opportunity to make drawings and copies from the works it may contain.

As annual or periodical exhibitions of paintings and statuary are calculated, in my opinion, to afford equal gratification and instruction to the community, and may serve to supply a valuable fund for the enrichment of the gallery, I suggest to the trustees the establishment of such exhibitions, so far as they may find it practicable, from the resources within their reach.

*Lastly.* I desire that ample and convenient accommodation may be made in the building of the Institute for the use of the Maryland Historical Society, of which I am and have long been a member. It is my wish that that society should permanently occupy its appropriate rooms as soon as they are provided, and should, at the proper time when this can be done, be appointed by the trustees to be the guardian and protector of the property of the Institute; and that, if it accept this duty, and, in conformity to my wish, shall move into and take possession of the apartments designed for its use, it shall also be requested and empowered to assume the management and administration of the operations of the several departments, as the same shall be established and organized by the trustees; that it shall, at a proper time in every year, appoint from its own members appropriate and efficient committees, to be charged respectively with the arrangement and direction of the operations and conduct of each department in the functions assigned to each, by the trustees; that, in the performance of these duties, it shall keep in view the purposes which it is my aim to promote, give due attention to the details necessary to accomplish them, and adopt suitable measures to execute the plan of organization made by the trustees, and carry into full and useful effect my intentions as disclosed in this letter.

The trustees, after the Historical Society shall have accepted these duties, shall, nevertheless, possess a full and complete visitatorial power over the proceedings of the society touching the subjects I have confided to the board. To guard against misapprehension which might lead to a conflict between these bodies, I beg it to be understood that in this arrangement I intend the power of the board to be adapted to the organization and general direction of the departments, and that of the society to their operations and conduct, in conformity with such organization and general direction. I hope that the board of trustees and the society, will always act in the discharge of the functions which I have assigned to them respectively with a liberal spirit of concert and coöperation, and with a harmonious and united determination to render the Institute an agency of enduring benefit to the community in which it is placed.

If there be any legal incapacity in the Maryland Historical Society to assume and perform the duties which it is my wish it should undertake, the trustees will be careful to wait until that impediment is removed by the grant of proper power to that end by the Legislature, before they commit these duties to that body. And if, at any time hereafter, that society shall become extinct, it will be the duty of the trustees then existing, to assume to themselves the administration and management of the several departments of the Institute in the details I have here assigned to the care of the society.

The trustees will make such provisions out of the moneys I have now placed

at their disposal, and out of such as I may hereafter give them, as may be necessary for the purchase of the ground and the erection of the building for the Institute, and will also, in due time, make all suitable provisions for the investment of the several sums required for the repair, preservation, and insurance of the building and other property connected with it; for its fuel, lighting, and furniture; for the service of the library and apartments belonging to it; for the yearly purchase of books; for the service, management, and expense of the lecture department; for the charge and support of the academy of music; for the support, maintenance, and gradual increase of the gallery of arts; for the supply of the yearly prizes to the graduates of the high schools and the school of design; and for all proper contingent or incidental expenses of the Institute, in whatever branch the same may be needed. In the performance of this duty I wish them to make a specific designation of the fund appropriated to each department as well as of that for the general service of all, and that these several appropriations be made in such proportions as the necessity of each department may require, and the means at the disposal of the trustees may allow. And it is also my wish, in connection with this subject of the funds I have directed to be supplied, that they, as well as what I may hereafter supply, shall always be held under the control and guardianship of the trustees, in conformity with such regulations as they may adopt for their preservation, appropriation, and investment, from time to time, in the administration of the trust; and that when the Maryland Historical Society shall assume the management of the departments as I have mentioned above, the trustees shall put at its disposal, in each year, the amount they shall have appropriated for each service, as herein before required, to be disbursed by the society according to its appointed destination.

These, gentlemen, are the general instructions I have to impart to you for your guidance in the laborious duties I have committed to your care. You will perceive that my design is to establish an Institute which shall in some degree administer to the benefit of every portion of the community of Baltimore; which shall supply the means of pursuing the acquirement of knowledge and the study of art to every emulous student of either sex who may be impelled by the laudable desire of improvement to seek it; which shall furnish incentives to the ambition of meritorious youth in the public schools, and in that useful school of design under the charge of the Mechanics' Institute, by providing for those who excel a reward, which I hope will be found to be not only a token of honorary distinction, but also a timely contribution toward the means of the worthy candidate who shall win it, for the commencement of a successful career in life; which shall afford opportunity to those whom fortune has blessed with leisure to cultivate those kindly liberalizing arts that embellish the character by improving the perception of the beautiful and the true, and which, by habituating the mind to the contemplation of the best works of genius, render it more friendly and generous toward the success of deserving artists in their early endeavor after fame.

For the fulfilling and preserving the trust I have confided to you, my wish is that you, gentlemen, or as many of you as may accept this appointment, will meet together at as early a day as may be convenient for you, and take such measures for your own organization and government as you may find necessary, making a record of your acceptance and of all the proceedings you may adopt; that if your full number of twenty-five should be rendered incompetent by the refusal of any of you to accept the appointment, you will, as soon as practicable, fill the same by the selection of the necessary number from a list of two hundred names from the ranks of your most worthy fellow-citizens, which I herewith furnish you, and which list I desire you to enter upon your record for future use.

I also desire and request, that if at any time hereafter, during the life of the present generation, vacancies should occur in your number of twenty-five, by death, resignation, incapacity to serve, or removal from the State, you and your successors will fill such vacancies, by judicious selections from the list above mentioned, of such person or persons therein named as may then be living and may be qualified, by capacity and good standing in the community, to perform the duties required; and when, in after times, this generation shall have passed away, I desire that your successors may be preserved by the appointment to

vacant places in your board of such of your sons, or the sons of those on the list I have given you, as may then be accessible to the choice of your successors, and may be worthy, from their personal qualifications and good repute in Baltimore, to assume the charge of the Institute. And, finally, when these sources shall fail, I desire that the succession in the board of trustees shall be ever maintained by the careful selection, from time to time, of such eminent and capable citizens of Baltimore as may be willing to administer to the service of this community by the devotion of a portion of their time to a work which I earnestly hope may be found to be, both in the influence of its example, and in the direct administration of its purpose, a long, fruitful, and prosperous benefaction to the good people of Baltimore.

I must not omit to impress upon you a suggestion for the government of the Institute, which I deem to be of the highest moment, and which I desire shall be ever present to the view of the board of trustees. My earnest wish to promote, at all times, a spirit of harmony and good-will in society, my aversion to intolerance, bigotry, and party rancor, and my enduring respect and love for the happy institutions of our prosperous Republic, impel me to express the wish that the Institute I have proposed to you shall always be strictly guarded against the possibility of being made a theatre for the dissemination or discussion of sectarian theology or party politics; that it shall never lend its aid or influence to the propagation of opinions tending to create or encourage sectional jealousies in our happy country, or which may lead to the alienation of the people of one State or section of the Union from those of another; but that it shall be so conducted, throughout its whole career, as to teach political and religious charity, toleration, and beneficence, and prove itself to be, in all contingencies and conditions, the true friend of our inestimable Union, of the salutary institutions of free Government, and of liberty regulated by law. I enjoin these precepts upon the board of trustees and their successors forever, for their invariable observance and enforcement in the administration of the duties I have confided to them.

And now, in conclusion, I have only to express my wish that, in the construction of the building you are to erect, you will allow space for future additions in case they may be found necessary; and that, in its plan, style of architecture, and adaptation to its various uses, it may be worthy of the purposes to which it is dedicated, and may serve to embellish a city whose prosperity, I trust, will ever be distinguished by an equal growth in knowledge and virtue.

I am, with great respect, your friend,

GEORGE PEABODY.

Wm. E. Mayhew,  
John P. Kennedy,  
Chas. J. M. Eaton,  
Thomas Swann,  
George Brown,  
John B. Morris,  
S. Owings Hoffman,  
G. W. Burnap,  
Wm. H. D. C. Wright,  
Josias Pennington,  
Wm. McKim,  
David S. Wilson,  
John M. Gordon,

Sam. W. Smith,  
Chauncey Brooks,  
Wm. F. Murdock,  
Enoch Pratt,  
J. Mason Campbell,  
Geo. W. Brown,  
Galloway Cheston,  
Geo. P. Tiffany,  
Wm. Prescott Smith,  
Chas. Bradenbaugh,  
Edw. M. Greenway, Jr.,  
Wm. C. Shaw.

While engaged in devising this munificent gift for Baltimore, Mr. Peabody did not forget his native town—but as a birth-day present, sent a check for the sum of *ten thousand dollars* to establish a Branch Institute in that part of the town of old Danvers which now constitutes a town by itself.

## BELGIUM.

## INTERNATIONAL PHILANTHROPIC CONGRESS AT BRUSSELS.

WE abridge the following notice of the International Philanthropic Congress from "*The Laborer's Friend*," of Nov. 29, 1856 :

The sittings of the Congress commenced on Monday, the 15th, and closed on Saturday, the 20th of Sept., 1856, in the Public Hall of the Académie Royale des Sciences et des Beaux-Arts, and during several of the sittings many ladies occupied the side seats, particularly on the occasion when His Majesty and the Duke of Brabant honored the Congress with their presence.

The number of members amounted to upwards of 200, more than 130 of whom were non-residents, including representatives from most parts of Europe. On the first day after the reading of the list of adherents by M. Ducpetiaux, the Secretary, an eloquent opening address was delivered by the President, M. Charles Rogier, formerly Minister of the Interior ; and various members stated the progress of philanthropic efforts in the different countries which they represented.

The Congress was then divided into three Sections, and the morning sittings were devoted to the separate consideration of the subjects in Committees and Sub-committees, or Commissions ; the afternoon being appropriated to the united reception and discussion of the various Reports of the several Sections, as presented to the general body.

The first Section treated of Alimentary Substances in their relation to Agriculture.

The second Section treated of Alimentary Substances in their relation to Political and Charitable Economy.

Under this head was classed the question of the abuse of strong drinks, regarded in the double light of the loss of nutritive substances employed in their manufacture, and their influence on the health and morality of the Working Classes.

The encouragement and the creation of a spirit of forethought and saving amongst workmen, and the institutions intended to favor and to create such a spirit.

The means of preventing the inordinate increase of population, and especially the regular and permanent organization of emigration.

The third Section treated of Alimentary Substances viewed in their relationship to Scientific and Industrial Operations, Processes, and Inventions, adapted to facilitate and to bring to perfection Manual Labor ; to render healthy certain industrial pursuits ; and to prevent accidents : the improvement of the Dwellings, of the Furniture and Clothes, of the Working Classes.

The Programme prepared by the Committee of Organization contained, under each of the preceding Sections or Divisions, a very detailed and carefully-prepared analysis, subdivided into about fifty heads, indicating the leading features of the subjects to be considered.

Over the several Sections Presidents were appointed.

In the first Section—COUNT ARRIVABENE (Belgium) and the VISCOUNT DE CAUMONT (France).

In the second Section—MONSIEUR LIEDTS, Minister of State.

*Vice-Presidents* — PROFESSOR SCHUBERT (Prussia), M. WOLOWSKI (France).

In the third Section—The RIGHT HONORABLE WILLIAM COWPER, M. P., assisted by M. VISSCHERS (Belgium).

We give an abridgment of the addresses which appear most likely to interest our readers, and to convey a general idea of the proceedings at the Congress.

The President, M. CHARLES ROGIER, in his opening address, said—

Gentlemen, the Statistical Congress of 1853, taking up an idea presented to the "Congrès Pénitentiaire" of 1847, unanimously enunciated the idea of seeing, at some early period, united in a general Congress, the men who, in different countries, occupy themselves with questions relating to the physical, the moral, and the intellectual improvement of the Working Classes and of the Poor. This, then, is the order of the day transmitted to their successors by the members of the Statistical Society.

It was left to us to consider the order in which it would be most suitable to take up these questions, and we have not hesitated in giving the priority to those which relate to the material life of the people—Food, Dwellings, Clothing, Manual Labor.

The most difficult and the most lofty part of the task will present itself at the time when the investigations shall have especial and deep reference to intellectual, moral, and social improvements.

The Congress certainly does not pretend to such a paradox as that of seeing living facts, ameliorations full-blown, arise at once from its discussions. Our task is limited to the exchange of ideas, to elaborating in common, and to propagating the theories to which science and experience assign a practical value, and which are, to say the truth, ideas, germs, thrown into the world under the eye of God. All are not destined to ripen. Many will be dispersed by the winds, fall and perish upon a rebellious soil. In the most positive sciences, how much lost labor, how many researches vanish away; how numerous the risks of the most valuable discoveries, of the most obvious truths making their way and being usefully applied! Sow, Gentlemen, propagate healthy ideas, and, without impatience, without discouragement, wait the harvest. The common efforts of so many choice spirits, the contact of so many devoted hearts, will give birth, be ye sure, at the proper time, to something good and useful.

We hasten, Gentlemen, to give place to the honorable Reporters, the Delegates from different countries here present. We hasten to assist at this Exposition, this review of nations, in which Belgium will ask to occupy its place. What can be more instructive, more fruitful, than these inquiries, this exchange of information, these mutual lessons of nation to nation, and these eloquent facts, gathered from the lips even of men the most distinguished, the most competent, the most truthful? Is not this the commencement of a profound reform, and of a new progress in the relations of government and people?

Yes, Gentlemen, that will one day be a touching and a sublime spectacle, when these great assizes of benevolence are held, when each nation shall appear, by its most illustrious representatives, who shall come at recurrent periods to render an account and to testify of what has been done, and even of what has been omitted to be done, for their own improvement, and for the happiness of the largest numbers. Ah! these struggles will be valuable, fruitful; these rivalries of nations will be useful; and how beautiful will be the crowns of the conquerors! You, Gentlemen, have passed over different countries of Europe to render this first testimony: you are all united on the free and peaceable soil of Belgium, to prepare the harvest



of the future pacific workmen. Devoted hearts, veterans, and recruits in the holy cause, be welcome amongst us. To the work, and now blessed be your work ! (Triple rounds of applause.)

This address was followed by remarks from delegates from France, Sardinia, England, Norway, and Switzerland.

*Permanent institution of the Congress.*—It was decided to convert the Congress into a permanent international institution for the discussion of questions of philanthropy, with corresponding members in every country.

*International Correspondence.*—The Congress decided on proclaiming the necessity for the creation of a system of international correspondence, by the aid of which mutual communications may be made of all the facts, publications, reports, and other documents relating to philanthropic efforts, to improvements, or to reforms, which have reference to the working and to the indigent classes in each country. A variety of means for effecting this very important object were pointed out, and the representatives of each country were invited, before leaving Brussels, to communicate to M. Ducpetiaux, the Secretary, the names and addresses of persons with whom the Central Committee in Brussels might correspond on the subject.

Reports were made of the discussion in the several sections, which are to be printed. We give a summary of the conclusions on one or two points.

*Manufacture of Bread.*—The industry which has for its object the manufacture of bread requires a reform almost complete. It is, under ordinary circumstances, still in its infancy, regulated by old rules, by old customs, adopting bad habits with superannuated engines and implements. It is therefore of importance earnestly to engage all who can contribute to this work, to neglect nothing which may bring about its accomplishment ; for although it ought to be very easy to obtain excellent bread, every one is obliged to acknowledge it is rare to find that which is good.

The Report proceeds to point out various reasons which have brought about an evil so prejudicial to the laboring classes, and suggests several practical remedies, some of which are of general, and others of more limited application.

*Preparation of Food.*—Those who have entered the dwellings of the working classes require little to convince them, that everywhere, in the preparation of articles of food, there is much to be desired. It may be affirmed, that, generally, his housekeeper does not know how food ought to be prepared so as to preserve in it the nutritive qualities which it possesses, and to give it the most suitable form, so as not to cause satiety and the distaste which is produced in man by the too-frequently-repeated use of the same alimentary substances.

The Commission of Organization desires to accomplish a reform in this state of things, and the Third Section approving fully of the object, points out the teaching of cookery in girls' schools as the most effectual means of accomplishing it. This kind of instruction has been already adopted. The General Council in the Brussels Hospitals employs it in its school of young orphans : it distributes even prizes to those of its pupils who distinguish themselves most in this kind of knowledge.

*Preservation of Food.*—The preservation of articles of food, and particularly of vegetables, after the process which combines the steam-kitchen, desiccation, and compression, has made, particularly of late years, such progress, that it ought to be encouraged. The improved process, to which recourse is had for this object in Europe, ought to be propagated and studied as much as possible. Improved means for the preservation of meat would enable us to profit by the immense stores of beasts in America and in other countries.

In this respect it is to be regretted that the salt meats imported from the United States do not always unite those conditions which are necessary to fit them for the habitual consumption of Europe.

*Dwellings of the Working Classes.*—M. EMILE MULLER (France) said—Gentlemen, amongst the questions pointed out in the Programme of the Philanthropic Congress, and chosen with so much tact and intelligence, that which relates to the dwellings of the working classes has an importance and an interest well understood at the present time by the men of benevolence and of heart, who have responded to the call of the Committee.

When the *Congrès d'Hygiène* was held in Brussels in 1852, the works for the Improvement of the Dwellings of the Laboring Classes were not at that time of great importance, and existed only in England, in France, and in some other countries: the mind was only beginning then to be occupied with this subject. The idea was at that time only in the period of incubation; some fore-thoughtful minds alone were struck with its importance; its practical utility had not then made an impression on the minds of the many. It was at the meeting of the *Congrès d'Hygiène* in 1852 that the great question of the Improvement of the Dwellings of the Working Classes must have happily passed through this first epoch, and have entered into its period of advent.

It is, then, with pleasure, with gratitude to our predecessors of 1852, that we have seen the representatives of so many different nations present themselves before this assize of humanity, with a large and imposing array of facts accomplished, or about to be accomplished.

The first Model Houses for the Working Classes were\* constructed in England in 1844; in 1852 the report of your Committee only presented to you the buildings constructed in Great Britain; and we may be permitted to foresee, almost to affirm, that your next Session will have to record works completed in every country.

It is with regret, we must say, that up to the present time, excepting in Great Britain—at least so we believe—all the efforts have been made exclusively in favor of the dwellings in towns; whilst in the country there is found a degree of wretchedness quite as much deserving our interest.

We now proceed to the Programme of Conditions.

1. Choice of Situation. 2. Arrangement of the Houses. 3. Width of Streets. 4. Yards and Gardens. 5. Choice of Materials. 6. Floors. 7. Ventilation.

*Under each of the above heads the Report contains many practical remarks, which may be regarded as an addenda or supplement to the Schedule of General Rules for the Construction of Workmen's Dwellings, adopted, after mature deliberation, by the Congrès d'Hygiène† in 1852, and published in the Report of the said Congress, as*

\* An Association having this object in view was formed in Edinburgh upwards of thirty years since, and subsequently another in the northwest part of London: both failed in the accomplishment of their object, owing to the difficulty of obtaining suitable building sites, and the funds contributed were returned to the Subscribers. These facts disprove a statement recently made, which would assign a much later date to the *first idea* of building dwellings for the working classes.

† At this Congress, Mr. Roberts represented the Society for Improving the Condition of the Laboring Classes, as their Honorary Architect, and assisted in the settlement of the Gen-

well as subsequently (in 1855) by the Belgian Government, in a separate Pamphlet of 60 pages, entitled "*Amélioration des Habitations d'Ouvrières.*" We omit all the remarks under these several heads, excepting those on

*The arrangement or disposition of the Houses.*—Whether the question relate to detached houses, or to dwellings in stories, to small or to large houses, the first condition is to give the chief thought to ventilation and to light: the blind alleys, which obstruct a free circulation of air, should be carefully avoided.

Unquestionably, the system which ought to be chosen is that which would provide for each family a house, whether isolated, or whether in groups with others, under a common roof, and with a garden added to it: but it is impossible to adopt this plan in all localities, in the great centres of population, especially where land is of too great value. When financial considerations do not allow the adoption of arrangements which are so advantageous for the workmen, it remains to choose between large roomy buildings, or workmen's barracks, and the appropriation or reconstruction of existing houses. It is from the adoption of this last measure that, according to our opinion, the most fruitful and happy results may be expected. It does not crush the feeling of "*amour-propre*," so active under the blouse of the workman, and which gives him an antipathy to all institutions which appear calculated to separate him in a distinct locality, or isolated quarter. Improve, then, the houses already constructed; carefully renew such as are abandoned by those who remove to new quarters of the town; and if new buildings are indispensable, let them be erected in all parts of the town, in conformity with the known laws of health, avoiding, as much as possible, all internal communication between the different apartments.

The mixture of classes, the contact of men of all grades of education and of different ranks, has a considerable influence on moral improvement.

When, in fine, special considerations lead to a choice of the caserne, or barrack system, notwithstanding the success of some large piles of buildings for workmen's families, arranged with internal staircases and corridors, as may be seen in England as well as in France, my honorable colleague thinks, in accordance with your Commission, that there is but one means of arranging them in a suitable manner, but one plan to be followed, that which, in principle, is embodied in the house built for fifty-four families, in Streatham-street, London. We speak of the system of external galleries and corridors. One part of the inconvenience disappears in reality in the adoption of this arrangement: the staircase is placed externally, the corridors are open and over each other, each apartment opens by a small lobby on to these galleries. The air circulates freely everywhere, and, leaving his abode, the tenant meets his neighbor as he meets him in the street.

In reference to the *Width of Streets*.—The authorities ought everywhere to fix the width of the streets. Very serious reasons exist for leading us to hope that decisive steps will be taken on this subject. Two cases suffice to

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eral Rules here referred to. The larger portion of the Plans annexed to the Report of the said Congress are those which have been published by the Society.

show the importance of this measure. When cholera prevailed in Paris, in the narrow streets there were 33 deaths in 1000 inhabitants, whilst in the wide streets there were only 19 in 1000. At Genoa, during the last invasion of cholera, it made such dreadful ravages, that the municipality was put to the expense of 2,500,000 francs, chiefly for the relief of those inhabitants who occupy the part of the city consisting of narrow alleys.

We have now to refer to the works which have been executed. Those in *Great Britain* are too well known and recorded in several publications to need being mentioned. We only observe that the capital employed in the construction of these establishments yields at least 4 per cent. after the deduction of all expenses. Of our efforts in *France*,\* and of their results, you have already heard at a former meeting of the Congress. But it is my duty to say, that, with some slight exceptions, the generous intentions of the Government have been but badly seconded: the credit of ten millions open for the dwellings of the laboring classes is far from being exhausted.

But in no country have there been efforts made similar to those of the *Commission permanente de secours mutuels* in *Belgium*; that is to say, that M. Ducpetiaux has been one of the first occupied in this question, and who has entered on the path in which we tread; every thing has been weighed and studied. So many praiseworthy efforts deserve success, and, ere long, we shall come to Brussels,† to find united in the dwellings about to be constructed every known improvement. The pledge of this is given in the memorandums, plans, designs, &c., collected together by M. Ducpetiaux and M. Dumont, the architect, in the Model House we have all visited with the interest excited by the remarkable exhibition of domestic economy, a happy result of the thought which has brought us together.

We have to observe, further, the Model House built by M. Pauwels (the large manufacturer of railway carriages) for his unmarried workmen, also his project for family dwelling-houses, to be immediately built. Finally, the dwellings and establishments of every description, calculated to promote the well-being of the work-people, which have been raised by the *Vieille Montagne Company*; and also by a great number of the principal industrial establishments in *Belgium*.

In *Germany*, the undertakings known to us are—

A *Société Anonyme* in *Berlin*, which has built twelve houses, each containing eight to twelve tenements, let at low rents.

A Society at *Bremen* which has built sixty cottages, let at such prices as are calculated to oppose and to compete with the large casernes. The Shareholders receive 4 per cent., and the undertaking succeeds well.

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\* Plans and much valuable information with reference to the *cités ouvrières* constructed in France will be found in M. Emile Muller's work, entitled "*Habitations Ouvrières*," &c., published by Dalmont, Quai des Augustins, 49. Paris, 1855 and 1856.

† The establishment of a Society in Brussels for the erection of Workmen's Houses in that city was announced the last day of the Congress. The capital to be 250,000 francs in shares of 1000 francs each, with power of increase to 1,000,000 francs. Interest to be paid at 4 per cent., with a sinking fund for liquidating the capital. The rents are not to exceed a charge of 6 per cent., on the outlay, and to be so adjusted as to allow of the tenants becoming owners of the houses on the system of annuities.

At *Brandeburg* there are six houses of eight tenements each : the Shareholders receive 4 per cent., and there is a Sinking Fund.

There is also a distinct establishment at *Königsberg*, and another to which the Czar contributed.

In *Holland*, at Amsterdam, there are three Societies, in each of which the capital varies in amount from 200,000 to 300,000 francs. These Societies have built ordinary houses of three stories, large houses like barracks, and have improved or repaired existing buildings purchased for that purpose. The Societies recently established are founded on the calculation of 4 per cent. interest. Each dwelling is supplied with water and gas. At the Hague, and at Rotterdam, there are special buildings, and municipal laws have been enacted, which forbid the occupation of unhealthy houses.

In *Switzerland*, at St. Croix, in the Canton de Vaud, at Locle, at Chaux-du-Fond, in the Canton de Neuchatel, and at Geneva, we find works already constructed. In the last-named city there is a *Société Anonyme*, called *Association Immobilière* : it dates from July 1855, and has for its object the facilitating the acquirement of houses by the working classes, and stimulates thriftiness by offering a solid investment for small savings : the deposits received are as low as 50 cents. or 5*d.* per week.

In *Sweden*, at Stockholm, thirteen houses, built in different quarters of the city, provide dwellings for about 1200 persons : the amount of rent is fixed by the general Council of the town, according to the situation and extent of the tenancy.

At *Göteborg* more than 100 families have taken up their abode in the new buildings, and this work progresses, thanks to the generosity of an individual, whose name we regret not to know.

In *Denmark*, the Government, with the concurrence of the Chamber, has promulgated a law in reference to buildings : this law contains well-devised regulations, which deserve imitation. It fixes the minimum number and dimensions of the rooms to be occupied, either by single workmen, or by families : it fixes the relative size of the court, in regard to the house and its superface : it also fixes the date after which a house newly built may be occupied.

At *Gronigen*, amongst other places, there exists, already, houses constructed especially for the laboring classes.

At *Turin*, at *Rome*, at *Genoa*, there are likewise schemes, the accomplishment of which, we may hope, are at hand.

In *Australia*, and in the United States of America, the same question is the order of the day. At New York and Boston there have lately been built more dwellings for the poor which combine all the substantial comforts of air, light, water, heat, seclusion, and accessibility.

The Society at Florence (which has constructed houses for one hundred families<sup>o</sup>) has set a good example, the imitation of which may be recom-

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\* A full description of these buildings, with statistical details, will be found in the *Laborer's Friend* for March, 1854.

mended. The document which has been presented to your Commission is a triumphant answer to the objection too often renewed, that houses built for the working classes are not occupied by workmen.

Mr. HENRY ROBERTS (England)—said: The first day of the Congress I placed on your table a pamphlet\* which gives the results of our efforts in England for the improvement of the dwellings of the laboring classes, and there this important and striking fact is shown, that, in the Model Houses of the two Societies in London, the highest average of the annual mortality has not exceeded 13.6 per 1000, whilst the average general mortality in the districts in which the greater part of the Model Houses are situated is 27.5 per 1000. The occupants of these houses have not been the victims of cholera; or, if any have been attacked, the cases are so rare that they can scarcely be spoken of, whilst neighboring houses have been ravaged by the disease.

But, gentlemen, in England we have found the necessity of instructing the laboring classes in regard to their health, and the keeping their houses in good order, and much advantage has been derived from these lessons. At the *Congrès d'Hygiène*, in 1852, I had the honor of submitting a proposition to this effect: "I propose to the Congress to declare the utility of establishing in each country, and also in the principal centres of the population, a collection as complete as possible, a kind of museum, where shall be gathered together models, plans, specimens of materials, &c., relating to hygienic amelioration and progress." This proposition, which was adopted unanimously, has produced good results. To-day I take the liberty of submitting a resolution, which is thus expressed:

"The Congress declares that it is of public utility that the working classes be enlightened by all possible means in regard to the improvement and the keeping of their houses in good order."

It declares that the instruction of the young, in the laboring classes, ought to comprise all which relates to the cleanliness of their persons and of their dwellings, to the benefits resulting from good ventilation, and the evils arising from humidity.

"It thinks, *enfin*, that the study of the science of preserving health is one which ought to be rendered accessible to all."

As a specimen of what has been done in England with this view, I present to the Congress a pamphlet† which has been translated into French, and circulated in Switzerland and in the north of Italy.

Gentlemen, we scatter the seed on the earth: some fruits from the labors of the last Congress have been already gathered, and permit me to add, that it is with the blessing of God we may hope for a rich harvest in the future.

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\* A French translation (2d edition) of "The Physical Condition of the Laboring Classes, &c.," published at 21 Exeter Hall. Upwards of 150 copies of this pamphlet were distributed to members of the Congress.

† "Home Reform, or Advice to the Laboring Classes on the Improvement of their Dwellings and the keeping them in good condition," published at 24 Exeter Hall. Extracts from this pamphlet have been published in works circulating extensively in France, Switzerland, Sweden, &c.

## SCOTLAND.

THE Press and the Lecture are both made available by the friends of educational progress in urging on the people of Scotland the necessity of incorporating improvements on their system of parochial and university education.

EARL OF ELGIN BEFORE THE EDINBURGH PHILOSOPHICAL INSTITUTION.—In the introductory lecture, the Earl of Elgin suggests as the cure of superficial knowledge among the professedly educated, is “to raise the standard of general knowledge and cultivation so high that smatterers will be little likely to mistake their own shallowness for profundity.” Our inference from this address is, that he recommends for Scotland a system of public schools, open to all, good enough for all, rich and poor, and objectionable to no one religious denomination. The following references show his estimate of the American school system.

*General Education in the United States.*—The passengers by the Mayflower were, in birth, education, fortune, and zeal, coequal; and on this dead level of social equality, it was soon discovered that no institutions, except such as conferred equal rights and privileges on all, could be made to stand. There was absolutely nothing for it, therefore, except to endeavor, by extending to the utmost the benefit of intellectual culture, to limit as much as possible the number of those who, if left to themselves, would be likely, through adverse circumstances or lack of opportunity, to swell the list of dupes. The earnest and patriotic men to whom the rising fortunes of these young communities were intrusted, desisted this truth from afar, and hailing it with joy, set diligently and from the first to work to secure, against all risks and casualties, those interests of popular education which, in their peculiar circumstances, they had justly brought themselves to consider the palladium of the State. (Cheers.)

An intelligent traveller, writing a short time ago from New York, observes that the willingness of the people to tax themselves for educational purposes seems almost to run to excess in that country; and, he adds, the wealthier classes on whom this burden falls, in proportion to their fortunes, bear it without grudging, because experience has taught them that, with the extension of education, the value of property rises. (Cheers.) “Wherever,” says another, “the sons and daughters of the pilgrims find their way, there are established homes, schools, and churches, shops, and legislative assemblies, the free press, hotels for strangers, and asylums for the unfortunate and the orphan.” Mr. Whitworth, commissioner from Great Britain to the New York Exhibition in 1853, writes:—“In every State in the Union, and particularly in the North, education is, by means of common schools, placed within the reach of each individual, and all classes avail themselves of the opportunities afforded. The desire of knowledge so early imparted is greatly increased, while the facilities for diffusing it are amply provided through the instrumentality of a free press. The benefits which result to the public can hardly be over-estimated in a national point

of view, but it is to the co-operation of both that they must undoubtedly be ascribed." And Mr. Whitworth's colleague, Mr. Wallis, reporting on the state of manufactures, says:—"Here (in the Northern States), where sound and systematic education has been longest, and in all probability most perfectly carried out, the greatest manufacturing developments are to be found. Bringing a mind prepared by thorough school discipline, and educated up to a far higher standard than those of a much superior social grade in society in the Old World, the American working boy develops rapidly into the skilled artisan; and having once mastered one part of his business, he is never content until he has mastered all." In another part of his report, talking of the precious metals, Mr. Wallis says, that having their minds prepared by education, the artisans seize on very difficult points of manufacturing construction as it were by mere instinct; and speaking of Schools of Design, he says, "The rapid progress made by the students at these schools is another evidence of the influence of the primary education which it is the good fortune of the children, male and female, of the United States to receive."

*Educational Experience of Canada.*—Although partially veiled by the decorous trappings of Monarchy, the social and political institutions of the British North American colonies have their root in equality of condition, no less than those of the adjoining States of the American Union. There, too, accordingly, we soon made the discovery that there were dangers ahead if political power should fall into the hands of masses of men unfitted by education and training to resist the seductions of quacks and smatterers; and we turned to the same quarter for protection against it. The Canadian educational system is distinguished from that of the northern States of the Union chiefly by the more strenuous endeavor which has been made under the latter to associate religion with the common-school teaching. Not that we undertake to relieve parents or pastors from responsibility for the religious training of the child. On the contrary, it is our desire that they should feel the full weight of that responsibility, and acknowledge that the utmost that can be expected of the day-school is, that it should better fit the child for the direct religious instruction which it is to receive at church, at the Sabbath-school, and at home. (Cheers.) But we have adopted precautions beyond those which our neighbors have seen fit to take, in order to insure, in so far as human means can do so, that in its practical working the system shall be constantly pervaded by a Christian spirit. With this view, influential clergymen have been placed on the Board which superintends the whole, and in the several school sections, the local clergy of all denominations are *ex officio* visitors of the schools. After all, it is a great thing to encourage whatever tends to promote Christian charity and brotherly love in a community.



## ENGLAND.

## LYCEUMS, MECHANIC INSTITUTIONS, AND LIBRARIES.

We have received from an attentive correspondent reports of addresses before lyceums and mechanic institutions by men of high parliamentary standing, which show the interest felt in this class of educational agencies, as well as embody many practical suggestions applicable to the improvement of similar institutions with us.

**INAUGURATION OF THE LYCEUM AT OLDHAM.**—We make the following extracts from LORD STANLEY's speech at the opening of the new Lyceum building at Oldham—a manufacturing town with a population of over 70,000.

*Large amount of leisure not requisite to the acquisition of knowledge.*—It is true that most, perhaps all of those whom your Lyceum will instruct, are not men of leisure; but it is not true that a large amount of leisure is requisite in order to obtain a considerable proportion of learning. The brain, like the body, can only bear a certain amount of active exertion—nay, of all bodily organs it is the most delicate, the most easily put out of repair, the most difficult to set right when once disorganized. Now, it is liable to suffer in two ways—from too little work in those whose labor is mechanical only, or who do no work at all; from too much work in those whose labor employs chiefly or exclusively the intellectual faculties. It is idle, therefore, to suppose that the majority of men, though free from any pressure of business, though independent of a profession or trade, can, whatever the amount of their leisure, or however much they may desire it, occupy any thing like the whole, or even the greater part of their time in study. If no external circumstances interpose to limit their exertions, Nature will and does. The mind only retains its freshness for a limited time; if that time be exceeded, exhaustion ensues, little is learnt, and the seeds of future mischief are sown in the constitution. What I contend for then, is this—that no man willing to study need despond because he can only command a portion, it may be, of his evenings, while others are masters of the whole day. It is bad arithmetic in such matters to compute that four times as much can be learnt in four hours as in one. Just as reasonably might one argue that, because one good dinner daily gives health and strength, therefore four such dinners every day would make a man four times as strong, and four times as healthy. Just as reasonably might one affirm, what all who have looked into the elements of finance know to be untrue, that if you double the rate of a tax you will double the amount it produces. The fact is, nature intends that we should develop all our faculties, that we should work our whole organization in turn, and not a part of it only. The man who exerts his brain only, and the man who exerts his muscles only, is equally violating her laws, and those laws are never violated with impunity. I don't want to overstate my case. I am not denying that the hours of labor are many, nor that the cares of life press heavily on the working man who is also a student. But I affirm that the obstacles which labor places in the way of intellectual advance, though real, are less formidable than they look, while by their nature they save the student from

other dangers quite as real which beset the man whose time is entirely his own—the danger, on the one hand, of an idle and relaxed habit; the danger, on the other, of mental wear and tear induced by not knowing when to leave off. Even four hours in the week, or rather more than 200 in the year, regularly and earnestly devoted to one branch of thought, will carry an intelligent man very far in any study whatever.

*Recreation a necessity.*—Recollect what modern society is. Recollect what modern labor is. We bring together men in masses; we employ them in mechanical pursuits. The very perfection of the work done,—the cause of that perfection, division of labor, carried to the highest point,—tends to render occupation more and more monotonous; so that the intellect, craving stimulus, asking for variety, is starved. For, to an active brain, intellectual inaction—the want of subjects for thought—is quite as painful as to the habitually inert temperament is the unaccustomed toil of thought. What, then, I ask, becomes of the vast masses of intelligent men and women whom we congregate in these towns? What are our national amusements? None—or next to none. Even the simplest of all pleasures, the enjoyment of natural beauty, is rarely possible. The leisure hours here fall mostly at night, when outdoor pleasures are inappropriate, even if the neighborhood of our towns afforded more facilities for such pleasures than they do. We want, then, besides teaching for those who will be instructed, rational amusements for those who only desire to be interested. I am not ashamed of putting that prominently forward as an object which we ought to keep in view. Health is weakened, disease generated, life shortened, by the depression of spirits which follows upon an unstimulated existence. Men die for want of cheerfulness, as plants die for want of light. That is a fact to which you may get medical testimony in plenty; and it is to this very difficulty of finding pleasures—a difficulty arising in part out of the accidents of our social state, in part out of the grave, earnest, energetic, reflective, but rather sombre cast of mind which for many centuries has distinguished the people of this nation—that I ascribe that habit of excessive social indulgence which is still the principal reproach upon our national morals and manners. I affirm, then, that in every point of view intellectual, moral, even sanitary institutions such as this is intended to be—partly social, partly literary, useful to the few who study in earnest, attractive to the many whose chief aim is amusement—have in both those capacities a real and substantial value. Your lectures, your reading-rooms, your evening classes, your lending library—for that essential element of popular usefulness I hope it is not proposed to omit—will each draw to you subscribers, each probably subscribers of a different class. The establishment of an atheneum, a lyceum, an institute, call it which you will, in every large town of England is no longer a mere luxury which may be enjoyed or dispensed with at pleasure, but has become an essential and integral part of our social organization.

*Lyceums the universities of the people.*—In my belief, their sphere of action admits of vast enlargement. I hold that they are destined to perform, as regards the more numerous class of society, the same functions as those

which the Universities discharge towards the wealthier. They combine two advantages of which it is scarcely possible to over-estimate the value—first, that members of every religious denomination meet here upon equal terms ; next, that they start unencumbered with traditions, and taking as their point of departure the educational ideas, not of any former, but of the present age. Here, gentlemen, let me express a hope that you will not rest content with what has been or is being done—not even with the success and progress of this institution,—but that you will couple with it, either as part of the same establishment or separately under the act of Parliament, a free, or nearly free, library for the use of the 100,000 persons who inhabit this town and its neighborhood. Manchester, Salford, Liverpool, Bolton, even Warrington, have set you the example. Out of eighteen places where it has been proposed to put the act in force it has been carried in thirteen ; and having watched the movement during four years, I can bear witness that, though difficulties are often made about the setting up of a free library, no instance has occurred within my knowledge where, one having been established, it has failed to command popular support, or to answer the purpose of its establishment. If, as has been the case in some places, a rate be objected to, the thing may be done by private means. A capital of 2,000*l.* will give, at the lowest estimate, a collection of 10,000 volumes to begin with, and 1,000 subscribers of only 4*s.* yearly will supply an income amply sufficient to defray all necessary expenses. But a rate-supported library, is preferable, first, because in that case alone can it be absolutely free ; secondly, because that mode of support gives to it a more public and popular character.

*Subjects of instruction in Lyceums.*—First, I think it is desirable that intellectual competition should be stimulated in every possible manner ; and I heard, therefore, with peculiar pleasure some words which fell from the president of the institution this morning, as to the propriety of establishing examinations and rewarding efficiency with prizes. What is read with some definite and tangible end in view is apt to be more carefully studied and longer remembered than what is read in a vague and general idea of improvement. Next, I hold that a wide latitude should be given to individual taste. What a man wishes to learn he will learn better, more quickly, and with more profit to himself than what he undertakes to study merely upon the recommendation of others, even though the latter may be more generally useful. Subject to this qualification I will mention those topics which seem most likely to be of service. I see in a prospectus which has been issued mention of French classes and others for the teaching of languages. I am far from depreciating such studies ; their interest is great, their use is great even for those who stay at home,—much more for those who travel ; but where time and opportunity are limited, and where no special inducement exists, I doubt whether the acquiring of languages is the most necessary or profitable branch of knowledge. Words, after all, are only vehicles of thought ; the stores of thought accumulated in our own tongue are already immense ; and if much of life be passed in that which is rather preparation for study than study itself, little time may re-

main to complete the building for which such wide and ample foundations have been laid. It seems to me—but remember that I give my opinions on these subjects with the utmost deference—that the foundation of a complete and rational education lies in the knowledge of natural laws, as deduced from recorded facts ; a knowledge, first, of those laws by which the inorganic world is governed—as those which regulate astronomical, geological, and chemical phenomena ; next, of those laws which control organized existences—a branch which includes physiology in all its departments ; lastly, a knowledge of that which, for want of a more recognized term, I must call sociology, embracing the investigation of social problems, and enabling us to trace the paths along which human action has moved in all countries and ages. I cannot go far into these topics here, or else I think I could show that the order which I have named, from the study of the simplest structure—inorganic matter—up to that of the highest and most complex—the human mind—is no arbitrary progress, but one which Nature herself dictates and directs. I may be asked what man, unless solely and professedly a philosopher, can find leisure for such inquiries ? I reply, it is not necessary to be an astronomer, a geologist, a chemist, a physiologist, in order to learn what have been the principal results of human thought in those departments, or what is their inter-connection one with another. The slow progress of discovery affords no measure of the time required to appreciate the results of discovery. It takes ages to make the road which when made may be travelled over in a few years. If interrogated as to the use of such investigations, I would point out that the two great questions which an intelligent mind on beginning to reflect naturally puts are these, “What am I?” and “What is this universe around me?” To give an answer, however partial and incomplete, to these queries has been the effort of the human intellect during more than 3,000 years, and may be for 3,000 more. No man is so dull that they do not interest him ; none ever has been or ever can be so acute that they do not perplex and baffle him. In comparison with such reflections to talk of what we call the practical applications of science is indeed descending low ; yet these applications—never the first object, often not in any degree the object of the philosopher—have doubled the wealth and power of England, and incalculably lessened the pressure of human suffering from material causes. In concluding on this head, I would observe that in England we need to study man’s works less, and nature more ; and even where we apply ourselves to investigate the vast course of human action, we are in the habit of ascribing too much importance to an almost mechanical recollection of facts, and too little to the establishment of those generalizations which give past facts almost their sole importance for us. I do not wish to speak in the language of accusation, or of complaint ; yet it does seem strange that a man may leave either of the great universities, after a school and college training which together have extended over ten years, an accomplished classic, an able mathematician, yet wholly unacquainted with external nature, ignorant of the principle upon which a common steam-engine is constructed, ignorant even of the mechanism which he carries about with

him in his own body, and utterly unversed in the first principles of that law of the land under which he lives. To sum up in a word, I mean this—that the end of all human teaching is human action ; that that teaching is most valuable which tends to direct and economize action ; that such teaching must concern itself mainly with two things—the laws which govern inanimate nature and the laws which govern man ; and that whatever does not add to our knowledge on one or other of these subjects is, comparatively speaking, of little value. And herein, as I think, one great merit of institutions like these consists, that, being tied down by no statutes, no founders' wills, no traditions of immemorial antiquity, they not only supply instruction to the people, but they supply that kind of instruction for which a popular demand exists. They follow the national taste ; they do not in attempting to direct that taste pervert it. Long may this state of things endure ; and in education, as in other matters, may the transition from past to present habits of thought take place, as in England such transitions mostly do, by no demolition of that which exists, by no sudden disruption of ancient ties, but by the greatest and almost imperceptible accommodation of all intelligent minds to that which all perceive to be inevitable in the course of events !

SIR JAMES P. KAY SHUTTLEWORTH, who was knighted by the Queen for his devotion to the cause of popular education, and who is the author of the system now administered by the Committee of Council on Education, followed Lord Stanley in an address from which we make the following extracts :

*Educational Progress of the Country.*—I remember the time—it is not distant—when a large part of these valleys were almost deserted portions of remote parishes, without schools, and almost without chapels—forn, destitute almost of religious instruction ; but now we see, on every hand, the spires of religious edifices rising throughout the whole country, and to most of them are attached schools, themselves often buildings of great beauty, and the whole organization for the instruction of the youth of our population is gradually approaching to perfection. Forty normal schools, educating 2,000 students, and sending out 1,000 teachers annually, have been founded ; 8,000 pupil-teachers are now aiding in the instruction of schools, and undergoing the apprenticeship which is to issue in their passing two years in the normal school, and afterwards becoming certificated teachers. Besides these arrangements, the Government has expended, on various other objects, moneys which amount in the whole to nearly 500,000*l.* per annum. Then, the means of support are of a like general character, consistent with the institutions of the country. A very large part of the support has been of a purely voluntary character. About 11*s.* 3*d.* has been derived from local subscriptions, and about 6*s.* 9*d.* has been derived from the contributions of the school-pence of the children—making altogether, 18*s.* per head per scholar in each school. Now, the Government, besides this, has contributed at the rate of about 12*s.* per head for the augmentation of the salary of the teacher, and for the payment of the stipends of the pupil-teachers ; and, recently, it has likewise contribut-

ed a capitation grant, amounting to 4s. or 5s. per scholar, so that we thus arrive at the total resources of the school ; and in this way sufficient funds may be obtained to secure the efficiency of the school, and that without resorting to any means inconsistent with self-government.

*How can children be retained longer under instruction.*—It appears from the late census that 20,000 poor children have left school before they were ten years of age ; 35,000 more poor children before they were eleven years of age ; 28,000 more poor children before they were twelve years of age ; and after the age of twelve scarcely any were left at school. Even in the towns, and in the more commercial districts, the inspectors report that few children are at school at a greater age than from ten to eleven. Now the causes effecting these results are also disclosed by the census. It appears that of the children who were not at school between the ages of three and fifteen, 978,179 boys, or 40 per cent., were not at work ; and 1,218,055 girls, or 53 per cent., also were not at work. On the other hand, the number not at school, but at work, was comparatively small ; 318,776 boys, or 16 per cent., were at work between the ages of three and fifteen ; and 218,055, or per cent., of girls. It appears that 57 per cent. of the children of the population of Great Britain, between the ages of three and fifteen, remain without education, chiefly because of the indifference of their parents. Now, this is a sad state of things ; but there are also some other features which have been remarked by the inspectors greatly affecting the success of the school. Mr. Watkins, inspector of the West Riding of Yorkshire, complains greatly of the fluctuation of the attendance of children, owing to various causes affecting the manufacturing interests of that county ; and he says that, in the majority of the schools of that district, 88 per cent. of the children leave the school annually ; only 12 per cent. of them remain. Now, you have had great experience in this district of the operation of the half-time act. I believe that, with whatever feelings the half-time act was at first received in this district, there is now a general satisfaction with its operation. I believe that, both on the part of the parents and on the part of employers, the gradual growth of the children in civilization, the improvement of their manners, and increase of their intelligence, and the greater value of their labor, are acknowledged ; and that these results have been obtained without any considerable disturbance of the manufacturing operations, or without any interruption of commercial operations. Now, the extension of the half-time act to the whole of England would send 2,000,000 of children to school whose life is at present spent in idleness ; and it would double the number of those who are now employed in remunerative labor. One of the inspectors, Mr. Cooke, says with great emphasis, that no measure could be adopted which would have so large an effect in raising the condition of the working classes throughout the rural districts of this country. At eleven years of age, the inspectors report that the children who have been taught in efficient schools know as much as any of the children who are taught in the schools that have been created on the continent of Europe, notwithstanding that their organization has been completed for a great number of years. But, in the free communities

of Switzerland, where each canton manages its own affairs and the most democratic system of voting exists, every canton has a law, that no child shall be taken away from school before he is fourteen years of age. Now, in England, the difference is amazingly great, for between the ages of twelve and thirteen only 6·44 per cent. are at school ; between the ages of thirteen and fourteen only 3·64 per cent. ; and between the ages of fourteen and fifteen only 2·34 per cent. The proportion in Scotland is even not higher than  $1\frac{1}{2}$  or 2 per cent. more than England. That is a fact which tends to show that, even in a country which since the Reformation has had the advantage of a parochial system of schools, dependence cannot be placed on the parents who support themselves by manual labor to send their children to school till the age of fourteen. Improvements in the schools have also, as has been universally reported by the inspectors, had no appreciable effect in extending the school age. There have also been various benevolent schemes recently adopted, particularly in the mining districts, to attract the children to school. Prizes have been offered for classes, which have been competed for by the children of large districts. Those prizes have been given with great publicity, and have been accompanied by certificates which have been intended to be of great use in the market of labor in those districts. Those schools have been supported by the principal firms in the mining districts, and some results as respects those districts have been attained ; but generally speaking the evil has not been reached. I cannot help saying that my own opinion is that this great difficulty, as respects the rural districts and the mining districts of England, cannot be overcome without the adoption of the Half-time Act, with such modifications as may be necessary to meet the period of harvest and peculiar employments of different trades, in order that the children of those districts may enjoy the same amount of advantage that has been obtained in these.

*Instruction to children after leaving school.*—What provision is there yet made in this country that the child who then becomes a youth and goes to work for the whole of the day, either in some rural employment or in some manufactory, and spends his leisure time in listless idleness, and learns nothing but what can be taught in the streets,—what provision is there made, what institution is there to carry on the instruction of the school from the period of 13 to the period of 17 ? The mechanics' institutions, the lyceums, have sprung up in all the great towns of the country ; but even they do not exist in the rural districts ; and there is no institution as yet which peculiarly meets the want of the youth between the age of 13 and 17.

It would seem to me possible, for example, that, taking such a town as Oldham, surrounded by manufacturing villages at a moderate distance, that connected possibly with this lyceum, or if not connected with this lyceum, then with some central school, there might be formed a group of subsidiary institutions—evenings schools—in the neighboring villages ; and that for such a group of schools there might be an itinerating master, who might, for instance, teach classes in some central school on two evenings of the week, and might go out and teach

at the other schools on the remaining four evenings of the week, either one each evening, or giving two evenings at each school; and by combinations of this kind we might greatly diminish the expense of the individual schools, while very greatly increased efficiency might be given to them. I would also remind you that the Department of Science and Art has recently been training masters for the instruction of drawing classes and the application of art to all industrious and mechanical employments; and it would be quite possible, in connection with this lyceum, to have a drawing master who might teach on certain evenings of the week in this institution, and who might teach on other evenings in some of those evening schools.

*Courses of Lectures have ceased to attract and interest.*—The old institutions—those of the Andersonian University of Glasgow, the London Mechanics' Institution, the Manchester and the Liverpool Mechanics' Institution—set out with the intention of having complete courses of lectures, and they expected, in those great cities, to attract the more intelligent members of the working-classes to those courses of lectures, which were to extend to from 60 to 90 lectures; and those lectures were to be accompanied by examinations, and were to assume almost all the forms of instruction in universities. In some of these institutions the lectures had great success. I believe they had great success, originally, under Dr. Birkbeck, in Glasgow; they had great success in the institution which Sir Benjamin Heywood was chiefly instrumental in founding at Manchester, and also in Liverpool, and, I believe, in London; but the history of mechanics' institutions has shown that these complete courses of lectures, even in the great towns, have gradually been abandoned. The lectures have also become less and less scientific, and more and more literary and general; and the number, of course, has greatly increased, while the number of lectures in each course has greatly diminished. Thus, in the union of Yorkshire institutions, it is reported that out of a thousand lectures given in certain institutions there, 594 courses consisted of only two lectures each. Now, I relate these facts chiefly for the purpose of drawing the attention of the members of this institution to the exceeding importance of class-instruction.

*Class-instruction.*—The instruction given in these institutions must, necessarily, at first be elementary. The classes will be devoted to a very great extent to such subjects as reading, writing, arithmetic, grammar, geography, and similar matters. The students attending these classes need to be brought immediately in contact with the mind of the master, and they need to be assisted at every stage; they need that the whole course of instruction should be thoroughly logical, that it should be accompanied by constant examinations, and that it should be tested from time to time. When you approach the higher subjects, it seems to me that this form of class-instruction is also greatly preferable to general instruction by lectures untested by examination, or even to the very extensive courses of lectures I have adverted to, when they were tested by examination.

*Competitive Examination and Prizes.*—But in order to increase the degree of interest which is felt by young men of the working classes in these courses



of instruction, the Society of Arts has of late put forth a scheme of prizes. It has offered prizes to the whole of the mechanics' institutions of the country that have entered into union with it. In the first year, 1855, owing perhaps to some defects in the mode in which this scheme was worked, very few candidates offered themselves for examination. But, in this year, 52 candidates have appeared in London, and a very interesting report has been published of the examinations which there occurred. I am very glad, also, to be informed by the Secretary of the Society of Arts that it is intended to hold an examination in the north of England, probably at Manchester, and that the mechanics' institutions and Lyceums of this country will be invited to send students to compete for the prizes at that examination. I believe, likewise, that the Bishop of Manchester has made a recommendation to the Lancashire Union of Mechanics' Institutions, that a local examination, I believe of a somewhat lower order as respects the subjects and quality of the examination, should be instituted in that union; and I believe that steps will be taken to communicate from the Secretary of the Lancashire Union of Institutions, with the respective local institutions, concerning that examination. There is also another proposal which seems to me to have considerable merit, and that is, that not merely should a prize be given, but that the prize should be accompanied with a certificate, and that the certificate should set forth in it the period during which the holder of it has attended the mechanics' institution, the several studies through which he has passed, the degree of attention which he has paid to those studies, and should define the proficiency which he has acquired. Provided the heads of manufacturing firms would agree to give these certificates a commercial value, I think great importance might be attached to them, and they would have a great effect in stimulating young men to go to the mechanics' institutions, there to acquire, by persevering attention to their studies, a certificate which the masters would value as a proof of merit.

*Instruction in Science in its Applications.*—I cannot conceive a district, which owes almost all its commercial prosperity to the steam-engine, where it would be proper in a great town like that of Oldham, to be without diagrams and models illustrating the theory of heat, and also the mechanical combinations and the history of the steam-engine. I am quite certain that thoroughly practical lectures upon the subject of the theory of heat and of the mechanism of the steam-engine would be attractive among the working classes. Now, we are not dependent upon any country for the inventions dependent upon machinery. The Americans are active rivals with us; we find that in almost every department of trade they make some improvements in the machines which have been introduced in this country. Even in agriculture we receive machines from America; but there is no great desire in this country to ascertain what is being done in other countries in machinery. It is far otherwise with every thing that relates to art. We have agencies established in every part of the world, to give us at the first moment the French designs as soon as they appear in the market; and we are to a very great extent dependent in our print,

shawl, and muslin trade upon the French. I think this ought not to be. I think it does not arise from any want of native talent; I think it arises simply from the fact that we have not had institutions in this country for the cultivation of the native talent that exists, and that the drawing class which it is one of the objects of the Department of Science and Art to found ought to be connected with every one of these mechanics' institutions.

Hon. W. J. Fox, who has signalized his connection with the House of Commons, by an earnest and efficient advocacy of a system of National Education—took part in these exercises.

*The Lyceum is not a Charity.*—I heartily congratulate the president, and managers, and members of the Oldham Lyceum, and, I may add, the inhabitants in general, who I hope will, to a large extent, be partakers of its benefits. And I will say of the institution, that although a noble liberality and a wise generosity have aided in the erection of the beautiful building which we saw this morning, although rank and station have lent their countenance, and not only lent their countenance, but given most admirable counsel in connection with laying the foundation-stone, and with this celebration of the opening on the present occasion; yet that, notwithstanding this, and duly and gratefully appreciating this, I would say I do not regard—I hope none of you will regard—that institution as a charity. It is not a charity, it is an assistance to the people of this country to pursue the enjoyment of their birthright, of the full development of their faculties, of their training up to all that may become a man, and their reaching all the enjoyments which Providence has placed within the grasp of man. I say in the words of the ring which I wear on my finger, and with which the women of Oldham married me to the cause of education—that “education is the birthright of all.” Providence, which brings a living soul into a civilized community, gives that soul, at the hands of the community, a claim for such instruction as may develop its diversified powers, and secure to it a fair prospect of success in the chase of goodness and of happiness. The Lyceum merely gives to the young persons who will avail themselves of its advantages facilities for that purpose. It says,—“You know, you estimate, you claim your birthright. Come here, then, and work it out. Gain the knowledge which you desire, gain the training of your faculties for which you are anxious; if you do so, you must pay the price.” I don’t mean any money price,—you may have something to do in that way, to a reasonable amount, but I say you must pay the price of toil, and industry, and resolute perseverance, of diligently availing yourselves of all the means within your reach; you must go on, if the time you have be but very limited; you must go on making the most of that time—you must add atom to atom of knowledge, until you pile up a spacious building, and you must thus work your way and show that you are thoroughly aware of the dignity of your own nature, of the capacity of your powers, and of the grandeur of your destiny.

May it stand as a trophy of the victory of knowledge over ignorance, and of goodness, order, and progress over crime and sensuality! May it

stand as a temple, where young and ingenious minds shall inquire after truth, where they shall be animated, not with the love of excelling merely, but with the love of excellence; where they shall be all anxious to go on, still accumulating their stores of knowledge, and still calling their faculties of mind and heart into active exercise! May it be as a fountain from which rich streams of knowledge shall flow over the land, and which, taking various directions from that as from a centre, shall carry manifold fertility with them, and rich harvests of thought, which may be gathered in by the rising and by future generations till they shall rejoice in the fulness of time, bringing their sheaves with them! May it be a shrine where, from time to time, one and another shall arise to much more than local eminence—shall win a name that nations shall pronounce with reverence, and take his place among the laurelled; and may it be a monument of progress—of that bright law of progress which has been so repeatedly and so well adverted to this evening—that law of progress which is the great blessing of God upon humanity!

The meeting concluded with addresses from various other speakers.

The building, whose inauguration was thus marked, contains a news-room, lecture-hall, class-rooms, library, &c., and was erected at a cost of £5000. To institute the Prize scheme, suggested by one of the speakers, the President, Mr. Platt, said "he should have great pleasure in contributing a silver medal annually, and a sum of five guineas to the best mathematician."

THE SALFORD FREE MUSEUM AND LIBRARY, established in 1850, and maintained by a property tax on the Borough of Salford, has an aggregate of 18,555 volumes, of which 12,603 are in the reference department, and 5,952 in the lending department, both of which are free to all residents of the Borough. About 400 readers frequent the reading-room daily, and about 2000 people visit the museum, which is filled with objects of art. The Executive Committee, in their report for 1856, remark: "The issue of books in the year amounts to 142,484 volumes—and each book in the library has in effect been taken out or referred to seven or eight times,—58,634 volumes have been taken to the dwellings of the readers—three-fifths of whom are under 39 years of age, one-fifth are females, and nine-tenths are working people—and that the demand for works of science, and history, and biography has been constantly on the increase." An additional wing to the building is to be erected at a cost of £2500.

THE MECHANICS' INSTITUTE AT MANCHESTER was the first institution of its kind which erected a building for the accommodation of its classes, and has recently inaugurated a new edifice, erected at an expense of £10,000, by an Art and Industrial Exhibition—the fifth of the kind held by this body—the first having been held twenty years ago, and was the first of the kind held in England.

THE LEWES MECHANICS' INSTITUTION.—The opening lecture was given by Rev. Dr. Booth, of Wandsworth, and is published in the Journal of the Society of Arts, for Sept. 26. We give his strong practical common sense on two important points.

*Progress in Learning does not depend on Teachers, Books, or Apparatus.*—I wish to place before you a great truth, which somehow seems to have been overlooked in our educational discussions. It is this, that learning must come from within, not from without—that listening to a lecture is not learning—that looking at a man making experiments does not teach you to manipulate in science. Only think of a man learning to make shoes, or to sing, or to play on a musical instrument, by attending lectures on shoemaking or music. Believe me, as there is no royal road to literature, there is no railroad to the temple of science; “coaching” may take a man part of the way, but it invariably leaves him worse prepared to encounter the difficulties of the rest of the ascent. He who wishes to mount must gird up the loins of his mind. Lecturers and teachers are all very well to keep idle boys to their work and to stimulate the indolent. They are also useful, like finger-posts, to point out the road you should follow, but they will take you very little of it. A man can no more learn by the sweat of another man’s brains than he can take exercise by getting another man to walk for him. All mental improvement resolves itself ultimately into self-improvement. The food of the mind is like the food of the body—it must be assimilated before it can benefit the system. I do not say that it is within the compass of every man’s understanding to become a profound mathematician; men’s minds are not constituted all alike; their understandings are as various as their faces; but such a one may become an accomplished linguist, or an expert chemist, or a keen observer of the manifold operations of nature. The Almighty has supplied us with subjects of thought as diverse as the phases of the understanding. But, you will say, though books are cheap, and may easily be procured, we have no apparatus, and apparatus are scarce and dear, beyond the means of the poor man to obtain. Now, here is another error. There is a great deal too much talk about apparatus for teaching science, and the necessity there is that the State should manufacture it and supply it at a cheap rate to schools and to Institutions like this. A man who is eager to learn—who is determined to know his subject—may, if he be at all handy, or with the assistance of the village carpenter or blacksmith, extemporize his apparatus. Polished mahogany, and expensive brass-work and complicated adjustments, are not at all essential. It is told of the celebrated philosopher, Dr. Wollaston, the inventor of the method of rendering platinum malleable, that when a continental chemist of some celebrity called on him, and expressed a wish to be shown over the laboratories in which science had been enriched by so many important discoveries, the Doctor took him into a little study, and, pointing to an old tea-tray on the table, with a few watch glasses, test papers, a small balance, and a blow-pipe on it, said, “There is all the laboratory that I have.” Believe me, whatever science you take up to learn, costly apparatus are not necessary—they are only the charlatanism of

science. Now, do not mistake me ; I am speaking about learning the elements of science, not of making discoveries in it. To make discoveries in astronomy, a telescope like that of Lord Rosse would be required. To carry on investigations in botany and other departments of natural history, very complicated, highly finished and very costly microscopes are a necessity, while a microscope amply sufficient for educational purposes may be bought for ten shillings. Again, the poor hard-working young man may say, "How can I compete successfully with a man of ample means and plenty of leisure time at his disposal, who has so many favorable opportunities for improving himself—so many aids and appliances in the shape of expensive books and costly apparatus, and experienced tutors provided him?" Now, this is an error. The ways of Providence are not so unequal, after all. The young oak that is nurtured in the hot-house will never become the monarch of the woods on the exposed hill-side. They are parasitical plants that stunt and choke the tree they seemed to shelter. The minds of men so brought up are too often without spring ; they are deficient in elasticity of intellect, and they often want that one moral quality of mind which breathes life and vigor into all the intellectual faculties, the absence of which no others can compensate, even by their presence in excess, I mean that unflinching determination not to be borne down by difficulties—that enduring perseverance not to be over-mastered by defeat. He among you who can put forth into action such energy of will does not much require external aid. He need not care whether the schoolmaster be abroad or not, for he has got him at home. This is no mere theoretical reasoning. The views I place before you are amply confirmed by experience. Columbus was not the last by many who showed how the impossible may be reduced to the practical. It was the indomitable resolution of Columbus, his unyielding energy, that enabled him to verify his conceptions, and to realize his theory. Look at the perseverance of Kepler, who for years and years groped his way through dry, perplexed, and endless arithmetical calculations till he saw that first faint ray of light, which burst out as the sun in the mind of Newton, and revealed those laws concealed since the creation, by which the Almighty constituted the mechanism of the universe. Turn where you will, you find indomitable perseverance the indispensable condition of success. Who is there so cold as to read without emotion the heroic struggles of that brave old Huguenot, Bernard Palissy, the potter, who, despite of failure after failure, the ridicule of enemies, the sneers of friends, the remonstrances of his family, still held on, till a success un hoped for at last crowned his efforts. Or, if we wish to take a more fortunate example in our own country, we may name Sir Richard Arkwright, the great inventor of the cotton-spinning machine, who, till he was thirty years of age, continued to practise as a barber in his native town. The characteristic quality of his mind was not deep thinking, but unyielding tenacity of purpose. If any one who hears me is disheartened by his daily toil, or discouraged by the want of books, let him read the autobiography of the late William Gifford, for many years the learned and talented editor of the *Quarterly Review*. Of his early life he thus writes, "I possessed

at this time but one book in the world, it was a treatise on algebra, given to me by a young woman who found it in a lodging-house. I considered it as a treasure. I sat up for the greatest part of several nights successively ; this carried me some way into the science ; I had not a farthing on earth, nor a friend to give me one. Pen, ink, and paper were, therefore, for the most part, as completely out of my reach as a crown and sceptre. There was, indeed, a resource. I beat out pieces of leather as smooth as possible, and wrought my problems on them with an old blunted awl." Now, here was a man, almost without instruction or apparatus of any kind, who contrived to master the elements of a sound education, which eventually led him to power, eminence, and wealth. Chance has very little to do with the extension of knowledge. Thousands had seen apples fall to the ground before the time of Newton. But it was to his mind only that the simple fact was suggestive. It fell upon a mind prepared for its reception. Everybody knew that oxygen is a supporter of combustion, that it is largely present in the atmosphere, but it was only the other day that the simple obvious facts were applied to compel the air we breathe to supply fuel to our iron furnaces, a process which bids fair to revolutionize the whole iron manufacture. Great discoveries are everywhere cropping out beneath our feet, if we would only look before us. See what vast discoveries in chemistry and natural science were due to Sir Humphry Davy, and I mention him the more willingly, as he is another and a signal example of a man who, born in a humble station, by the brilliancy of his talents, his unrelaxing perseverance and intensity of will, raised himself to high social position, and took his place as the very first of European philosophers. When a surgeon's errand-boy in Penzance, he attempted to make experiments on the properties of air ; and what, you will be curious to know, was his laboratory ? Why, the vials and bottles of his master's shop. His biographer, with great justice, observes, had Sir Humphry Davy been furnished, in the commencement of his career, with all those appliances he enjoyed at a more recent period, it is very probable that he might never have acquired that wonderful tact of manipulation, that ability of suggesting experiments, and of contriving apparatus so as to meet and surmount the difficulties which must constantly arise during the progress of the philosopher through the unbeaten tracks and unexplored regions of science. The self-taught mechanic and astronomer, Ferguson, when watching his master's sheep by night, used to lie on his back, and note the relative distances of the stars by means of beads strung upon a string. The profound mathematician, Pascal, drew his geometrical diagrams with a bit of coal. Surely, if it be true that Nature, or rather Nature's God, never acts in vain, it must have been designed that the rare gifts with which Providence has endowed some individual men, taken here and there out of the great mass of mankind, without any reference whatever to rank or station—the peasant boy is as richly endowed as the peer's son—surely, I say, it must have been intended that those priceless, because unpurchasable, gifts should be cultivated, and developed for the general benefit of all. Hence it is that, by a figure of speech, the word which in a certain connection is familiar to all of you, signi-

fied money placed out in trust to be augmented and improved, has actually come specially to stand for mental endowments, and the word "talents" no longer signifies pieces of ancient coins, but that mental treasure which God has committed to the charge of some of us for the general advancement of mankind. Consider the many advantages which even the poorest of you have, as compared with those that fell to the lot of these illustrious men, some of whose names I have placed before you. If they could accomplish so much in the face of poverty, the neglect or contempt of their fellows, in solitude, without sympathy, without books, without apparatus, how much more ought to be expected from you who live in happier times, when all those things of which they felt the want, are in a great measure supplied to you.

*The Competitive Examination and Prize System of the Society of Arts.*—The Society of Arts of London, whose Royal President, aided by its Council, not only matured the crude notions of an international display of works of industry and art into a grand conception, but realized it as a fact in the Palace of Industry of all Nations, erected in Hyde-park, in the first year of the present half century, the same Society are now prepared to carry into intellectual matters that principle of competition which was then sanctioned and confirmed in material things. We propose to hold public examinations conducted by men, some of them of the very highest eminence in literature and science. We commenced the system last June, at our house in the Adelphi, and the results were, indeed, most flattering and unexpected. For the information of those here present, who may not be fully acquainted with what the Society of Arts is now doing, I will give you a brief account of our proceedings. In the first place, you are all, no doubt, aware that the principal Mechanics' Institutions of the country, nearly 400 in number, are in union with the Society of Arts. To ascertain how far our proposal might obtain the sanction of the friends of education, and of the great employers of labor, whether intellectual or bodily, throughout the country, we issued for signature a declaration of confidence in our fitness to undertake such a task, and of opinion affirming its importance. Although our scheme was not matured until the February of last year, or put forth to the world, as one that would be actually worked out, until the beginning of April, yet we had no less than 56 candidates at our examinations in the Society's House in the Adelphi, which extended over four days, the 10th, 11th, 12th, and 13th of June, for nine hours each day. Now you will be curious to learn the results of that examination. Our best mathematician was a young man from Leeds, a bookseller's shop-boy. He passed so good an examination that the managers of the Kew Observatory, much to their credit, have appointed him Assistant-Observer, a situation which, to one of his predecessors, opened the way to rank and fortune. Within the last few weeks the Council of the Society of Arts have come to the determination to establish a public Registry of their certificated candidates, which they propose to throw open, free of charge, to all those persons who may desire to make merit and intelligence the qualifications of those whom they employ. Our examinations will be conducted with the most rigid impartiality, and

with the greatest strictness. Indeed, the examiners know nothing whatever about the candidates, as they recognize them only by the number on their cards of admission. The Society of Arts, through its Board of Examiners, pledges its credit and character that the certificates which it issues, whatever the grade, shall state with the most precise accuracy attainable, and without the least tincture of exaggeration, the clear, uncolored truth. It is this truthfulness that will constitute the entire value of our certificates. But now some among you may object to this plan of general examinations, and say, examinations do not communicate knowledge. This is quite true; our Society does not profess to teach. It leaves education, and the instruction which is the chief instrument of education, in the hands of the various educational institutions throughout the country, whether they be schools or colleges, Trade Schools or Mechanics' Institutions. But it does profess to test and set its seal to the attainments of those whom it examines, in the shape of the certificates it awards and the prizes it bestows. It is too much taken for granted by educators in general, that when you have built a school-house, divided it out into class-rooms, hung the walls with maps and diagrams, and appointed a teacher with a committee of management, education must go on as it were by machinery. Though you catch your boys and impound them in your school-rooms, you cannot force them to learn. But once hold out to your pupils the inducement that every hour they give to hard labor, to real hard work, will tell on their future mental position and prospects of life, mark what a face of reality it will put upon all they are doing, how their attention will be awakened. I have had many instances of this brought under my notice during the last few months.

Now look at this matter from another point of view. The son of the nobleman or the country squire, when at one of the public schools, has all the rewards the University can bestow full in his view: its honors, its prizes, its scholars, its fellowships, its professorships are all within his reach. The very highest honors a subject can attain to, loom in the distance. What stimulants are these to unflagging exertion. Do not motives such as these invigorate and confirm the "constant will" to persevere to the end? What inducements equivalent to these—I do not say equal, but even like in kind—do we hold out to the youth of the middle and lower classes? Why should the son of the tailor or the shoemaker or greengrocer pore in solitude over books, and flinch from idle sports and boyish amusements the few hours he can abstract from daily toil? He may become a profound mathematician. Who knows, or cares any thing about it, or thinks he is other than a mere pretender? he may become a great chemist; who believes him? or a good botanist; who puts faith in his pretensions? The pure gold passes for base metal, because there is no legitimate authority to stamp it with the impress which would make it current. But for the Society of Arts, who would have ever heard any thing about those young men who obtained our certificates, or known any thing of their attainments? Chambers would have remained in obscurity, selling books in a little shop, or working problems in solitude, had not the Society of Arts dragged him forth out of darkness into light. Few of you, I dare say,



knew that you had a very promising young chemist among you until the Board of Examiners had awarded a certificate in chemistry to your townsman Charles Wells. Let us briefly examine the probable working of such a scheme in actual operation. If every boy who goes to a commercial school, or every young man who attends classes at a Mechanics' Institution, were convinced of this, that the Society of Arts' certificate, under seal, was a sure passport to recognition and employment, can you not see what a great encouragement you give, what a strong motive you hold out to increased and intensified exertions? Again, consider how the Society of Arts' Examination would serve as a sort of educational test of the relative merits of different colleges, and schools and classes. Success at the Society's Examinations would test the kind of instruction given, precisely in the same way as the Universities indirectly control, guide, and test the instruction of our great public schools. There are other advantages too in this plan. It imposes no necessity of building new colleges or schools, or establishing professorships; it takes the materials and tools provided to our hands and operates upon and by them. We do not propose to establish rival schools or antagonistic colleges to those already in existence, but endeavoring to deal with those we have, we shall not interfere with any vested rights, whether real or supposed. Co-operating with all, opposed to nothing but pretence and sham, we shall neither provoke hostility nor alarm suspicion, and as we respect the rights of conscience and the religious feelings of every class, our proceedings will have no tendency to excite sectarian animosity; there will thus be no ground for the separation of religious education from secular instruction. Both being left in the hands of the people themselves, their union will be secured with the utmost safety. And is not this view actually confirmed by the fact, that men whose names were never found in juxtaposition before in matters of education, or indeed in any thing else, have signed our declaration. Our declaration is headed by the Archbishop of Canterbury, followed by the Bishop of Bath and Wells, the Bishop of Oxford, the Bishop of Winchester; then come the names of Mr. Edward Baines, of Leeds, the educational chief of the Dissenters of the North of England, of Mr. Apsley Pellatt, their political representative in the House of Commons, and Mr. Fox, the Member for Oldham, the advocate of separate secular education. Neither have we any political aspect. Amongst our host of signatures will be found those of Lord Ashburton, that zealous advocate of popular education, Lord Stanley, Sir James Graham, Robert Stephenson, and many others of every religious sect and political party. And now, before I conclude, let me ask you, the public, and through you the friends of education and progress all over the length and breadth of this great country, to co-operate with the Society of Arts in the noble work it has undertaken. How are we to co-operate, you will say: is it by subscribing money to the funds of your Society? Nothing of the sort. We do not want your money. The Society of Arts has an income of nearly £5000 a-year, which, being economically and judiciously managed, is amply sufficient for the development of its public objects. But you can most effectually promote this movement and benefit yourselves at the same time,

by taking into your counting-houses, warehouses, shops, manufactories, mills, and factories of every kind, those young men who, by obtaining our certificates, shall have proved themselves to be intelligent, laborious, studious, and diligent. Several merchants and manufacturers of the highest eminence in the country, have promised us their co-operation in this way. That enlightened friend of education, Mr. John Wood, the Chairman of the Board of Excise, has placed appointments at our disposal. In this way we propose to stimulate the intellectual activity of our candidates. Their moral characters you must scrutinize for yourselves; we profess to give no guarantee on that head; we undertake to answer only for diligence and acquirements. Yet I believe it will be found that in ninety-nine cases out of every hundred, "a young man who must necessarily have devoted to study a large portion of the time at his disposal, often very scant, can scarcely have had much leisure for idle pursuits or vicious indulgences."

COLONEL SYKES in his Inaugural Address before the Society of Arts, has the following remarks as to

*Agricultural Laborers.*—There is a large portion of the lower classes of the population which has not the advantages, such as they may be, of the operatives in towns; removed, like the former class, from school in childhood, from their dispersion over a considerable area, they have scarcely the means of association or combination for the erection of common halls, common libraries, and the insuring instruction from lectures—I mean the agricultural laborers: unlike the mechanic—from him the further means of mental instruction in manhood are nearly cut off. It may, indeed, be said by the poet, that—

"The field's his study: nature is his book;"

but I fear in the main his mental faculties are rarely sufficiently developed to enable him to reap much profit from the study of the fields or of nature. Beyond his wife and children, and the few of his own mental standard, the animals he tends are his associates, and he lives and dies almost debarred from intellectual development. The agricultural laborer, therefore, is peculiarly an object for the thought and consideration of the promoters of instruction amongst the poor. For him I see little help, except through village lending-libraries, if established by the country gentlemen, like those of the Hants and Wilts Adult Educational Society; but chiefly his help must come from the itinerant book hawkers, designated by the French "colporteurs." I presume from carrying their packs upon their necks or shoulders. The books so hawked must necessarily be very cheap to be within the reach of the agricultural laborer; and of what vital importance it is that the information they are capable of imparting should not only be useful, but harmless, while it is to be feared the present supplies by the hawker stand in opposition to the latter category. Is it not an object, therefore, worthy of the Society of Arts, and in keeping with its other labors, to organize a system of supply to hawkers, of selected and cheaper books for the agricultural classes, for self-study and improvement, with the possible result of the Society finding itself applied to for examiners to grant certificates of intellectual competency to members of a class who have hitherto rarely aspired to any other distinction than that of being good farm-servants?

SIR EDWARD BULWER LYTTON AT THE EXAMINATION AND FESTIVAL OF BISHOP'S STORTFORD HIGH SCHOOL, July, 1856, addressed the company as follows :

LADIES AND GENTLEMEN,—I am sure I give utterance to the sentiment of all present, when I express the interest we have left in the ceremony we have witnessed, and our gratification at the honors justly distributed amongst the boys who reflect so much credit upon a Hertfordshire school. There is something in the promise of excellence, when displayed by the rising generation, which awakens the most pleasing reflections in us of maturer years. Strangers though we be to them, yet we feel a pride in their success as if they were our own relations—and relations, indeed, they are, because our country is the beloved mother of us all; and boys are the youngersons of that mother, who will grow up to defend, and serve, and cherish her, when we of the elder race are no more. Well, young gentlemen, did you commence your proceedings with the National Hymn of “Rule Britannia.” For how did Britannia acquire her rule? How is it, that she has extended her sway from the island you scarcely detect on your map of the globe, to an empire covering lands unconquered by Alexander, and regions not even conjectured by Columbus? How has she achieved an empire still more durable and glorious in the human mind, by her arts and sciences—by her writers, her warriors, her statesmen, her philosophers, and divines? How has this been done, except by the energy and intellect of the men, who were once boys like you I see before me—boys, who at school learned the value of generous emulation and the desire of praise—boys, who at school learned to prize sentiments and gallant actions—boys, who left school as you will leave this, reared and disciplined to support and advance the English name and character, in whatever condition of life Providence might place their lots. Everything which makes a nation great, and its institutions lasting, depends upon the character given by education to its boys. And the value of good schools does not depend only upon the degree of book learning they bestow, but upon the habits of mind which they may form. Now, nothing in this day’s exhibition, and the reports of the Examiners, has struck me more than the general equality of merit; but where merits are so equal and general, they must rest, not on the rare phenomenon of genius, but upon habits of mind capable of comprehensive results. You know Virgil tells us that “labor conquers everything;” and believe me, my young friends, that no one knows what he can do, till he has tried might and main to do it. Yes, you have learned betimes the two English virtues—Application and Perseverance. Every one can not be a genius, but every one can resolve not to be a dunce. You remember the story of the young Spartan who complained that his sword was too short, and the answer he received: “Too short! why, then, add a step to it.” So it is with your talent. If your talent is not long enough to get at your object, add a step to it—that is, eke out your talent by good heart and determination, and go in and win. These virtues of perseverance and application, once made habits, will last you all your lives, though you may never again look to the school books in which you first devoted perseverance and application to the Latin Syntax or the Rule of Three. When you leave school, most of you will go into some business or profession. If you have learned to have perseverance and application, your success is sure; every difficulty gives way before them. By those habits the poor become rich—the humble-born acquire rank—and even those who are naturally dull and slow of intellect, obtain the advantages and rewards of talent. These qualities are to a man upon land what a life-belt is to him at sea. Let him buckle round his breast perseverance

and application, and throw him where you will into the ocean of life, he will rise to the surface.

I see, sir, (turning to Mr. Goodman,) that you and the other masters of the school have carefully instilled those qualities which it becomes, therefore, almost superfluous in me to enforce—I speak the sense of all present in expressing our admiration of the skill and ability of the masters; but the masters in turn will bear me out when I say, that at a good school, it is not only the masters who teach. Boys teach each other; and that not in the school-room alone—not alone in the help which the quick give to the slow, the more advanced to the more backward—but in the play-ground as well as the school-room. Let me suppose what happens in some schools, but which is apparently a bold supposition, applied, young gentlemen, to you—that some of you are occasionally lazy and stupid over your books—more the shame certainly—but then in the play-ground, are you not learning some of these lessons which help to form the great English character? Do you not there learn—boys did in my school, and I am sure you will tell me yours do—do you not learn to prize honor and courage—learn to despise both the coward and the bully; learn how hateful is malice, and how contemptible is every specie of falsehood, shabbiness and meanness? And if boys learn only those matters, they go forth into life, as I hope you will go, with the ground work already formed of that manly English character which makes kind, brave, and honorable men. Boys, from this day I shall feel an interest in the career of all of you. Years hence I shall hear of some distinction obtained, or some praiseworthy action done, by one or more of those whom I now address. I shall be told, “Why that was one of the boys you addressed at Bishop’s Stortford in 1856.” Would you make this school the pride of the county? Well, then, let your reputation hereafter make yourselves the pride of the school. You who have this day received prizes justly due to you, continue to cultivate the qualities which will equally insure prizes in the world. You who have tried for prizes, and this time failed, be consoled when I tell you from my experience, that a failure in the first instance often ensures the greater triumph in the end, because it tests ones’ pluck, stirs up ones’ metal, and makes it a point of honor to succeed at last. And if—which I can scarcely suppose—there be some of you who would not even try for prizes, well, let those boys look well into their own breasts, and if they see there no sullen jealousy, no mean envy of those who have received distinction, but, on the contrary, pleasure and pride in the credit reflected on the school that they belong to; why, then, they are brave and generous fellows, and, some day or other, bravery and generosity of themselves will obtain a prize in the world. Still, there is a wide difference between envy and emulation. And though you do not grudge others the honors they have won—still, seeing now how those honors are regarded—turn it well in your own minds, if you will not, when school re-opens, try yourselves for honors, which no one will then grudge to you. Do not think, that when we give a prize to a boy who has distinguished himself, it is only his cleverness in some special branch of study that we reward. Perhaps he was not, in that branch of study, so peculiarly clever; perhaps many other boys might have beaten him if they had tried as hard. No! how many noble qualities may have spurred on that boy to try for the prize! Perhaps he had parents whom he loved—some indulgent father, some anxious mother—and he knew that the prize would make them so proud. Perhaps he had already conceived the manly wish for independence; he looked on to the future, saw that he had his own way to make in life, that it must be

made by merit, and that every credit he won at school would be a help to him in the world. Or, perhaps, he was only animated by that desire of distinction which is, after all, one of the most elevated sentiments in the human breast; it is that sentiment which inspires the poet and nerves the hero; it was that sentiment which made Nelson see not death but immortality in the terrors of the battle, and cry—"Victory or Westminster Abbey!" it was that sentiment which led the rank and file of the English soldiers up the heights of Alma. They did not hear the roar of the cannon, to whose very jaws they marched on with unflinching tread; they only heard the whisper at their hearts, "And if we do our duty this day, what will they say of us in England?" Ay, and when a boy sits down resolutely to his desk—puts aside all idle pleasures, faces every tedious obstacle—firmly bent upon honorable distinction, it is the same elevating sentiment which whispers to him—"If I succeed, what will they say of me at school?" or a dearer motive still—"What will they say of me at home?" Boys, when I look at your young faces, I could fancy myself a boy once more! I go back to the day when I, too, tried for prizes, sometimes succeeding, sometimes failing. I was once as fond of play as any of you, and, in this summer weather, I fear my head might have been more full of cricket than of Terence or even Homer; but still I can remember that, whether at work or play, I had always a deep, though a quiet determination, that, sooner or later, I would be a somebody or do a something. That determination continues with me to this day; it keeps one hope of my boyhood fresh, when other hopes have long since faded away. And now that we separate, let it be with that hope upon both sides—on my side, upon yours,—that, before we die, we will do something to serve our country, may they make us prouder of each other—and, if we fail there, that at least we will never wilfully and consciously do anything to make us ashamed of each other. But even in this we must not rely on ourselves alone; we must look for aid to Him who reads every heart and strengthens us in every trial.

In the proceedings of this day nothing so touched and moved me—nothing made me so confident of your future—as the circumstance connected with the gift of the Holy Scriptures, which you so feelingly desired me to receive at the hands of your instructor, and the reverence with which the gift was accepted. It would be presumptuous in me to add to what your master has said, with the authority of his sacred calling and the eloquence of his earnest affection. Only one word would I say upon the habit of private, unwitnessed prayer. All of you have been taught to address your Creator in private as well as in public. Continue that habit throughout life—listen to no excuses to lay it aside—you can not yet conceive its uses in the sharp trials of manhood. All of us must meet temptations, none of us can escape errors; but he who prays in private never loses the redeeming link between human infirmity and divine mercy. To borrow an image from one of the great authorities of our English church, prayer is like the ladder which the patriarch saw in his dream, the foot of it set upon the earth, but the top of it reaching heaven, and angels ascending and descending; ascending to bear on high our sorrows, our confessions, our thanksgivings; descending to bear back to us consolation, pardon, and the daily blessings that call forth new thanksgivings. And now nothing remains for me but to thank you for the credit you reflect on this country, and to wish you happy homes and merry holidays.

UNITED ASSOCIATION OF SCHOOLMASTERS.—This Association originated in a meeting of persons professionally engaged in education, held in London, on the 31st of December, 1853. The plan of the Association was to be more comprehensive than any existing society of the same kind. Its object is to increase the efficiency of elementary education, and advance the interest of the profession of teaching generally. The means resorted to, are general meetings for discussion, and lectures, and the publication of these proceedings, together with the formation of an educational cabinet of books, maps, diagrams, and apparatus for the inspection and examination of members.

## LIST OF LECTURES.

1. On School Registers, for recording the results of different methods of Instruction. By Mr. T. Tate, F.R.A.S., President.
2. The Bible the basis of true Education. By Mr. E. C. Daintree, of Highbury Training College, Vice-President.
3. The Schoolmaster's Mission. By the Rev. C. H. Bromby, M. A., Vice-President.
4. The Teaching of Geography. By Mr. R. Dunning, of the Home and Colonial School Society, Vice-President.
5. On Teaching Botany in Schools. By Mr. A. Irvine, Member of the Botanical Society of London.
6. On Teaching Reading. By Mr. W. McLeod, F.R.G.S., of the Royal Military Asylum, Chelsea, Vice-President.
7. The Teaching of Common Things. By Mr. T. Crampton, Master of the Brentford Public School.
8. The method of Teaching Grammar. By Mr. J. Tilleard, F.R.G.S., Corresponding Secretary.
9. The Tonic Sol-Fa Method of Teaching Singing. By Mr. Sarll, for the Rev. J. Curwen, Plaistow.
10. On the Cultivation of Common Sense. By Mr. T. Tate.
11. On the Harmony between Science and Religion. By Mr. J. A. Shepherd, Master of the Scottish Central School, Swallow Street.
12. The Past and Future of English Education. By Mr. W. Knighton, M.A., Lecturer on Education in the Whitelands Training Institution.
13. On Teaching Reading. By Mr. W. McLeod.
14. On Teaching Social Economy in Schools. By Mr. W. A. Shields, Master of the Peckham Birkbeck Schools.
15. On Rational Gymnastics, as a branch of Education. By Mr. M. Roth, M. D.
16. On the Method of Teaching History. By Mr. E. C. Daintree.
17. On Teaching Geography. By Mr. W. Hughes, F.R.G.S., Lecturer at Highbury Training College.
18. On the Infant Garden System. By Mr. H. Hoffman.
19. On the Schoolmaster's Relations with the Government. By Mr. E. Simpson.
20. On Music and Musical Instruction in Schools. By Mr. T. Murby, Teacher of singing in the Borough Road Normal Institution.
21. On the Character of the Teaching of Our Lord. By the Rev. C. R. Alford, M. A., Principal of Highbury Training College.
22. On the Government of Pupil Teachers. By Mr. F. R. Crampton, Master of the St. John's National school, St. John's Wood.
23. On a System of Graduated Simultaneous Religious Instruction. By Mr. R. Mimpriss.
24. On Gymnastics as a branch of Education. By Mr. G. Reinicke.
25. Competitive Examination as an educational stimulus. By Rev. J. Booth, LL.D., Treasurer of the Society of Arts.
26. The Influence of the Teacher in promoting civilization. By Rev. G. R. Greig, Inspector General of Military Schools.
27. Teaching Physiology in Schools. By William McLeod, F.R.G.S., Principal of Royal Military Asylum, Chelsea.

The last annual meeting was held on the 28th and 29th of December, 1856, at which lectures, (numbered above, 25, 26 and 27,) were read, and the subjects of the same were discussed. We abridge from a report in *The Literarium*, a discussion which appears to have occupied the afternoon session—to show that “constitution making and mending” is one of standing orders of the day among the school-masters of England, as well as of this country, and that “the religious question” is a bone of contention out of as well as in parliament.

MR. TURNER, in introducing a resolution, rescinding a rule of the Association by which membership was restricted to teachers "who acknowledge the essential doctrines of Christianity," and ordaining "that all who are professionally engaged in education shall be eligible to become members"—remarked.

The object of the society was stated to be to systematize the profession of teaching, and thereby to improve and extend elementary education; the aim of the Association was also said to be nothing less than the advancement of national education. In the second rule the Association was said to embrace "all teachers both of public and private schools," but then came the limitation "who acknowledge the essential doctrines of Christianity, and hold the Bible to be the rule of faith and practice, and the only sure basis of true education," a limitation not at all in harmony with the general objects. Every limitation to a general principle should be just, well-defined, and practical. First, it should be just. If persons associated together, calling themselves by a given name, there ought to be nothing, in the rules established for their guidance which would shut out any one who fairly came under that name, unless he was in some way morally incapable of being received. The only qualification in a society of schoolmasters ought to be the circumstance of being a schoolmaster; and if a schoolmaster was not a member of such an association, that ought to argue either that he was an indifferent or an unworthy member of his profession. Then the limit should be well-defined; the line should be easily drawn, and there should be no hesitation or doubt as to whether persons could legitimately offer themselves as candidates for membership. If these two qualifications were adopted, any exclusive rule would be impracticable, and it was idle to say that any particular thing excluded a man when such ground of exclusion was never practically brought forward. If there were a ground of exclusion, it ought to be one that was acted upon, otherwise it was needless and mischievous. Comparing the second rule of the society with the principles he had mentioned, he felt bound to say that it was manifestly and flagrantly unjust, most ambiguous, and perfectly impracticable. The injustice was too obvious to need many words. The members of the society coöperated to do a certain work—the work, as stated in the prospectus, of national education; any one, therefore, who was worthily engaged in that work should be allowed to become a member of the Association; and if he were excluded on any other ground than that of professional incapacity—anything which unfitted him to fulfill worthily the duties of his profession—a great injustice was inflicted upon him. If the society professed to be limited to any particular class of teachers, then there would be no injustice; the doors might be opened as widely or as narrowly as the members might choose; but when a national object was professed, without limitation, an injustice was done to any worthy member who was stopped at the very threshold by a restrictive rule. The rule, as he had said, was ambiguous. It might be divided into two parts, the first stating what should give admission, and the second what should cause exclusion. The excluding clause was tolerably clear. It was evident that a certain class of men were positively excluded; but he could not tell, for the life of him, who was included. Jews and Catholics were clearly excluded by the rule as it stood, and those only were included who believed in "the essential doctrines of Christianity." But what considerable number of men ever had determined what were the essential doctrines of Christianity? Such a decision was utterly impracticable.

MR. BITHELL. The rule as it stood, was either inoperative, or, if operative, unjust. He, himself, had very decided views upon religious subjects, and for that reason he thought that persons who also had decided views, though opposed to his own, should be treated with liberality.

MR. DAINTREE. He would not remain a member of the Association an hour if such a rule were to be established.

MR. SHIELDS. He happened to know a schoolmaster whose character was such, that ordinarily decent persons would not associate with him: would the Committee admit such a man, though he professed to believe the essential doctrines of Christianity?

There was a great deal of hopeful education going on, not immediately connected with the great Church or Dissenting bodies. He did not know any set

of men, who, considering how much they were obliged to depend upon themselves, were doing more to improve their schools than the Jews of the metropolis. The largest free school in London was the Jewish free school in Fryingpan-alley, having at its head a scholar and a gentleman, and one who was treated as such by the Committee with which he was connected. Any member of the Association would gladly spend an evening with such a man, in the discussion of educational subjects; and was there anything so offensive in Christianity that he must be excluded from an Association of Schoolmasters, whose object was to advance education and further the interest of the profession? He extremely regretted that Mr. Daintree should have threatened to leave the Association, if such a resolution as Mr. Turner's were adopted. Mr. Turner presumed that in an Association of that kind there must be a power of excluding those whose moral character would cast obloquy upon it, or impede the progress of its business. He desired that power to be continued, but not that any one teacher should be able to say, to another, "You shall not come into the Schoolmasters' Association with which I am connected, unless you hold what I take to be the essential doctrines of Christianity." Their object ought to be to incorporate together the most able and worthy schoolmasters, for the promotion of their common objects, without regard to religious differences.

MR. COGHLAN said that if a Schoolmaster's duty consisted merely in teaching reading, writing, and arithmetic, and kindred subjects, there would be no need of such a rule of limitation as at present existed. One part of the Schoolmaster's duty was to teach religion, and whatever formed part of the Schoolmaster's duty should be the subject of discussion in the Schoolmasters' Association. How then could there be anything like a united feeling in such a discussion between men who were not agreed as to the essential doctrines of Christianity.

The Rev. Mr. UNWIN said it was hard to remain silent under groundless charges of bigotry and intolerance. Surely no man was compelled to join an Association whatever the terms of union might be. (Hear, hear.) The law in dispute was intended to express a great truth, that education necessarily involved a religious element, and it was a law upon which every man's conscience must decide. An individual who did not make the word of God the basis of his school-teaching, would hardly be admitted under the rule proposed by Mr. Turner himself.

MR. CRAMPTON. He thought the morality of the Bible was far more essential, and he was prepared to hold out the right hand of fellowship to any man who led an upright life, whatever his religious tenets. Their object as an Association was to improve themselves professionally in the methods of education, and, as such, they had nothing to do with differences of opinion on doctrinal points. We did not hesitate to buy sugar of a grocer simply because he was a Unitarian, and if we wanted money we were not backward in applying to the Jews; why should not the same unsectarian feeling be exhibited in an Association formed for a general object?

MR. BUCKMASTER. For himself, he would entirely abolish the rule and substitute nothing in its place. As the teachers in the Association were under committees, he thought there was every requisite guarantee for their general character. The Association was engaged in a certain work, and he regarded it entirely in a professional point of view. No religious test, therefore, should be required. The days of tests had long since gone by. The rule was entirely behind the times, and the spirit in which it was framed, and which would desire its continuance, was the same spirit that formerly prevented dissenters and others from attaining their political and religious rights.—("No, no.")

MR. SIMPSON. He opposed the second rule as it was originally framed, and succeeded in getting it modified so that at present it excluded none but the Jew.

MR. MARSHALL. He joined the Association because of the rule in dispute, and his conscience would not allow him to continue a member if it were withdrawn. He could not associate professionally with Jews and other persons who taught principles so essentially different from his own, and thus opposed him in his daily work.

MR. TURNER. He had shown his resolution to the Dean of Bristol, who entirely approved of its terms, and was amazed to think that an Association of



Schoolmasters, united for a professional object, should impose a religious test upon its members. They might judge in some measure how the present rule had operated by the want of success that had attended the society's operations during the past year. The society was regarded, not as a general but as a sectional one; and while it retained this limited aspect it could never expect to accomplish any very great and important results.

The original motion was lost.

We extract a few passages from Dr. Booth's lecture as published in *The Literary* for Jan. 7, 1857.

*Discoveries in Art and Science are for the Advancement of the Masses.*—Books, that were once in the hands of nobles and prelates only, sometimes worth even a king's ransom, are now, thanks to the art of printing, within the reach of the poorest of the community. Libraries existed before the days of Caxton, the newspaper and the reading-room are of a subsequent date. Again, consider how much human labor has been relieved by the application of gunpowder in great engineering and mining operations. Who shall compute the amount of human toil which a knowledge of the power of this agent would have saved in the piling up of the Pyramids of Egypt, in excavating the Temples of Ellora, or in cutting out the sculptured shrines of Elephanta? How much suffering of the masses would a little of this chemical science have averted in the building of the Roman aqueducts, which a scientific appreciation of the simplest law of the equilibrium of fluids, now known to every school-boy, would have shown to be superfluous. Need I do more than allude to steam, or the steam-engine—that great modern Cyclops—or to the improvement and cheapening of iron, that most valuable of all the metals, or to the innumerable inventions of machinery, bearing on the cheap manufacture of textile fabrics, or to the application of mechanics and chemistry to agriculture? Only consider the facilities afforded to the poor man of conveying his labor—his only capital—to the uttermost parts of the earth by steam navigation and railway locomotion. The great in every age could travel luxuriously if not expeditiously, but now the artisan can travel with as much personal comfort as the gentleman could thirty years ago. Suetonius, speaking of Augustus, says, "He was borne along by slaves, and the gentle motion allowed him to read, write, and employ himself as in his cabinet. Though Tivoli is only sixteen miles from the city, he was always two nights on the road."—Well, then to bear out my argument, there is gaslight more brilliant than waxlight, and cheaper than the tallow dip. Electroplating and photography bring the finest models and the most truthful landscapes within the reach, if not of the laborer, at least of the artisan. While, on the other hand, but little advancement is to be found in those things which belong exclusively to the rich. Marble must still, as two thousand years ago, be the material which, so to speak, enrusts the breathing statue. Oil and canvas still supply the material elements of our finest paintings. Pearls have not diminished in value or improved in lustre since Cleopatra dissolved them in the wine-cups of her guests to show the extravagance of her magnificence. Science has revealed to us the analysis of the diamond, but art has not yet discovered the synthesis of this precious bauble. So that the ruby and the diamond, the sapphire and the emerald, still continue as untractable and as unchanged, as brilliant and as costly, as when they constituted, in the vision of St. John, the foundations of that new and holy city which had no need of sun or moon, and neither light nor temple were there. This is, indeed, a very remarkable and striking characteristic of nearly all our great modern discoveries, that they tend

to create or to cheapen, if already in existence, those things which improve the condition or tend to promote the welfare of the masses of mankind.

*Exclusiveness Rebuked.*—In direct antagonism to this pervading principle of modern discovery—the benefit of the masses, to which I have just now directed your attention—is a custom which has grown up quite recently, and which would not have become a custom had the practice not been abetted by wealthy amateurs and selfish collectors. It is the most signal instance of modern Vandalism on record, and deserving of your deepest reprobation. I am referring to the barbarous practice of plate destroying to enhance the value of the impressions already taken. The wealthy collector is not satisfied with his proof impression before letters, unless he is assured that his poorer neighbor shall never enjoy even a ten thousandth impression of it. No humble Englishman is to be permitted to point out to his eager children how here an uncle fell on the plain of Balaclava, or how there a brother died for England on the heights of Inkerman, lest forsooth some retired pawnbroker should be shocked with the intelligence that some mechanic or other low person in the village had an engraving pinned up against the wall, just the very ditto of the one in the gilt frame hung up in the drawing-room. Now, what should we say if a few wealthy book collectors had proposed to enter into an agreement with our great historian that no second edition of his great work should be published, and only a limited number of the first, so that Macaulay's "History of England" might be shown to the curious behind a screen or in a glass case? Such a proposal would kindle an universal indignation, yet how does it differ in principle from the case of Vandalism I have brought under your notice? Of the genuine aristocracy of this country, I will say they exhibit but little of that contemptible feeling. Their galleries are thrown open or accessible to the public, they freely lend their most valuable pictures for exhibitions, as just now in Manchester; they allow them willingly to be copied. How often do we see a like churlish feeling exemplified, when some old castle or baronial mansion, approached through huge branching oaks, those grand old trees, through shady dells and living walls of verdure, passes into the hands of some retired stock-broker or other millionaire? The crumbling fence or ragged hedge, which beyond man's memory let the poor wayfarer, or the tired traveler, or the sketching tourist, contemplate God's beauties in the calm and quiet scene spread out before him, soon gives place to the snug brick wall, bristling with broken glass, and threatening notices to all would be trespassers.

*Efficacy as a Motive Power of Competitive Examination.*—It is a signal test of the reality and rapidity of our progress, and the remark is due to Dugald Stewart, that "the discoveries which in one age were confined to the studious and enlightened few, become in the next the creed of the learned, and in the third form part of the elementary principles of education. Among those who enjoy the advantages of early instruction, some of the most remote and wonderful conclusions of human reason are, even in infancy as completely familiarized to the mind as the most obvious phenomena which the material world exhibits to their senses." It is, therefore, your duty to cultivate by every means in your power that love of knowledge, which is inherent in the human breast, though but too often chilled by the allurements of pleasure and indolence; you must, therefore, rouse that spirit of perseverance, energy and self-reliance, to come to your aid. To encourage the development of these moral qualities I know no means so effectual as competitive examination, now become so general,

and now being carried into effect by the Society of Arts, for the benefit of the large number of mechanics' institutions and schools in union with it. I need not here enter into the details of this plan, which must be familiar to most of you, and is accessible to all. It was only this morning I read a review in *The Times* of Mr. Meadows's work on China. That gentleman, whom the Reviewer admits to be qualified above all his predecessors to pronounce a just opinion on China, asserts it as his conviction that this stability, peace, and prosperity of that immense region, with its 300 millions of inhabitants, is due to the system of competitive examinations. Mr. Meadows maintains that "in every case the institution of public service examinations, which have long been strictly competitive, is the cause of the continued duration of the Chinese nation; it is that which preserves the other causes and gives efficacy to their operation. By it all parents throughout the country who can compass the means are induced to impart to their sons an intimate knowledge of the literature which contains the three doctrines above cited, together with many others conducive to a high mental cultivation. By it all the ability of the country is enlisted on the side of that government which takes care to preserve its purity. By it, with its impartiality, the poorest man in the country is constrained to say that if his lot in life is a low one, it is so in virtue of the "will of heaven," and that no unjust barriers created by his fellow men prevent him from elevating himself. In consequence of its neglect or corruption, if prolonged, the able men of the country are spurred by their natural and honorable ambition to the overthrow of the,—in their eyes, and in the eyes of the nation—guilty rulers. A new dynasty is then established, which consolidates its power by restoring the institution in integrity and purity; and all the legislative and executive powers are again placed in the hands of the Heen-nang, the wise and able, who—the ablest men being always the best—rule the country, not only with great soundness of judgment, but with much of that "righteousness and benevolence" which is dictated as well by their own moral nature as by the old and venerated rules of national polity. Then follows one of those long periods which are marked in Chinese history by the reign of justice, peace, content, cheerful industry, and general prosperity, and a glorious succession of which has made the Chinese people not only the oldest, but so vastly the largest, of all the nations.

*Meaning of Cram as Applied to University Examinations.*—Whatever force may be in the objection against cram, as derived from the practices of universities, it can not affect the examinations of the Society of Arts. What is the accepted meaning of the word cram? Why cram means this. When a limited number of examiners, whose habits are indolent, and whose knowledge is stationary, continue for years off and on, to examine in the same subjects, a sort of family likeness is found to grow up in their questions, it is discovered that the examiners have favorite text-books, that they have a fancy for certain points of view, that they are great sticklers for certain forms of notation, which very few care about but themselves, that they have pet questions as posers, that some dislike finery in dress, or *vice versa*. Now, acute men, taking advantage of these peculiarities and idiosyncracies, make themselves acquainted with the grooves in which the examiners run; they map out the field of subjects interesting by these educational railroads, and they sell the information thus laboriously acquired to those who will pay them for it. I have heard of one gentleman in this much maligned occupation who applied the doctrine of chances and the theory of probabilities with much show of mathematical reasoning and man-

ipulation of x's and y's to prove that, if Mr. A. examined, the odds were fifty to one he would ask a particular question about the binomial theorem, and thirty to one that, if Mr. B. examined, he would ask a pet question of his in logarithms. But who would take the trouble to trace the bias of an examiner of the Society of Arts, or who is there to pay for such a detective-like proceeding? But it has been said, men who are well up in subjects often pass a poor examination in them, and are outstripped by others whose knowledge in the same subjects is of a very meagre kind. But is not one of the principal objects of the examination scheme to bring out, not merely the acquisitions made—to test not alone the intellectual capacity—but presence of mind, coolness, sagacity, and quickness in seizing the point of the questions put by the examiner.

*How may Education be Promoted?*—On this question we shall find as many varieties of opinion as there are different shades of the same color. One man is for the *laissez faire*, the let alone principle; another says, let the State take the whole matter into its own hands, let it catch the truants, shut them up between stone walls, and pour learning like physic down their throats. One man says, let us have a national tax for education. Oh no, says a second, I am for a local rate. I am opposed to both your plans, cried a third; I am all for voluntary contributions. Away with centralization, exclaims one man, it is Prussian and despotic. Down with local management, cries his adversary, it is corrupt and fattens nests of jobbers. One man shouts for secular instruction, another will have nothing but purely religious teaching, while a third would attempt to combine them both. One man admits Dissenters openly to church schools, another would let them in by the back door, while a third would exclude them altogether. So on I might continue to raise a saddened smile or provoke indignant laughter. Now, then, as there are so many opinions on this well ventilated, certainly not winnowed question, for it contains plenty of chaff, I can not much be blamed if I, too, like Diogenes, proceed to roll my tub. Well, then, my view is this. We shall never radically improve education until we create a demand for it. I am convinced that the relation of supply to demand holds as strictly in this case as in that of iron or coal. This is the great principle to establish. Once let it be widely known and clearly understood that a new order of things had arisen—that, however it may have been heretofore, men will be promoted for their industry and talent, instead of by personal favor, or through family influence—do this and immediately two distinct consequences will follow. You will have employments more economically, because better filled than formerly; but far more than this will be the result. Education will receive an impetus which could be given it in no other way. I have no doubt whatever on my mind that within the last two years the government has done far more to promote and improve the education of the middle classes of this country, and to stimulate their energies by throwing open the appointments in the civil service of the East India Company to unrestricted competition, by establishing examinations for official situations, than if they had founded fifty colleges in different parts of the country, and endowed 500 professorships in them. The means of knowledge and facilities for learning are not difficult to obtain in this country. Everybody you meet is willing to give the struggling student a helping hand. What we lack is the strong propelling motive to indefatigable effort. Make education a necessary of life, and not merely a luxury, and depend upon it men will procure it, come by it how they may. Create the demand and the supply is sure to follow. Whether England shall elevate the

tone of its education, or raise the standard of its instruction, is not a question for a government to decide; it does not depend on the Lords, it does not rest with the Commons; it is a question entirely within the control of the people themselves. Let the employers of labor promote only the educated and the industrious, and an ample supply of the educated and industrious will be forthcoming. Let them do this, and then urge the government to follow their example. What can be more hypocritical or contemptible than for a man to make a speech, a flaming speech perhaps, on the platform of some education meeting, abuse the government, censure the Committee of Council, hold up the finger of warning to the church, and then go home and bestow any bit of patronage or office in his gift on the idle or worthless, on the mere ground of interest or acquaintance?

*Social Standing of the Teacher.*—The value of the article in which the teacher deals, and the estimation in which he is held, will in a great measure determine his social standing. Where education is but lightly valued, its professors are but little esteemed. Where, as in the universities, instruction in certain branches of knowledge may lead to honor or to social position, the teacher there may take a higher grade. Accordingly, we find that divinity, law, and medicine are called specially the learned professions, because the subjects about which they are occupied are some of the highest and most important which concern man either in his future or his present state. Accordingly, wherever education is highly valued, the office of the educator stands high. In ignorant and barbarous communities he is either not found at all, or he is placed very near the bottom of the social scale. In ancient Greece, where philosophy was the highest and noblest subject of human thought, statesmen and generals were its lecturers. In ancient Rome where philosophy was despised, its teachers were slaves. The conclusion I come to, therefore, is this, that the social standing of the teacher can only be advanced by enhancing the value of the article he trades in. When pupils shall flock in crowds after the teacher of knowledge, praying for admission to his lectures, he will take a very different position from that he now fills. At present Mr. Squeers is only too often the type of the schoolmaster in remote districts, and this brings me back again by another train of thought to the principle I set out with—that it is only by some such testing of results as I advocate, that the honorable profession of teacher can be purged of such men. The State can not interfere with them—they could refuse admission to government or any other inspectors. Parents or pupils are no judges of a schoolmaster's qualifications. It is only through some such testing tribunal as I advocate that the incompetency of such men could be detected and exposed through the proved ignorance of their pupils. The social position, then, of the schoolmaster can only be raised by elevating the educational platform on which he stands.

*Value of Mental Labor.*—Speaking of mental labor, Mr. Bagley of Manchester, in his lecture on the "Labor of Life," says: "With the progress and increase of society, the number whose labor consists of mental rather than of physical exertion becomes more conspicuous. The pursuits of men being governed by the law of supply and demand, professions, as well as trade and commerce, are called into existence to suit the exigencies of the age. Professional men, consisting of medical practitioners, lawyers, clergymen, engineers, architects, and men of science, and of those upon whom the governing power of a country devolves, are as requisite for the good of the common weal as those

who perform bodily and visible labor. Indeed, the labor of the mind exceeds, in national importance and usefulness, the mere drudgery of muscle and of physical force. To the mental services of professors of every class, the inhabitants of the earth owe an extent of gratitude which can never be sufficiently acknowledged. From the ancients and their successors, modern civilization has derived the fruits of both accumulated labor and wisdom. Nor is the apparent leisure of many of the most intellectual occupations to be despised. Unfortunately, the ignorant do not appreciate mental labor, and though the midnight student, wasting in power, like the flickering light of his lamp, may be developing the hidden treasures of nature, art or science, and preparing for the beneficial and active exercise of some new industry, his toils are often unrewarded, and, with Butler, the eulogy of the monumental stone, becomes his portion, instead of the bread which he needed." But the educator labors under other disadvantages. He finds great difficulty in augmenting the stock of his intellectual acquisitions. Now this to some persons may appear very strange, but so it is. There is no man, no matter what his occupation, business or profession, if he have any leisure at all, who is not in a more favorable position to make intellectual progress than the schoolmaster. The reason is plain. A man of business who is engaged all day in his warehouse, or superintending his workmen, or transacting commercial affairs, when he returns home in the evening finds it a positive relief to take up a book or a subject of study, because in so doing he brings into play a set of faculties which were dormant during the day. This is the reason why so many merchants and other men of business have been distinguished for their attainments in literature and science. But when the schoolmaster has finished his day's work, if he takes up a book, he calls into action only faculties already jaded by the labors of the day. The wonder should be, therefore, that they have done so much, rather than that they have done so little. But, however this may be, you perform a work without which society could not hold well together—you expend your energies in improving others rather than in accomplishing yourselves—you have the priceless satisfaction of your own consciences that you do the work which is given you to do, and this is a reward which finally is the greatest we can obtain. Yours is a great work if you will only so regard it:—

"All the means of action—  
The shapeless masses, the materials—  
Lie everywhere around us. What we need  
Is the celestial fire, to change the flint  
Into transparent crystal, bright and clear."

**NEW EDUCATIONAL MUSEUM.**—The Privy Council, Education Department, have arranged to open the new Educational Museum, at the New Buildings, South Kensington, in the Spring. The museum will exhibit, under a proper classification, all important books, diagrams, illustrations, and apparatus connected with education already in use, or which may be published from time to time, either at home or abroad. The producers of apparatus, books, diagrams, maps, &c., used in teaching, will have the privilege, subject to certain regulations, of placing their publications and productions in the museum, thus making them known to the public; and we understand that a unanimous desire to assist has been expressed by all the great educational societies and publishers. A catalogue will be prepared which will contain the price lists which exhibitors may furnish for insertion. The books and objects will be grouped under the following divisions:—1. School buildings and fittings, forms, desks, slates, plans, models, &c. 2. General education, including reading, writing, grammar, arithmetic, mathematics, foreign languages, histories. 3. Drawing and the Fine Arts. 4. Music. 5. Household Economy. 6. Geography and Astronomy. 7. Natural History. 8. Chemistry. 9. Physics. 10. Mechanics. 11. Apparatus for teaching the blind and the deaf and

ECONOMIC LIBRARY.—The following announcement is copied from the Journal of the Society of Arts, for January 22d, 1857.

It is desired to form, in the Library of the Society of Arts, a special collection of English and Foreign publications, relating to the condition of the working classes, and the means of improving it.

This collection will particularly include the programme and annual reports of the various Provident and Benevolent Institutions in the metropolis and the provinces, and other minor publications, which are frequently required for reference by persons practically engaged in promoting the improvement of the physical and social condition of the people; but which, from their inconspicuous appearance, are not generally classed among the available contents of a public library.

As the plan can only be carried out to full advantage by extensive coöperation, persons who can supply or obtain through their friends publications or documents of the nature pointed out in the following summary, are invited to forward them to the Secretary.

N. B. The following indications are not to be considered as exclusive. Other subjects will suggest themselves by analogy.

I. Programmes, Regulations, Annual Reports, &c., showing the organization of, and the results obtained by the various Institutions established for the benefit of the industrious classes, such as model dwellings, dormitories, sailors' and servants' homes, baths and wash-houses, soup kitchens, working men's coffee rooms, *Fourneaux Economiques*, dispensaries, hospitals, asylums, eleemosynary institutions, reformatories, schools for the blind, deaf and dumb, *creches*, or public nurseries and infant schools, ragged schools, industrial schools, evening classes, mechanics' institutions of every kind, village libraries, clothing and provision societies, friendly societies and benefit clubs, savings' banks, and pawn houses, (*Monts de Piete*), trades' associations, land and building societies, allotment societies, societies for the protection and guidance of emigrants, societies for the patronage of apprentices.

As it is the evident interest of the foregoing institutions to become more extensively known, it is hoped that their Secretaries will be disposed to favor the Society of Arts with their respective papers.

II. Publications and documents relating to the domestic economy of the working classes, including building designs and materials, fittings, furniture and household utensils, clothing, food, its production, commercial supply, preparation, adulteration, &c.; fuel, and other domestic requisites.

III. Publications and documents relating to various departments of sanitary economy, such as drainage, sewerage, water supply, ventilation, removal of nuisances, prevention of casualties by inundations, shipwreck, fire, &c.; protection against the effects of hot, cold, dry, damp or changeable climates; prevention or relief of the accidents, injuries, and diseases which attach to many handicraft occupations; organization of medical assistance.

IV. Essays and other publications relating to the social condition of the industrious classes; the relations of employer and employed; the organization of labor, &c.

V. Acts of Parliament, official reports, statistical returns &c., bearing on the before-mentioned subjects.

VI. Manuals and hand books for special classes or trades.

VII. Publications describing or illustrating the condition of the working classes in the colonies or in foreign countries.

VIII. Periodicals intended for the use of the working population or their friends.

Further indications will be found in a printed list of papers already presented to the Society of Arts, of which copies may be had on application to the Secretary.

In absence of the publications themselves, particulars of them, and of the address where they may be obtained will be thankfully received.

It is contemplated to form a classified list of all that has appeared in print within these last five or six years, of a nature to interest the friends of the working classes, and to continue this catalogue from year to year.

It was agreed at the International Congress lately held at Brussels, that each country should forward such a list once or twice a year to a central committee at that place, in order that the whole might be published as an International Bulletin.

[Individuals or Societies in the United States, can avail themselves of the facilities offered by the Smithsonian Institution, to forward Reports without charge to themselves or to the recipients.—Ed.]

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## IRELAND.

NATIONAL EDUCATION.—The Commissioners of National Education for 1855, state :—

“That at the close of the year 1854, they had in operation 5,178 schools, attended by 556,551 children; and at the end of 1855, they had only 5,124 schools, with 538,246 pupils, showing a decrease of 54 schools, and of 18,305 scholars. The decrease in workhouse schools, amounting to 10,450 scholars, is included, of course, in the grand total mentioned. The number of schools struck off the list, during the year 1855, is reported at 209, to which must be added 23 in the ‘suspended list,’ making a total of 232 suspended and abolished schools. In a subsequent passage the commissioners report the addition of 154 schools to their list, during 1855, and among the patrons of these new schools there are 34 Protestants, lay and clerical, and 96 Roman Catholics, ditto. The amount of salaries, gratuities, &c., paid to teachers, monitors, assistants, &c., was 105,043*l.* 3*s.* 11*d.*, being an increase of 10,952*l.* 7*s.* 6*d.* over the expenditure of 1854, in this department; the total sum paid to 452 monitors, of whom two-thirds are males and the remainder females, being 1,896*l.* 15*s.* The amount expended in premiums for cleanliness and good order during the year 1855, was 938*l.*, being 13 graduated premiums of 22*l.* 10*s.* in each of the educational districts into which the country has been divided. During the year 288 national teachers—viz., 201 men and 87 women—have been trained at the model institution in Dublin, besides 39 teachers not connected with national schools. Of the 288 teachers above mentioned, there were 18 belonging to the established church, 41 Presbyterians, 2 connected with another dissenting denomination, and 227 Roman Catholics. At the close of 1855, there were 139 workhouse schools in connection with the National Board, leaving in all Ireland only 24 workhouse schools not connected with the national system.

In the Agricultural Department, the number of model schools, either in operation or in course of erection, at the end of 1855, was 37, while of ‘ordinary agricultural schools there were, 46; of workhouse agricultural schools, 79; of school gardens, 3;—making a total of 165, and showing an increase on the year upon all these classes of 10.’ The entire outlay, ‘exclusive of the cost of buildings,’ amounts to 7,000*l.*, for the agricultural instruction of ‘3,500 pupils and teachers.’”



## GERMANY.

*Correspondence of Dr. Hermann Wimmer.*

WE are happy to announce that our friend, Dr. Hermann Wimmer, of Borna, near Leipsic, will hereafter be a regular correspondent and contributor to our Journal,—and particularly in all that relates to the current educational literature and movements of Germany. Dr. Wimmer is personally known to many of our readers, as an accomplished classical teacher, and by his work on "*Education and Religion in the United States*," published in Leipsic in 1853. He was educated in the gymnasium and university of Leipsic; trained for a classical teacher in the philological seminary of Hermann and Klotz,—was for several years professor in Blochmann College at Dresden,—has fitted young men for the university of Berlin and of Oxford, as private tutor, and taught with great success for a short period in one of our New England colleges. As an observer he has visited schools of every grade in the United States, England, and France, as well as in different parts of Germany, and he keeps himself familiar with the pedagogical literature of the day. We regard the voluntary proffer of his services as correspondent, as a most valuable addition to our list of contributors.

## LETTER FROM DR. WIMMER.

BORNA, SAXONY, Dec. 21, 1856.

First of all, let me congratulate you on the assurance which the numbers already issued, of your American Journal of Education, give of the valuable contributions which will be made to the educational literature of not only your own language, but of the world. I know too well your practical energy in administration, and your knowledge of every department of this great field, to anticipate any sudden exhaustion of materials, or narrow discussion of the great and varied subjects which are presented in the past history and present condition of education in its broadest acceptance in different countries. And you will see that all these facts, gathered from so many sources, and the speculations of so many minds, go to secure the progress already made in your own land, and lead your legislators and teachers to gain still nobler heights.

As an evidence that the schoolmaster is thought of some importance here, I will mention that a late number of our *Illustrated News* contained a portrait of Dr. Charles Vogel, the principal of the Real School, and the Burgher School of Leipsic, with a sketch of his merits as a pedagogical writer. It was really refreshing to meet with the intellectual face of an able schoolmaster, after all the pompous representations of princes, bishops, and chamberlains. The honor was well deserved by Dr. Vogel, who has also just received from the Emperor of Austria the gold medal for science and art, for his geographical text-books, and a diamond ring from the king of Saxony, for his oil maps. The merits of his school have been made known to the American public, by the reports of Mr. Mann, and of Prof. Bache, but your teachers may not know that he has applied his strong intellect to make school-books, which are at once scientific and minutely accurate, and yet clear and interesting to children. His School Atlas of Geography is illustrated by marginal designs, in which the characteristics of the population, as well as of the vegetable and animal peculiarities of every country—in other words, the history of man and nature—are given in sharp outlines, so as to make geography the centre to which many rays of knowledge converge. This Atlas is accompanied, for the use of pupils not No. 8—[Vol. III, No. 1.]—18.

acquainted with natural history, by "Naturbilder," (Pictures of Nature,) of which Humboldt wrote to the author: "You have solved a difficult problem; you have written a book entertaining, and with all its great variety of matter entirely correct." To facilitate the drawing of maps, Dr. Vogel has published "Netzatlas," (nets for drawing maps,) on oil paper, printed with oil colors, so that maps drawn with chalk, or green color, in case of failure, are easily wiped off with a sponge. This was lately followed by his "*Wand-atlas*," (for the wall,) of the same kind, to be used for class instruction. Both of these aids to teachers and pupils would prove useful in your schools, where map-drawing is much resorted to.

Geography has received much attention in American schools—many of which, even in country districts, I found far advanced beyond schools of the same grade in Europe. But is it not taught too much as a matter of memory? Except Woodbridge's Geography, not one of those commonly used in schools which I examined in 1851, seemed to recognize the theoretical progress and the scientific development of this branch of knowledge which was begun by Ritter, and continued by Humboldt, Raumer, and Vogel. There was far too much political speculation and statistical dust, and not enough of the physical substratum or condition of the country and the population.

Having recently returned from England, I am happy to say, that, in spite of the rejection, or withdrawal by himself, of Lord John Russell's conciliatory resolutions on National Education, there is a steady progress of public opinion in favor of a better system and more efficient agencies of public education. The parliamentary grant of £451,231, (over \$2,000,000,) is an evidence of this.

Dr. Adolphus Diesterweg of Berlin, that great pedagogue of old reputation, the editor of the *Rheinische Blätter*, for twenty-five years, formerly principal of a Normal School, and whom you saw in a green old age in Berlin in 1854, has just published his "Pedagogical Almanac" for 1857. He must have many friends in America on account of his liberal views, and his partiality for the institutions of your country.

Charles Justus Blochman, the well-known principal of the College in Dresden, which you visited, the disciple of Pestalozzi, and teacher in his school at Yverden from 1809 to 1817, died and was buried near Geneva last year.

The Pestalozzian Foundation in Dresden for the orphan children of teachers, established by the disciples and admirers of Pestalozzi, on the centenary anniversary of his birth-day, supports 21 boys and 120 girls, and has an annual income of 3796 thalers.

Prince Schoenberg has established a Normal School for female teachers in Saxony—who have not been heretofore admitted to these seminaries. In truth females are not employed in village or country schools, either as principals or assistants, to any considerable extent. The establishment of female Normal Schools in Belgium, as part of the system of public instruction, is an important step in the right direction in European education.

Be pleased to receive this communication with an account of the progress of Real Schools, and the latest educational statistics of Austria, as evidence of my interest in your editorial labors, and I will by next post send you the titles of several of our best Pedagogical Journals, Year Books, and Manuals, which may be of use to some of your readers, together with the latest educational statistics of Prussia, Saxony, &c.

Most respectfully, your ob't servant and friend,

HERMANN WIMMER.

## AUSTRIA.

You will not be surprised this time to hear of the first German power, i. e., of *Austria*. Though she ranks not at all first among the states in regard to education, yet she has made, since 1849, so great strides in the right direction, that all friends of educational improvement are at present even more interested in that country, than in those of older educational fame, where some watchmen fancy they find a slight tendency to reaction. The progress now already made in *Austria*, is especially visible in the erection of "Real Schools," a class of schools that has sprung into life within the last seventy years.

It is true the first school of the same name was kept by Hecker, at Berlin, more than a hundred years ago, but it was so defective in its organization, because of its containing too much of the too practical "Real" stamp, as manufacturing, agricultural, mining, commercial, and other classes, that the present "Real Schools" can not well be compared with it. They are, however, the offspring of that old reaction, or if you choose, revolution, since wrought out by Bacon and Comenius, against the exclusive classical or Latin schools; that is to say, against all schools in their former organization. No wonder then that Hecker, whilst he avoided Scylla, fell into Charybdis, by making his school a workshop. In one of his annual reports it was stated with satisfaction, that the pupils had been instructed in nursing mulberry trees and silk worms, and that in the manufacturing class, dealing in leather "was begun," for which purpose the boys had been shown ninety samples of leather, each of them as great as an octavo leaf. Yet the spirit which had called it to life was not to be quenched, and a pedagogical strife commenced, of which our Herder prophesied eighty years ago, that it would last forever; for the "Real Schools" would not teach Latin enough for an Ernesti, nor the Latin schools "realia enough for all the world." Time was the best reformer, and in the last seventy years, more than three hundred "Real Schools" have been founded, or incorporated as parallel classes, on the gymnasium, on a sound principle of education, which left the gymnasia untouched on the one hand, and added technical schools of a higher and lower order on the other hand. Thus the Real Schools resembling your High Schools in every respect, are burgher schools of a higher grade, resorted to by all such as prepare for a trade or a higher technical instruction, and want a better education than the one given till the fourteenth year of age in our common or burgher schools: whilst professional students must prepare for the University in the gymnasia; and the merely technical wants of apprentices and others, in drawing, mensuration, &c., are provided by Industrial schools.

It would be difficult to make a satisfactory distinction between real, and industrial, and trade schools, and commercial schools, because they have no distinct and settled organization. The two latter are founded and kept by industrial or commercial associations, and are adapted to the peculiar wants of that class of the community, and are partly prior in date to the municipal or state real schools, (higher burgher schools,) and have evening and Sunday classes for apprentices. As to the different character of instruction, I may mention in general, that the Real Schools, as they are now an essential part of our public school system, try to give in their way a *general education*, by training and developing the mental and moral faculties, without particular regard to the various wants of their pupils, and are therefore sometimes called "real gymnasia." Thus, the modern languages, especially the French, are so taught as to apply

the classical instruction in the gymnasia, not to make the pupil to learn phrases and to talk soon, but to show, so far as possible, the genius of the language and literature. Hence, the Real Schools combines in general the mathematical and linguistic elements of education, whilst the former predominates, (with natural sciences and drawing,) in the industrial, the latter in the commercial schools.

The graduates of the Saxon real schools, either pass into the shop or go into the Polytechnical Institution, or Military College at Dresden, the Mining Academy in Freiberg, the Agricultural Academy in Tharand, near Dresden, or make their examination as clerks in the post office.

It is with regard to those high schools, that Austria is deservedly praised for great progress. Hahn says (*Hand-buch der Statistik des Oestrichischen Kaiserstaats*, Wien, 1853, II, p. 614,) "though there were already two real schools in Bohemia before 1850, yet neither these, nor other technical schools joined with industrial associations had a definite plan of instruction, such as the progress of industry urgently required now, the existing real schools are reformed, as others erected on a common system, having a complete organization. The extraordinary and annually increasing attendance of pupils, proves how much they are wanted. Municipal governments and associations in all the provinces have the greatest zeal in assisting the organization of each school by their contributions. This was owing to an imperial decree, dated Sept. 1848, but since then, the work has been advanced by the present minister of Public Instruction, Count Thun, who presented an excellent memorial to the Emperor, which was approved March 8, 1851, and also by the Counselor, Dr. Marian Koller, since 1846 superintendent of that branch of education." There were in 1854, fifteen upper or *complete* real schools with six classes, viz.: two in Vienna, (554-658 pupils,) two in Prague, (German, 327,—Bohemian, 465,) one in Presburg, (427,) Linz, (178,) Brunn, (819,) Graz, (159,) Lemberg, Krakau, Milano, (934,) Venice, Ruchinberg, Rakonitz, and Elbogen. Besides there were 120 Lower Real Schools, with but three classes, and 10,759 pupils, viz.: 16 in the archduchy of Austria, (6 in Vienna,) 30 in Bohemia, 13 in Moravia, 10 in Tyrol, 11 in Galicia, 15 in Italy, 5 in Hungary. Technical Academies or Polytechnical schools, exist in Vienna, (1,732 students,) Brunn (343,) Graz, (171,) Lemberg, (223,) Krakau, (428,) Prag, (805,) Pesth, (251,) and Trieste, (221,) having in all 1,637 German students, 908 Bohemians, 570 Poles; 349 Magyars; 191 Italians, and 138 Slavonians.

Seven upper real schools, (complete,) were about to be erected. Ten separate and nine "associate" lower real schools, (joined to a burgher school.)

These Austrian real schools differ from those of northern Germany by their more realistic or technical character, drawing, mathematics, and natural sciences forming the chief branches of instruction, whilst in our northern high schools, the modern languages assume, some say, a too important position. In the realistic department of Leipsic, for instance, there are two professors of modern languages; one of French, the other of English; whereas in Austria, instruction in the same is not "obligatory," nor committed to regular teachers, nor is it surprising since these were intended to be preparatory to Polytechnical Academies, and similarly organized to those real schools connected before 1849 with those academies in Vienna and Prague. And just that industrial character favored their increase with the government, which at all times was eager to raise its industrial and scientific schools, to, or above the level of the same schools in the rest of Germany. I may mention here that whilst the Austrian

Universities are in other respects not to be compared to ours, still the Medical Faculties of the same in Vienna and Prague, are superior to any in Europe.

Now to call these schools by American names, I think our Polytechnic schools may be compared with your Scientific schools. I refer particularly to the Lawrence Scientific School in Cambridge, though I am not aware that a school for Architecture is connected with it, as is the case with our highest scientific schools. Our Real schools resemble nearly the English departments of your high school, or the English High School in Boston; though in many Real schools, (especially in Prussia,) Latin is still taught to some extent. In others, however, it is entirely superseded by French and English. I now come to a weak point, it seems to me in your English high schools; I mean the want of good instruction in modern languages. You may point to the English; but as the mother tongue of the pupils, it wants that which is so instructive in Latin and any other foreign language; and then beautiful as it is, it is too simple in structure, to be a sufficient ground-work of grammatical discipline. No wonder that English grammar or parsing is generally no favorite with your scholars. Now here, I dare say, a sound instruction in German or French is more wanted than with you. To say nothing of the practical use to be made of a modern language in after life, but merely in a pedagogical sense, I don't mean that you want natives of France or Germany, perhaps of doubtful education, to make the pupils talk as soon as possible in the foreign idioms, but well bred American scholars, who would not teach phrases from Ollendorf's grammar, but would know how to teach their pupils the structure of the language, and to make them acquainted with its literature.

Good text-books would soon follow. I will not dwell longer on this desideratum, especially as the means of employing such teachers are as often wanted as the right man; and in many cases both are wanting. Yet I consider that the committee having charge of your high schools, to make them truly schools of the highest order, should pay more attention to sound and thorough instruction in at least one modern language. There is a similar want in the Austrian Real schools, though by no means so great as in yours: and in Austria those are middle schools in a chiefly technical system of education, and your high schools, like our real schools, are intended to give a high-toned general education of the best sort without the classics.

I wish you had one other thing like the Austrian schools, the "annual programs." You know that all of our schools of a higher grade as real schools, gymnasia, academies, universities, etc., have their annual reports always preceded by a literary or scientific treatise written by one of the professors. The advantages of this custom are too clear to be dwelt upon. Now the Austrian real schools make themselves very remarkable in their young career, by having, instead of one, three and four such treatises of two or three professors, besides the report of the Principal. This may be a task, and a great expense, yet one treatise written by one of the professors after a series of years, is a beneficial stimulus to private studies and is productive of scientific or pedagogical suggestions or results, which never would be published except in this form.

I should mention that teachers in the lower Real Schools of Austria are trained in the upper Real Schools in special training courses formed under the direction of the Principal.

## EDUCATIONAL STATISTICS OF THE AUSTRIAN EMPIRE, IN 1856.

	Number.	Teachers.	Students.
Universities, . . . . .	10	510	9,371
Theological Schools, . . . . .	142	657	4,250
Law Schools, . . . . .	6	33	286
Surgical Schools, . . . . .	8	77	667
Obstetric, &c., . . . . .	20	57	1,475
Polytechnic, . . . . .	8	178	5,130
Agricultural, . . . . .	19	72	912
Mining, . . . . .	3		
Music, . . . . .	8	234	4,417
Gymnasias or Latin, . . . . .	270	3,096	48,791
Real Schools—Upper, . . . . .	14	336	7,317
Real Schools—Lower, . . . . .	11		
Military Orphan Asylums, . . . . .	63	481	5,520
Common Schools, . . . . .	30,132	55,431	2,570,362
Repetition, (Eve. & Sun.) . . . . .	11,728		2,532,016
Infant Schools, . . . . .	122	512	11,571

Beside the above schools, which belong to the Ministry of Worship and Instruction, there are special schools for the Army.

The expense of the common schools, chargeable to the government was \$4,531,662 florins, (a florin is about two thirds of a thaler, or about 47 cents.) The expense of the Infant Schools—literally gardens for infants during the day, when mothers are obliged to go out to work, is 90,000 florins.

## MECKLENBERG.

In turning from this topic, I am sorry to give a statement published in an official paper with regard to the present state of education in *Mecklenberg*, viz.: that of 940 recruits conscribed last autumn, there were

226 who could not read writing, (i. e., print they could read.)

180           "           " write at all.

160           "           but write single letters.

380 who understood no arithmetic, and but six had a higher education.

Such things, adds the Saxon School Gazette, are read with horror! How is it to be accounted for? Beside the State schools, there are in Mecklenberg a great many "ritterscherfslicke," village schools, i. e., which are supported entirely by the lords of manor. The only law affecting them is of the year 1821. According to it, the school is to be open in winter, of course, daily, but in summer, twice a week for two hours, four in all,—actually they are open for 8, 12, even 18 hours, but badly attended. The schoolmaster is appointed by the gentleman, and under his inspection, (with that of the clergyman,) hence a complaint brought before the patron, is at the same time a complaint against the patron. The teacher is taken wheresoever he may be got, provided he can pass the examination before the provincial school board. But that examination is of a very low character, nor is much to be required from a man at a salary of about one hundred dollars a year.

## XX. OBITUARY.

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THOMAS ROBBINS, D. D., died at Colebrook, Conn., on the 13th of September, 1856, aged 79.

In the death of this venerable Christian pastor, and representative of the habits and costume of the primitive days of New England, the common schools of Connecticut have lost an old teacher, a faithful officer, and one of the earliest laborers in the "Educational revival" which began about the year 1826, and which we hope has not yet reached its full development.

THOMAS ROBBINS, D. D., was born at Norfolk, Conn., on the 11th of August, 1777, the son of Rev. Ammi R. Robbins,\* the first minister of that town, and for fifty-two years, in the pastoral charge of the same people. He fitted for college with the scholars which his father was in the habit of instructing in his own house, and joined the Freshman class in Yale in 1792, under the presidency of Dr. Stiles, with whom he studied Hebrew in addition to the regular course. At the close of the Junior year, he left Yale in good standing and joined the Senior class in Williams College, where he graduated with honor in August, 1796, and in September following, took the same degree of bachelor of arts with his former class at Yale College. For several years following he taught school, at Sheffield, Mass., and Torrington, Conn., while pursuing his theological studies, was licensed to preach in September, 1798, and officiated and supplied vacant pulpits in the States of Vermont, Massachusetts, Connecticut, and New York, until the autumn of 1803.

While officiating in this way in Fairfield county, he taught an academy in Danbury, from Dec. 1799, to Dec. 1802. While there he delivered on the 11th January, 1800, at the request of the town authorities, an oration on the Death of George Washington, and preached on the 1st of January, 1801, a *Centenary Sermon* on the first settlement of the town, both of which were published. In November, 1803, he was ordained a missionary of the Connecticut Home Missionary Society to New Connecticut—having declined urgent invitations to settle as pastor in Becket, Haddam, Winchester, and several other churches. From November, 1803, till May, 1806, he labored principally in the county of Trumbull, Ohio, until his impaired health obliged him to return. In May, 1809, he was installed pastor of the first Congregational church in East Windsor, where he continued till 1827, when he was dismissed at his own request. In 1830 he was installed pastor of the First Church in Stratford, and in September, 1831, removed to Mettapoissett, a parish in the town of Rochester, Mass., where he remained pastor of the church till August, 1844, when he removed to Hartford, Conn., to act as Librarian of the Connecticut Historical Society. For several years before his death he was obliged to give up the active duties of his office,

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\* Rev. Ammi Ruhamah Robbins was born at Braunford, Conn., on the 25th of August, (O. S.) 1740, a son of Philemon Robbins, pastor of the church in that place. Graduated at Yale College in 1760; studied theology under Rev. Dr. Bellamy, of Bethlem, and ordained pastor of the church and society of Norfolk, in October, 1761, and died in the fifty-second year of his ministerial labors, on the 31st of October, 1813, aged 73 years, leaving a widow and eight children; three of whom were in the ministry. He was a brother of Rev. Chandler Robbins, D. D., of Plymouth, Mass.

and in 1855 he withdrew to the country, and with his relatives in Norfolk, and Colebrook, passed the last months of his life. He died at Colebrook, on the 13th of September, 1856, aged seventy-nine years, one month and two days.

Dr. Robbins was a member of the American Antiquarian Society at Worcester, and received the honorary degree of Doctor of Divinity from the Corporation of Harvard College in 1838, and of Williams College in 1842.

His remains are interred in the North Burying Ground of Hartford, in the immediate vicinity of the grave of the Rev. Dr. Strong, with whom in life, he was always on intimate personal and ministerial relations.

The following notice of his funeral, and the proceedings of the Connecticut Historical Society, are taken from the Connecticut Courant.

FUNERAL OF REV. THOMAS ROBBINS, D. D.—The funeral of the Rev. Dr. Robbins took place Tuesday, Sept. 16th, at 5 o'clock, P. M., at the Centre Church. The services were conducted by Rev. Dr. Hawes, who made a brief but touching address on the Christian and pastoral character of the deceased, and on his own happy personal relations with him, from the outset of his own ministry in Connecticut. He spoke of his uniformly courteous, faithful, exemplary Christian life, and as almost the last representative of the manners of the early generation of Puritan ministers. There was a deep solemnity in his allusion to the closing hour of the day which was beginning to fill the church with the shadows of the coming night, and the blissful morning which would break on the spirit of the faithful Christian who departs this life like the deceased in the faith of the Lord Jesus. After the reading of appropriate selections from the Scriptures, and a prayer, solemn, impressive, and edifying, and appropriate anthems by the choir, the body was borne out of the church by four of the pastors of Hartford, and followed by the relations and friends, and the members of the Connecticut Historical Society, to the North Burying Ground, where it was consigned to the tomb just as the sun was setting behind the western hills.

A special meeting of the Connecticut Historical Society was held at the Library at half-past four o'clock, which the President, Henry Barnard, opened with the following remarks:—

GENTLEMEN:—We have assembled on this occasion, by special summons, to join in an appropriate expression of our grateful remembrance of the Rev. Thomas Robbins, D. D.,—one of the earliest and best friends of the Society, whose decease and funeral have been almost simultaneously announced to us. The departure of this venerable Christian Pastor, whose ministrations for a half century have been familiar to the pulpits of this city and state, and whose life, presence and teachings have seemed a connecting link between the present generation and the Puritan period of New England History—would at any time have arrested the sorrowing attention of all who seek in the past the roots of our present prosperity; but in this venerable Christian Pastor, we brethren, recognize a pioneer in historical and antiquarian research in this state—one of the founders of this Society—one named in the act of its incorporation—one of its earliest office-bearers, and one whose valuable collection of books, pamphlets, and historical memorials constitute the treasure and attraction of our library and museum.

And to add to his claims, to our grateful remembrance, Dr. Robbins has, by his Will, made the Connecticut Historical Society the Trustee of his property, a no inconsiderable sum,\* by which his valuable collection of biblical, ecclesiastical, and antiquarian literature will be preserved, and gradually augmented—an ever enduring monument of his piety, patriotism, and zeal for learning, and

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\* About \$4,000.



a source of ever widening instruction and pleasure to generation after generation. A brief notice of the Library, and of his, and its connection with the Connecticut Historical Society, can not be considered an inappropriate introduction to the Resolutions which will be submitted to your consideration.

The books which fill these numerous alcoves and shelves, and these interesting memorials of the piety, bravery, and domestic life of the fathers of Connecticut and New England, were the gatherings of nearly fifty years' explorations of the garrets, chests, and libraries of the old families of Connecticut and the "old colony," as well as purchases of antiquarian book-sellers and collectors. Many of these pamphlets are very rare and valuable, and are often consulted by scholars interested in the literary, ecclesiastical, and civil history of New England.

The books were not purchased at once, out of the abundance of a largely inherited fortune, or from year to year out of the surplus of a large salary. Nor were they collected for the owner's sole or temporary gratification. Dr. Robbins has always been a Home Missionary, or the pastor of a country parish. He commenced his collection while in college, by preserving his text-books; and in 1809 made a formal beginning of a permanent library, by making a catalogue of his entire stock, consisting of one hundred and thirty volumes, with a determination that he would add at least one hundred volumes a year as long as he should live. He consecrated his design by invoking the blessing of God upon it, and declared in writing on the first leaf of his catalogue, the following to be his objects:—

"*First*, To assist the divinity student in the investigation of the Holy Scriptures, in the study of the history of the Church of Christ, and in such general services as may enable him to become an able and faithful minister of the gospel of salvation.

"*Secondly*, To assist the lover of history in his researches to discover the character of the Most High, and of man in the various events of Divine Providence. The design is now committed to God. I pray for his holy approbation and blessing."

From this small and pious beginning in 1809, by denying himself all superfluities, out of a modest income, Dr. Robbins persevered, adding year after year at least one hundred volumes to his collection, till, instead of a few shelves in a single case, we now see this spacious hall filled with many thousands of choice and valuable books.

How much purer and higher has been his satisfaction from year to year, in adding to the glorious company of the great and good—coming to him across oceans of space and time—his instructors in the noble themes which have occupied his meditation, his pen, and his voice, for nearly half a century—his resort in hours of solitude—his recreation after severe labor—and his solace in periods of trial and affliction—than if he had expended his earnings and savings on things that perish with the using.

It was his intention from the start, that his collection should be kept entire after his death, and pass, with such conditions as should appear best calculated to secure its preservation and gradual increase, into the safe keeping of some chartered Institution; and by arrangement entered into twelve years ago, his long cherished purpose was consummated by this Society's becoming at first the Trustee, and afterward the owner of his valuable collections. By this arrangement he had the satisfaction in his own life-time to see his entire library

displayed, as it had never been before, in one of the noblest rooms of the most substantially built edifice in the State—safe from the hazards of fire, and from the vicissitudes which attach to the property of individuals, and committed forever to the custody of a Society, which, under the laws of the Commonwealth, and in the patriotism of its citizens, is destined, we trust, to a permanent existence, and ever-widening usefulness. And more than this, he was able to retire from his chosen field of labor, when he could no longer serve his Master as a Christian pastor from his failing strength, and without any apprehension that the evening of his life would be clouded by want or neglect, and here, in our midst, where he was universally respected, with those facilities and helps which his zeal and self-denial had collected, give himself up to those historical and antiquarian studies and pursuits which he loved so well, and which he had commenced so early in his career.

Dr. Robbins was for a long time almost the only collector in the State, of pamphlets and memorials of the past, and as far back as in 1811, in the Connecticut Evangelical Magazine, commenced a series of papers on the divines and statesmen of our early history, which were afterward collected and published in a volume entitled, "First Planters of New England." In every place where he ministered, he devoted himself to the elucidation of its local and ecclesiastical history.

In 1822, in an address delivered in this city on the 4th of July, before a number of military companies, he urged the formation of an "Historical Society as a depository of ancient books, pamphlets, manuscripts, and temporary publications," and that it should be done here, "in this, the oldest town in the State." Whether growing out of this suggestion, or not, I can not say, but three years later he had the satisfaction of seeing his name among the incorporators of the Connecticut Historical Society, and of being associated with the venerable John Trumbull, and Hon. Thomas Day, among the officers of the institution. Called a few years later out of the State, he was not permitted to labor here in behalf of its objects, but he carried his antiquarian taste and labors, which were recognized by his being elected a member of the American Antiquarian Society at Worcester.

In 1844, it was my good fortune to consummate, on my own responsibility,\* an arrangement by which Dr. Robbins became the librarian of our Society, and re-

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\* At the May session of the Legislature of Rhode Island, in 1844, a Memorial was presented, setting forth "that the valuable library of Rev. Thomas Robbins, D. D., of Mettapoissett, Mass., could be procured for a public institution," and asking that it might be purchased by the State, as the foundation of a State Library. The Memorial was referred to the Committee on Education. Mr. Barnard, at that time Commissioner of Public Schools, on being consulted by the Committee, advised that the library be purchased for this purpose, and drew up a Report and Resolution for the Chairman of the Committee, favorable to such action,—remarking to the Chairman, "that if the Legislature did not act promptly and definitely at this session, it would be too late." The Committee did not adopt the Report, and the Legislature adjourned without any action on the subject. On the same day Mr. Barnard drove over to Mettapoissett, and after an interview of an hour, finding that Dr. Robbins' health required a cessation of pastoral duties, gave his personal obligation for a salary for five years, equal to that which he was then receiving as pastor, if he would remove to Hartford with his library, and become Librarian of the Connecticut Historical Society. In the course of the week following, he visited Hartford, raised among the members of the Society, and the personal friends of Dr. Robbins, the sum required, and presented the matter to the sanction of the Society, which was promptly and cordially given. The annual payment for five years was subsequently converted into an annuity, in consideration of which, Dr. Robbins of his own accord transferred his Library to the Society.

moved to these rooms, as has been before stated, his valuable library, and gave to us his entire collection of pamphlets, to the number of over five thousand. And here, for ten years, with gradually failing strength, he might be seen at our monthly meetings, and day by day welcoming, with courteous attentions, the citizen and stranger to these rooms, and explaining, with almost the personal interest of an eye-witness to the reality, these memorials of a past age—himself an object of no less interest to the visitor. But by degrees the failing memory—the hesitating step—the dim eye—satisfied himself, as well as his best friends, that his work on earth was finished, and he retired to the country—to the neighborhood where he was born, and there his spirit gradually passed away, like the twilight of a long summer's day, into that solemn darkness which mortal eye can not pierce, but which to him, we doubt not, is lit up by the radiance of a never-ending noon.

It would be unjust even in these brief remarks not to notice his life long interest in the prosperity of our New England colleges, and his constant care of the common school, in every place where he ministered as pastor. He was seldom absent from the commencement exercises of Yale and Williams, and never failed to visit once, and generally twice every district school in his parish, during each season of schooling. He was a member of the first Society formed in this country to improve common schools, and on the nomination of Governor Everett, was appointed a member of the Massachusetts State Board of Education, on its establishment in 1837.

Dr. Robbins took an active part in all the religious and benevolent movements of the day, and in the foundation of most of the institutions of charity, which adorn and bless our city. He was particularly active in commending the cause of the insane to individual and legislative aid, and was invited by Dr. Todd and the Trustees, to pronounce a Discourse on the dedication of the Retreat for that class.

Before we go out hence to pay our last tribute of respect to our deceased brother and venerable friend, by joining in the funeral services, and following his body to the tomb, let us unite in placing on our records our high appreciation of his pure, useful, and Christian life, and our grateful remembrance of his many services to the cause of sound learning and intelligent piety—and especially in opening to the student of History and the Bible this valuable, and, we trust, ever-increasing Library.

The following Resolutions were then adopted:—

WHEREAS it has pleased Almighty God to call from his earthly labors, our late Librarian, the Reverend Thomas Robbins, Doctor in Divinity—

*Resolved*, That in his death the Connecticut Historical Society has lost one of its original projectors, founders, and office-bearers, whose antiquarian zeal did much to enlist others on the promotion of its objects, and whose reverence for God's Word and ways, has led to the acquisition of a valuable library, and of large historical material, into the possession of which this Society has entered, with the means bequeathed by him to make the same still more valuable "to the student of the Holy Scriptures, and the lover of history in his researches to discover the character of the Most High, and of man in the various events of Divine Providence."

*Resolved*, That as a Christian Pastor we honor his memory as at once devoted and exemplary—firm in his own convictions, and candid and liberal toward those who differed with him in opinion, and in all his transactions with others, eminent for his Christian courtesy and kindness.

*Resolved*, That, as a Society, we will proceed hence to the Centre Church, to assist in the funeral solemnities, and to follow his body to its last resting-place.

THOMAS DOWSE died at his residence in Cambridgeport, Mass., on the 4th of November, 1856, in the 84th year of his age. We abridge the following notice from an article in "The Historical Magazine," for January, 1857.

THOMAS DOWSE was a native of Charlestown, Mass., and was born Dec. 28th, 1772. He was the son of Eleazer Dowse, and a descendant of Lawrence Dowse, an early settler at Charlestown. After the burning of that place by the British, in 1775, his parents removed to Sherborn, where they continued to reside till their death. When about six years of age, he met with an accident by which he was rendered a cripple. This accident, by preventing his engaging in the active sports of boyhood, no doubt had some influence in developing his studious habits. At an early age he became an apprentice to Mr. Samuel Waitt, a leather-dresser of Roxbury; and was afterward his partner in business. In 1801, he removed to Cambridgeport, where, in connection with different individuals, he carried on his business until about ten years since.

He began early to collect a library, which by degrees grew to be a very valuable one. In 1831 it was brought to the notice of the public by Hon. Edward Everett, in a lecture delivered at Boston.

"I scarce know if I may venture to adduce an instance nearer home, of the most praiseworthy and successful cultivation of useful knowledge on the part of an individual without education, busily employed in mechanical industry. I have the pleasure to be acquainted, in one of the neighboring towns, with a person who was brought up to the trade of a leather-dresser, and has all his life worked, and still works at this business.\* He has devoted his leisure hours, and a portion of his honorable earnings, to the cultivation of useful and elegant learning. Under the same roof which covers his workshop, he has the most excellent library of English books, for its size, with which I am acquainted. The books have been selected with a good judgment, which would do credit to the most accomplished scholar, and have been imported from England by himself. What is more important than having the books, their proprietor is well acquainted with their contents. Among them are several volumes of the most costly and magnificent engravings. Connected with his library is an exceedingly interesting series of paintings, in water colors,—copies of the principal works of the ancient masters in England,—which a fortunate accident placed in his possession, and several valuable pictures, purchased by himself. The whole forms a treasure of taste and knowledge, not surpassed, if equaled, by anything of its kind in the country."

This library, which he had spent a lifetime in collecting, Mr. Dowse felt unwilling to have dispersed at his death; and, as early as July last, being admonished by failing health, he proposed to the Massachusetts Historical Society to receive his treasures into their keeping.

Through the immediate agency of Mr. George Livermore, the immediate neighbor and confidential friend of Mr. Dowse, and the President of the Society, Hon. Robert C. Winthrop, this design was consummated. At a special meeting of the Society on the 5th of August, this noble deed was formally announced by the President, and resolutions adopted, by which the Society obligates itself to keep the collection of books thus presented, "in a room by themselves, to be used only in said room,"

*Resolved*, That the collection of books thus presented and accepted shall be known always as the Dowse Library of the Massachusetts Historical Society, and that an ap-

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\* Mr. Thomas Dowse, of Cambridgeport.

propriate book plate be procured, with this or a similar inscription, to be placed in each volume of the collection.

*Resolved*, That this society entertain the deepest sense of the liberality and munificence of Mr. Dowse in making such a disposition of the library, which he has collected with such care and at such cost during a long lifetime, as shall secure it for the benefit of posterity, and for the honor of his native State, and that they offer to Mr. Dowse in return their most grateful and heartfelt acknowledgements for so noble a manifestation of his confidence in the society, and of his regard for the cause of literature and learning.

*Resolved*, That the Massachusetts Historical Society respectfully and earnestly ask the favor of Mr. Dowse, that he will allow his portrait to be taken for the society, to be hung forever in the room which shall be appropriated to his library, so that the person or the liberal donor may always be associated with the collection which he so much loved and cherished, and that the form as well as the name of so wise, and ardent, and munificent a patron of learning and literature, may be always connected with the result of his labors, at once as a just memorial of himself, and an animating example to others.

*Resolved*, That a copy of these resolutions, duly attested by all the officers of the society, be communicated to Mr. Dowse, by the President, with the cordial wishes of every member, that the best blessings of Heaven may rest upon the close of his long, honorable, and useful life.

Appropriate remarks were submitted on the occasion by the President, Mr. George Livermore, Chief Justice Shaw, and Mr. Edward Everett. We subjoined the remarks of the latter.

"Twenty-five years ago, I stated, in a public address, that I considered it for its size the most valuable library of English books with which I was acquainted. A quarter of a century has since past, during the greater part of which, Mr. Dowse has continued to increase the number of his books, and the value of his library, by new acquisitions; and it now amounts, as our President informs us, to about five thousand volumes. Many of these are books of great rarity, such as are usually found only in the collections of the curious. A still greater number, in fact the great proportion, are books of great intrinsic value, which is by no means sure to be the case with bibliographical rarities. In one word, sir, it is a choice library of the standard literature of our language. Most of these books, where there was more than one edition, are of the best edition. They are all in good condition,—that has ever been a rule with Mr. Dowse; and very much the larger part of them are in elegant, some in superb bindings. It is in truth, a collection reflecting equal credit on the judgment, taste, and liberality of its proprietor.

"Sir, we have a guaranty for the value of his library, in the inducement which led Mr. Dowse, very early in life, to commence its formation, and which has never deserted him. His interest in books is not, like that of some amateur collectors, limited to their outsides. He has loved to collect books because he has loved to read them; and I have often said, that I do not believe there is a library in the neighborhood of Boston better *read* by its owner than that of Mr. Dowse.

"Mr. Dowse may well be called a public benefactor, sir, and especially for this, that he has shown, by a striking example, that it is possible to unite a life of diligent manual labor with refined taste, intellectual culture, and those literary pursuits which are commonly thought to acquire wealth, leisure, and academical education. He was born and brought up in narrow circumstances. He had no education but what was to be got from a common town school, seventy years ago. He has worked all his life at a laborious mechanical trade; and never had a dollar to spend but what he had first earned by his own manual labor. Under these circumstances he has not only acquired a handsome property—not an uncommon thing under similar circumstances in this country—

but he has expended an ample portion of it in surrounding himself with a noble collection of books,—has found leisure to acquaint himself with their contents,—has acquired a fund of useful knowledge,—cultivated a taste for art,—and thus derived happiness of the purest and highest kind, from those goods of fortune which too often minister only to sensual gratification and empty display.

"I rejoice, sir, that our friend has adopted an effectual method of preventing the dispersion of a library brought together with such pains and care, and at so great an expense. Apart from the service he is rendering to our society, which as one of its members I acknowledge with deep gratitude, he is rendering a great service to the community. In this way, he has removed his noble collection from the reach of those vicissitudes to which the possessions of individuals and families are subject. There is no other method by which this object can be attained. I saw the treasures of art and taste collected at Strawberry Hill during a lifetime, by Horace Walpole, at untold expense, scattered to the four winds. The second best private library I ever saw, (Lord Spencer's is the best,) was that of the late Mr. Thomas Grenville, the son of George Grenville, of stamp act memory. He intended that it should go to augment the treasures of taste and art at Stowe, to whose proprietor, (the Duke of Buckingham,) he was related. In a green old age,—a little short of ninety,—he had some warning of the crash which impeded over that magnificent house; and, by a codicil to his will, executed but a few years before his death, he gave his magnificent collection to the British Museum. In the course, I think, of a twelvemonth from that time, every thing that could be sold at Stowe was brought to the hammer.

"Mr. Dowse has determined to secure his library from these sad contingencies, by placing it in the possession of a public institution. Here it will be kept together,—appreciated as it deserves,—and conscientiously cared for. While it will add to the importance of our society, and increase our means of usefulness, it will share that safety and permanence to which the Massachusetts Historical Society under the laws of the commonwealth is warranted in looking forward."

Mr. Dowse lived but a few months after the transfer of his library, having died at his residence in Cambridgeport, Tuesday, November 4th, 1856, in the 84th year of his age. At the next monthly meeting of the Massachusetts Historical Society after his death, held on the 13th of November, Mr. Winthrop, the President, thus addressed the Society:

"It is already well known to the members of this society, that the venerable THOMAS DOWSE, to whose munificence we have so recently been indebted for a very large and valuable addition to our library, has passed away since our last stated meeting. He died on Tuesday, the 4th of November, at about 11 o'clock, A. M., at the age of eighty-four years, and was buried on the following Thursday. The interval between the time at which information of his death was received, and the time fixed for his interment, was not sufficient to allow of any formal meeting of the society, and the responsibility was assumed by the President, of notifying the members to attend the funeral without further ceremony. The result was all that could have been desired. A very large proportion of such of our number as live within reach of so short a notice, assembled at the mansion of the deceased, at the appointed time, and, after attending the religious services of the occasion, accompanied his relatives and friends to Mount Auburn. Gathered there, between the imposing shaft which Mr. Dowse had recently erected at his own expense to the memory of *Franklin*, and the hum-

bler stone which he had prepared to designate his own tomb, the officers and members of our society united in paying the last tribute of respect and gratitude to his remains.

"It has seemed fit that an official announcement of these circumstances should be made at this our earliest meeting since they occurred, in order that it may find its appropriate place upon our records, and that such further measures may be adopted in honor of the memory of our largest benefactor, as may commend themselves to the deliberate sense of the members.

"The event which has indissolubly connected the name of Thomas Dowse with the Massachusetts Historical Society, has occurred too recently to require any detailed recital. The formal presentation of the rich and costly library, which it had been the pleasure and the pride of his whole mature lifetime to collect, was made known to us on the fifth day of August last, and the circumstances of that occasion are still fresh in the remembrance of us all.

"Though he had long been suffering more or less acutely from the disease which has at length brought his remarkable and honorable career to a close, Mr. Dowse was still, at that time, in perfect possession of his faculties, and took the deepest and most intelligent interest in all the details of the transaction. At his own request, I called upon him repeatedly after the gift was consummated, and was a witness to the satisfaction and pleasure which he experienced in having secured what he was pleased to regard as so trustworthy and so distinguished a guardianship for his most cherished treasures. He seemed to feel that the great object of his life had at length been happily provided for, and that he was now ready to be released from the burdens of the flesh. It can not be doubted that the gratification afforded him, both by the act itself, and by the manner in which it was accepted and acknowledged, did much at once to prolong his life beyond his own expectation or that of his friends, and to impart comfort and serenity to his last days.

"He lived long enough after every thing had been arranged, to lend a modest but cordial assent and coöperation to the fulfillment of the proposal which accompanied our acceptance of his munificent donation, and a noble portrait of him is here with us to-day, to adorn the room in which his library shall be ultimately placed. The books themselves, with the single exception of the memorable volume which he delivered into my hands as an earnest of the gift, were left to the last to be the solace of his own closing scene.

"It is for others, who have known him longer and better than myself, to do justice to the many striking qualities of head and heart which characterized this remarkable self-made man, and to give due illustration to a career and an example which must ever be freshly honored, not by this society only, but by all who take an interest in the advancement of Literature, Learning, and the Arts."

Mr. Everett followed in his own happy manner,—closing as follows:—

"And so, Mr. President, his work on earth being accomplished, calmly and without hurry or perturbation, even at the last,—that industrious and thoughtful existence, divided equally between active labor and liberal intellectual culture,—lonely as the world accounts solitude, but passed in the glorious company of the great and wise of all ages and countries, who live an earthly immortality in their writings,—a stranger at all times to the harrassing agitations of public life,—undisturbed by the political earthquake which that day shook the country, our friend and benefactor on the 4th instant passed gently away. As

I saw him two days afterward, lying just within the threshold which I had never passed before but to meet his cordial welcome,—as I gazed upon the lifeless, but placid features,—white as the camellias with which surviving affection had decked his coffin,—as I accompanied him to his last abode on earth,—the ‘new sepulchre’ (if without irreverence I may use the words,) which he had prepared for himself, ‘wherein was never man yet laid;’ as I saw him borne into that quiet dwelling where the weary are at rest, within the shadow of the monument to Franklin to which you have alluded, lately erected at his sole expense and care on the higher ground which overlooks his own tomb, that even in death he might sleep at his great master’s feet; as, in company with you all, gathered bareheaded around his grave at Mount Auburn, at that bright autumnal noon, while the falling leaves and naked branches and sighing winds of November, announced the dying year, I listened to the sublime utterances of the funeral service, breathed over his dust, I felt that such a closing scene of such a life came as near as human frailty permits to fill the measure of a hopeful euthanasia.”

Resolutions expressive of the feelings of the Society were adopted, and Mr. Everett was appointed to prepare a Memoir of Mr. Dowse, for the records of the society.

#### NOTICES.

DEFERRED ARTICLES.—We are obliged reluctantly to postpone to our next issue the entire department of BOOK NOTICES,—METHODS,—QUESTIONS AND ANSWERS,—and BOOKS RECEIVED.

REFORMATORY CONFERENCE AT NEW YORK.—A Convention to be composed of representatives from each House of Refuge and Reform School in the United States, will meet in the Chapel of the New York House of Refuge, on Randall’s Island, on Tuesday, the 12th day of May next, at 10 o’clock, A. M. The Delegates will assemble at the rooms of the Children’s Aid Society in Clinton Hall, Astor Place, at 9 o’clock, A. M., where a committee will be in attendance to accompany the delegates to Randall’s Island.

OLIVER S. STRONG,	} Committee on the Part of the
ISRAEL RUSSELL,	
WILLIAM M. RICHARD,	
	N. Y. House of Refuge.

NEW ENGLAND NORMAL INSTITUTE AT LANCASTER, MASS.—A course of instruction in *Rhetoric and Elocution*, of ten weeks, by Prof. Russell, will commence on the first Monday of June. Terms: \$5.00.

AGENT FOR OBTAINING SUBSCRIBERS.—Mr. C. M. Welles, is authorized to receive subscriptions for the American Journal of Education.

POSTAGE ON THIS JOURNAL.—To every subscriber, who, in addition to the subscription price for the year, (\$3.00,) will forward twenty-four cents, the Journal for the year 1857 will be sent free of postage.



# THE American Journal of Education.

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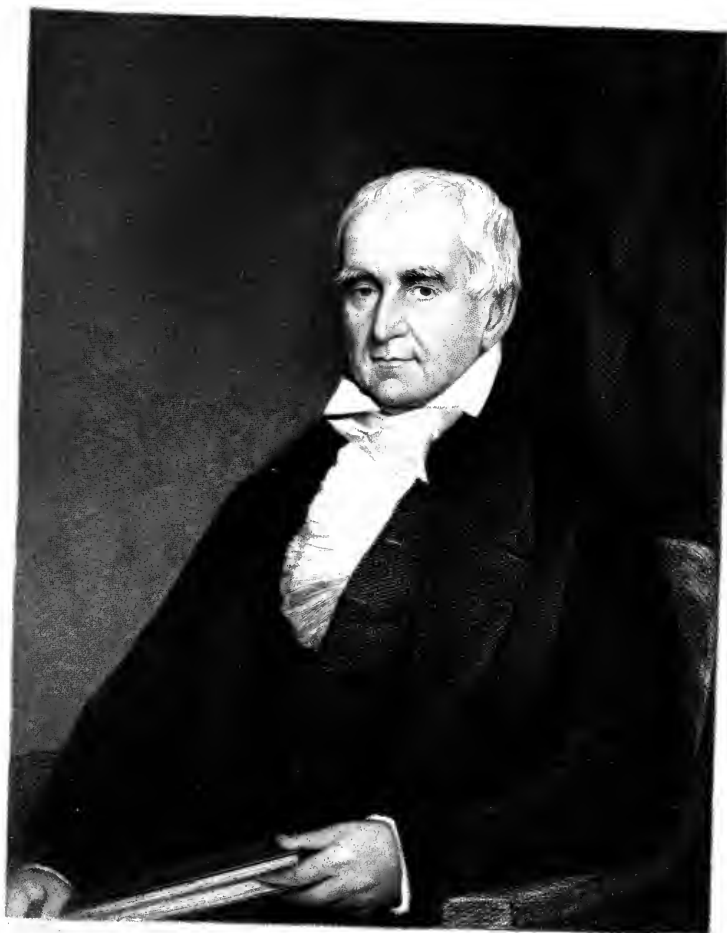
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Wright Smith

THOMAS BROWNE

## I. NICHOLAS BROWN.

BY PROFESSOR WILLIAM GAMMELL.

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IN the year 1636, a few months after the arrival of Roger Williams and his associates, there arrived in the plantations of Providence, Mr. Chad Brown, a native of England, and an emigrant from Massachusetts. He had been a companion and friend while in the neighboring colony, of many of the exiled band who had already found a home at the head waters of Narragansett Bay, and induced by sympathy with their principles, he now came to share their fortunes. He was possessed of a competent estate, but was especially distinguished for his benignity of character and his exemplary piety. He was afterwards ordained as a clergyman, and became one of the earliest ministers of the only church then planted in the infant settlement. Very few memorials of his life now remain; but his character, as it appeared to his contemporaries, is set forth in a single line, in a letter written by Roger Williams, after his death, in which he is named as "that holy man now with God."

In the third generation from Chad Brown we find his grandson, Rev. James Brown, a minister of the same church from 1726 to 1732; and in the third generation from him, this family of Brown is represented in Providence by four brothers who, in the middle and latter part of the last century, stood forth prominently among the citizens of the town, and have ever since been deservedly reckoned among the foremost promoters of her social advancement and her commercial prosperity. Their names were John, Joseph, Nicholas and Moses; and to each one of them may the city of Providence, as she now exists, point back as an efficient promoter of her most permanent interests, or a founder of her most useful institutions. They were all eminent merchants, according to the standard of their age; they were also active friends and promoters of the public good, quite above the standard of their age. John, the eldest of the brothers, was probably the most energetic and enterprising, and left his impress on the mercantile character, and on the entire condition of the community. He developed the industry and extended the trade of the town; he fostered the interests of the church in which his ancestors had been ministers; he contributed to the foundation of the college, laid the corner-

stone of its original hall, and was the treasurer of its corporation for upwards of twenty years, from 1775 to 1797. Though a merchant, and having large interests at stake in the existing order of things, he was a patriotic leader in the cause of the American Revolution; and at a later period, when his native state stood aloof from the Union, and refused to adopt the national constitution, he was distinguished as a champion of the constitutional party, and probably did more than any other man towards securing the final adoption of the constitution by the people of Rhode Island.

Of the "four brothers," as they are familiarly designated in Providence history, the younger three were intimately associated with the elder in his most liberal and useful undertakings. Joseph, the second, was a gentleman of superior intellectual culture and acquirements. He was one of the architects of the spacious and beautiful house of worship which was erected by the First Baptist society, in 1774, and within whose venerable walls its ministers for more than three quarters of a century have dispensed the doctrines of the Gospel. He was also for a time Professor of Natural Philosophy in the college, and was associated with Professor Benjamin West in making one of the few astronomical observations that were made on this continent of the transit of the planet Venus in 1769, in preparation for which he is recorded to have spent upwards of a hundred pounds sterling.

Nicholas and Moses, the third and the fourth of the brothers, were also distinguished in their time for their public spirit, their philanthropy and their piety. They were both successful in commerce, and both brought a portion of the fruits of their success, to consecrate them to the public good and the service of religion. They were united with their elder brother in founding the college and securing its establishment in Providence.\* The former was remarkable among his contemporaries for his high mercantile integrity, his domestic worth, and his religious principle. It was said of him by Rev. Dr. Stillman, of Boston, who preached at his funeral, that "he was from sentiment a lover of all mankind, especially of good men. He was not ashamed of the Gospel of Christ, nor of the poorest of his disciples. His manners were plain and sincere. He was a faithful friend and a good companion; and, combining with his excellent social qualities a general knowledge of the world, of books and of men, his conversation was always pleasing and instructive."

The youngest of the brothers was the late venerable Moses Brown, who died in 1836, at the age of ninety-seven years. He early with-

\* It was first established at Warren.

drew from the mercantile house in which the capital and energy of his brothers were embarked, and, from the retirement of his quiet and beautiful estate in the environs of Providence, he long contributed his judicious counsels and his liberal pecuniary aid to the promotion of intelligence, piety and freedom among men. At the age of thirty-five he became a member of the Society of Friends, and, in the mild spirit and unostentatious manner characteristic of the Society, he took an active part in the diffusion of the principles of peace, the abolition of slavery, and the extension of education. He was also the founder and patron of the excellent institution known as the "Friends' Boarding School," in Providence, — a school which, under the auspices of the Yearly Meeting of the Society, has done much to diffuse the influences of intellectual culture among the members of that estimable Christian denomination.

From an ancestry thus distinguished for their Christian and social virtues, was descended the Hon. Nicholas Brown, the subject of the present sketch. He was the son of Nicholas Brown, the third of the honored brotherhood whose names we have given above, and was born in Providence, April 4th, 1769. In his early life he was trained amid the influences of a pious family circle, and enjoyed such intellectual advantages as were at that time within the reach of the affluent classes of the community. In September, 1782, he entered Rhode Island College, of whose establishment in Providence, as we have seen, his father and uncles had been the most active and zealous promoters, and which was then under the care of its first president, the Rev. Dr. James Manning. Mr. Brown passed with credit through the four years of his collegiate residence, and graduated in 1786, at the early age of eighteen years. His principal instructors were Dr. Manning, his uncle, Joseph Brown, at that time Professor of Natural Philosophy, and the Hon. Asher Robbins, who was then the tutor of languages in the college. For all these guides of his early studies he was accustomed through life to express a very high respect, especially for President Manning, whose character he always venerated, and whose memory he always delighted to honor.

In accordance with the habits and associations of his family, as well probably as with his own inclinations, Mr. Brown, on leaving college, immediately entered upon mercantile business, under the guidance of his father; and on his father's death, in 1791, he was left, at the age of twenty-two years, in possession of an ample patrimonial estate. It was at this period that he formed a partnership in business with Mr. Thomas P. Ives, a gentleman of eminent mercantile ability, and of the highest probity of character, who married his only

sister. Thus was established in Providence the well-known house of Brown and Ives, — one of the oldest and most respected of the mercantile houses now existing in New England, and which, through the changes of politics and the vicissitudes of commerce, for nearly seventy years has maintained a name unsullied by reproach, and a credit unshaken by suspicion. Of this house, Mr. Brown was the senior partner for a period of fifty years, — a period most eventful in our national history, in the course of which he was engaged in transactions embracing the productions of every climate, and extending to every part of the commercial world.

The house of which Mr. Brown was the senior partner commenced its career at an important juncture in the progress of American commerce. The independence of the country had lately been acknowledged, and its energies were rapidly developing under the auspices of freedom and of peace. The Union had been cemented, and the national character developed, by the recent adoption of the constitution, and the country was commencing the career of commercial success which it has ever since been pursuing. In these circumstances the house of Brown and Ives immediately embarked in those pioneer enterprises which first bore the flag of the infant republic to the remotest marts of the world, which prepared the way for the trade with China, and offered the markets of America for the productions of India, the ancient home of British monopoly. These enterprises were eminently favorable to the development of the high-minded and aspiring merchant. They required a varied knowledge of the condition of distant countries; they led to the formation of independent judgments, and they of necessity inspired the mind with large and liberal views. They also led to a careful observation of the operation of the laws of trade, and created a confidence in their stability and uniformity, — a confidence which is always an essential element in the character of an accomplished merchant.

The period was also marked by great events in the political world. The French revolution was already involving the nations of Europe in war, and introducing important changes in the commercial policy of every part of the world. Entering upon his active career at a period of vicissitude and peril like this, when failure or success depended, to an unusual extent, on the nicest observations and the shrewdest calculations, the character of Mr. Brown was soon formed in accordance with large views and liberal principles. He early became accustomed to grand undertakings, and enlisted his fullest energies in their accomplishment. Associated with a partner of congenial spirit, whose plans and views as a merchant were formed after



the loftiest ideal, he soon had the gratification of seeing the mercantile house of which he was the founder, possessed of a credit, a character and a name, that commanded unlimited confidence and respect in every mart of commerce throughout the world. Guided by a principle of unswerving honor and integrity, he and his partner pursued their undeviating way alike through disasters and successes, and, in accordance with an unfailing law of human affairs, they reaped an ample harvest of mercantile wealth.

But it was not commerce alone that engaged his attention, and tasked the energies of his mind. He had large interests at stake in the country, and he could not be indifferent to its government or its political progress. He was an intelligent Christian gentleman, descended of an ancestry celebrated for their philanthropy and piety, and the sentiments of his nature, not less than the principles in which he had been trained, prompted him to efforts for the good of his fellow-men. As is always the case with minds of superior mould, he was something more than a mere votary of his calling. To achieve success as a merchant, and to amass wealth, was not with him the greatest result to be accomplished. From the outset of his career, he was accustomed to recognize other interests and other claims upon his attention than those of his profession alone, and he always cherished a comprehensive sympathy with the fortunes of his country and his race.

In politics, he early adopted the principles of the party that formed the Constitution of the United States; and, to the end of his life, was a constant and earnest advocate of the great guarantees of national security which that instrument contains. Prior to the dissolution of the old Federal party, he was often actively engaged in the political controversies of the day, but with no acrimony or personal malice, and as little of the partisan spirit as is perhaps compatible with an active participation in politics. From 1807 to 1821, he was, almost without interruption, a member of one or the other of the houses of the State Legislature; but, after the latter date, he declined any further election, and spent the remainder of his life in retirement from all political office, save that in 1840 he was chosen one of the Electors of president of the United States, when he gave his vote for President Harrison. His views of public affairs, as well as his character and policy as a merchant, all illustrate that largeness of mind which was frequently ascribed to him, as a leading intellectual characteristic. In his political career, he had no selfish ends to promote, no personal objects to attain; he was always guided by the principles which he deemed important to the public weal, and, alike amid the successes and the defeats of his party, he stood undisturbed in his

own integrity, and in calm reliance on the overruling Providence of God.

But it is not with the character and life of Mr. Brown, as a merchant, or as a public man, that we have most to do. However successful and however honorable he may appear in these spheres of life, it is as a benefactor of his fellow-men, and especially as a munificent patron of religion and learning, that he is best known, and that we desire to speak of him in the pages of this journal.

From an early period of life he appears to have been imbued with a deep sense of his religious obligations, and though, in consequence of certain peculiar views which lingered in his mind, he never connected himself with any church, he was yet a devout and daily reader of the Scriptures, and a most regular and reverent attendant on public worship. He was also, in common with his ancestors, strongly attached to the doctrines and practices of the Baptist denomination, and especially to the ancient church which his fathers had aided in planting, and of which two of his immediate ancestry had been ministers. Beneath the instructions of her ministry, and in connection with her services and worship, he had learned to cherish the spirit of a fervent and enlightened piety, which shone forth in his daily life, and shaped and prompted his plans of benevolence. To this church he made many valuable donations, among which was a large and costly organ, and in his last will and testament he bequeathed to it the sum of three thousand dollars. But his interest in the promotion of religion was far enough from being limited to his own particular church, or to the Christian denomination to which it belonged. From other churches in Providence and throughout the state, and from those in distant states, he frequently received applications for aid, and these applications were seldom made in vain. No record of such donations appears to have been kept, but, could the history of this branch of his benevolence be fully written, it would carry us away to many a distant spot in which the institutions of religion were permanently planted by his liberal aid, and point us to many a chapel and church which his contributions helped to build, in regions which he himself had never visited.

Before the organization of the American Tract Society, he had engaged in some degree in promoting the objects for which that and similar societies now exist. He caused editions of several of President Edwards' sermons and other evangelical works to be printed as tracts and books, for gratuitous distribution; and from the formation of the Tract Society to the end of his life he was one of its constant supporters and friends. He united with a few other benevolent

gentlemen in presenting to it the stereotype plates of Doddridge's celebrated work, the *Rise and Progress of Religion in the Soul*, and of that not less venerated book of Christian devotion, *Baxter's Saints' Everlasting Rest*. His philanthropy, in whatever form it was manifested, was a truly Christian philanthropy. It sprang from Christian sentiments, and was hallowed by Christian aims. His desire was to use the wealth with which God had entrusted him, for the permanent good of his fellow-men; and, in accordance with this sentiment, he bestowed his benefactions alike upon public institutions and upon private individuals. Many a young merchant was enabled to establish himself in his chosen calling, and many a needy scholar was enabled to prosecute his studies, through the aid they thus received from a hand that was always open.\*

It is, however, as a promoter of education, and especially as a patron of the University which bears his name, that he stands forth still more conspicuously among the benefactors of his fellow-men. In 1791, on the death of his father, he was elected a member of the corporation of Rhode Island College, and from that period during the remainder of his life, he continued, either in its board of Trustees or of Fellows, to be intimately associated with its government and its progress. In 1796, he was chosen treasurer on the resignation of his uncle, John Brown, Esq., and in this office he devoted his earnest attention to supplying the wants of the institution. The only college buildings were University Hall, which had survived the occupancy of the American and French soldiers during the war of the Revolution, and a mansion for the president. Its library was small, and its means of instruction, as was commonly the case in American colleges at that day, were exceedingly limited. Mr. Brown's first donation to the college was a law library of considerable extent and value, and a number of works of English literature, which were imported at his own expense. In 1804, he presented to the corporation the sum of five thousand dollars, as a foundation for a professorship of Rhetoric and Oratory; and, in a letter to the corporation accompanying the donation, he expressed the warm interest he felt in the college as a place of education. It was on this occasion, in consideration of this donation and of the others which had been received from him and his kindred, and it may be, of prospective advantages which were anticipated from the act, that the name of the institution was changed, in

\* Of the extent of these benefactions, it is of course impossible to be accurately informed. But the number of young men, whom he aided in paying the expenses of their education, is known to have been large. Most of them were probably unknown to him, and the aid they received was in some cases a gift, and in others a loan without guarantee.

accordance with a provision in its charter, from Rhode Island College to Brown University.

From this period, Mr. Brown, in the office of treasurer, and as the acknowledged patron of the college, exercised a constant care over its pecuniary concerns. Its financial credit he sustained, and to the supply of its wants, as a seat of learning, he made frequent contributions. In 1822, for the more ample accommodation of students, he erected, at his own expense, "Hope College," the second of its public halls; and, on its completion, he presented it to the corporation in the following letter, bearing date Jan. 13, 1823 :

"TO THE CORPORATION OF BROWN UNIVERSITY.

"It affords me great pleasure, at this adjourned meeting of the corporation, to state that the college edifice erected last season, and located on the land purchased by the corporation of Mr. Nathan Waterman, is completed.

"Being warmly attached to the institution where I received my education, among whose founders and benefactors was my honored father, deceased, and believing that the dissemination of letters and knowledge is the great means of social happiness, I have caused this edifice to be erected wholly at my expense, and now present it to the corporation of Brown University, to be held with the other corporate property, according to their charter.

"As it is proper to give a name to this new edifice, I take leave to suggest to the corporation that of 'Hope College.'

"I avail myself of this occasion to express a hope that Heaven will bless and make it useful in the promotion of virtue, science and literature, to those of the present and of future generations who may resort to this university for education. With respectful and affectionate regards to the individual members of the corporation,

"I am their friend,

"NICHOLAS BROWN."

Though no sum is named in the foregoing letter as the cost of the new college edifice, the bills for its erection are ascertained from other sources to have amounted to about twenty thousand dollars. The building was accepted by the corporation with appropriate expressions of gratitude, and, by a special vote, it received the name assigned to it by the donor, and which had been by him suggested in honor of his only sister, Mrs. Hope Ives.

In 1825, he resigned the office of treasurer; but he did not in any

degree abate the interest he had so long taken in the prosperity of the University, or the active zeal which had animated him in its behalf. In May, 1826, he conveyed to the corporation a lot of land, situated on George-street and adjoining the college enclosure, to which in the following year he added the next adjacent lot of equal dimensions, which, together with a third, though not contiguous lot, afterwards conveyed to the corporation, were estimated at twenty-five thousand five hundred dollars. In the spring of 1827, President Wayland became the head of the University, having been elected to the office in the preceding autumn; and like his predecessor, President Messer, he found in Mr. Brown a friend of the institution, who was at all times ready to coöperate with him in every plan for the enlargement of its resources and the improvement of its education. In 1829, he united with his brother-in-law and partner, Thomas P. Ives, Esquire, who was also in various ways a liberal benefactor of the University, in presenting to it an ample philosophical apparatus; and, in 1832, when it was decided by the corporation to raise by subscription the sum of twenty-five thousand dollars as a permanent fund for the increase of the library, he placed himself at the head of the enterprise, by subscribing ten thousand dollars for this most important interest of a seat of learning. The fund was at length raised to the amount proposed, and the revenues derived from it have for many years been appropriated to the purchase of books, and have been the means of accumulating a library of great value and interest, and also of securing for it a perpetual growth through future generations. This benefaction, thus commenced by Mr. Brown, and completed by the alumni and friends of the University, undoubtedly deserves to be ranked among the most useful and important which the institution has ever received.

But the library, though its essential and most immediate wants were thus provided for, was still without a separate building for its accommodation, and the books which it contained were crowded into an inconvenient room, and exposed to all the casualties incident to an ordinary college hall. In 1834, in order to supply this obvious want of the University, now beginning to be experienced more than ever before, he erected a third hall, solely at his own expense, and presented it to the corporation, with a request that it might bear the name of Manning Hall. This name was given to it in honor of the memory of his own distinguished instructor and revered friend, President Manning, — the first president, and one of the founders of the University. This building is composed of two spacious apartments, of which one was designed for the library, and the other for

the purposes of a college chapel. To these uses it was dedicated by appropriate literary and religious exercises, on the 4th of February, 1835, at which time a discourse was delivered by President Wayland, on the "Dependence of Science upon Revealed Religion." The cost of Manning Hall is understood to have been eighteen thousand five hundred dollars.

But the wants of an institution of higher learning can never be fully supplied. Its sphere of operation and influence is constantly enlarging, and the work in which it is engaged constantly demands new appliances and aids. Learning is in its very nature progressive, and the modes of acquiring and disseminating it are subjects of ceaseless improvement. It was thus that the furnishing of one or two departments of the University revealed only the more conspicuously the deficiencies which existed in the others; and it soon became necessary, in the absence of permanent endowments, again to appeal to its graduates and friends for the further enlargement of its means of education and of benefit to the public. At the annual meeting of the corporation in September, 1838, it was decided to erect another college hall for the use of the departments of Natural Philosophy and Physical Science, and also a new mansion for the residence of the president of the University. A committee was appointed to devise the means by which this important object should be accomplished; and, in accordance with their recommendation, a subscription was commenced for the purpose of obtaining the sum of twenty thousand dollars. On this occasion Mr. Brown again came forward with his accustomed liberality, and addressed a letter to the treasurer, Moses B. Ives, Esquire, bearing date March 18th, 1839. In this letter he tendered to the corporation, for the purpose of erecting a mansion for the president, and another college edifice for the accommodation of the departments of Natural Philosophy, Chemistry, Mineralogy and Natural History, three valuable lots of land as sites for these buildings, and a subscription of ten thousand dollars,—namely, seven thousand dollars for the president's house, and three thousand towards the erection of the college edifice and the improvement of the adjacent grounds, provided an equal amount should be subscribed by the friends of the institution before the first day of the following May.

The subscription, thus nobly commenced, was promptly completed; and, with the exception of about six hundred dollars, it was raised to an amount somewhat above that originally proposed, by pledges received from citizens of Rhode Island alone. The proceeds of this subscription were appropriated to the objects for which it was raised. A new mansion was immediately built for the president, on one of the

lots which had been given by Mr. Brown, and on the remaining two the new college edifice was erected, which, in recognition of the liberality of the citizens of the state, received the name of Rhode Island Hall. It was opened for public inspection on Commencement day, September 3, 1840; and, on the day following, it was dedicated to the uses for which it was built, by an appropriate address from the late Professor William G. Goddard.\* The first floor is divided into two lecture-rooms, one for the professor of chemistry, the other for the professor of natural philosophy. The second story is thrown into an ample and beautiful hall for the cabinet of mineralogy and geology, and other similar collections of the University. It also has a basement containing a chemical laboratory, and other apartments suitable for conducting chemical analysis, and the various processes of chemistry applied to the arts. From the proceeds of the same subscription also, the grounds within the University enclosure were very greatly improved and adorned with trees, so that their entire aspect was changed to those who had been accustomed to them in their earlier condition.

This act of munificence, in behalf of the seat of learning with which his name is identified, is the latest recorded in the life of Mr. Brown. He had hitherto been distinguished above most men of his years, for the uninterrupted health with which he had been blessed. A life of constant activity, of uniform temperance and simplicity, had been crowned with its usual result—a constitution of singular vigor, and a character of great equanimity and serenity. He had long moved among his contemporaries and juniors, his fellow-citizens in the community, an object of universal respect,—not unmarked, indeed, by peculiarities of manner and of character, but especially distinguished for his kindness and his liberality. In the winter of 1840, his health began to fail, and, after a lingering illness of many months, he died on the 27th of September, 1841, in the seventy-third year of his age.

The death of a citizen so distinguished as a friend of the poor and a munificent benefactor of the community in which he had always lived, and who, during his long and busy life, had established for himself so many titles to the respect and gratitude of his fellow-men, awakened a universal feeling of sorrow, which expressed itself in the public proceedings of numerous societies and institutions of philanthropy with which he had been associated. His deeds of beneficence had far surpassed those recorded of any other citizen of Providence,

\* This address, as has often been regretted, was never published. Could the manuscript memorials and the scattered publications of this amiable and accomplished professor be collected, they would make a volume of great beauty and interest, which would be eagerly welcomed by his numerous friends and pupils.

and his services to the cause of education and religion now became a subject of universal eulogium. At the University, they were publicly commemorated in a discourse delivered by President Wayland, which eloquently sets forth his life and character, and forms an appropriate and enduring tribute to his memory, as a benefactor of learning, and a munificent friend and patron of the college. In addition to the benefactions which he had bestowed, during his life, upon this favorite object of his affection and care, his last will and testament was found to contain provisions for several others, which were to be realized at different periods after his death. He bequeathed the sum of ten thousand dollars, and a number of valuable lots of land lying eastward of the college enclosure, to be conveyed in fee simple to the corporation at the end of ten years from the date of his decease; and, also, the proceeds of certain rented estates in the city of Providence, to be appropriated for the term of ten years to the aid of indigent students in the University. The lots which were thus bequeathed, were estimated, at the period of their becoming the property of the corporation, at forty-two thousand five hundred dollars, which, when added to his previous donations and his other bequests, would make the entire sum of his recorded benefactions to the University amount to nearly one hundred and sixty thousand dollars. The several items making up this large sum were scattered over a period of nearly forty years, during which he had the gratification of seeing the college which bore his name constantly prospering beneath his fostering care, and realizing the hopes he had always cherished for it, in the blessings which it was conferring upon his native state, upon the country, and upon the church of Christ. We here subjoin a list of these separate donations, assigning to the donations of land the valuation which was placed upon them when they became the property of the University, or were appropriated to the specific uses for which they were designed :

Donation for a Professorship, in 1804, . . . . .	\$5.000
Cost of Hope College, in 1823, . . . . .	\$20.000
Three lots of land on George-street, between 1826 and 1839, . . . .	\$25.500
Subscription to Library Fund, in 1832, . . . . .	\$10.000
Cost of Manning Hall, in 1835, . . . . .	\$18.500
Subscription to Rhode Island Hall, in 1839, . . . . .	\$10.000
Lots on Waterman-street, in 1840, . . . . .	\$7.000
* Income of certain estates for ten years, 1841—1851, . . . . .	\$10.348
Bequest payable ten years from decease, 1851, . . . . .	\$10.000
Lots east of college enclosure, to be conveyed in ten years from decease,	<u>\$42.500</u>
	\$158.848

\* These revenues were to be used by the corporation at their discretion, in aid of indigent students while pursuing their studies in the University. After deducting the payments which



This enumeration, however, does not include the cost of his earliest gift to the library, of a collection of valuable law books, or of any part of the philosophical apparatus, the joint gift of himself and his partner, Mr. Ives; or of some other benefactions of which he is known to have been the author, but of which no record appears to have been preserved.

A series of benefactions, so large in amount, bestowed on a single institution of learning, forms a brilliant example of private and unostentatious munificence, which at that time had seldom if ever been paralleled in the history of American colleges. His example shone almost alone in the generation to which he belonged. At a later period, in the altered circumstances of New England society, this sum has in several instances been surpassed in the magnificent foundations which bear the honored names of other benefactors of humanity. But at the time of Mr. Brown's decease, a sum so large had seldom if ever been before contributed in New England, by a single individual, for the endowment of an institution of learning. He therefore deserves a most honorable and conspicuous place among those who have stood forth as leaders and pioneers of their age, in the true appreciation of seminaries of learning, and in liberal benefactions for their foundation and support. These benefactions, like the others which proceeded from his hand, were bestowed by him with singular judgment and care, and their fruits will remain to the end of time, for the culture of the human mind, for the elevation of character, and the improvement and adornment of society.

We have thus narrated the successive benefactions of Mr. Brown to the University at Providence. But, as we have already intimated, it was not this institution alone that awakened his interest and experienced his bounty. To other colleges, in different parts of the country, he extended liberal aid, either at their original founding, or in their times of subsequent need. The Columbian College, in the District of Columbia; the Theological Institution at Newton, Mass., and the College at Waterville, Me., and, it is believed, some others in more distant states, all were recipients of his well-known munificence. One of these, the Theological Institution at Newton, was also named in his will, together with the Northern Baptist Education Society, the American Tract Society, the American and Foreign Bible Society, and some other institutions of Christian philanthropy, to which he had been accustomed to make annual contributions during his life.

were made for this purpose from year to year, the receipts from this source were placed in permanent investment, and the sum of principal and interest now constitutes, as we understand, a fund of about twelve thousand dollars.

It will be observed, from the preceding sketch, that it was a characteristic of Mr. Brown, that he selected for his simplest benefactions those institutions which were designed to promote the highest and most permanent interests of society. He delighted most especially in the promotion of agencies of perennial good, in opening fountains of beneficence, whose streams should flow through successive generations. Hence it was, that whatever aided in the diffusion of useful knowledge, or in elevating the intellectual and moral standard of the community; whatever alleviated human suffering, or secured the religious improvement of his fellow-men, was sure to awaken his profoundest interest, and enlist his most liberal coöperation. A striking illustration of the estimate which he placed upon institutions and agencies of this description is presented in his contributions for the founding of the Providence Athenæum, and of the Butler Hospital for the Insane.

Early in the year 1836, the association known in Providence as the "Athenæum," received its charter of incorporation. Its design was to establish in that city a Proprietors' Library, that should be suited to the wants of a large and increasing community, and become a means of education to all its people. It was formed by uniting in one, two minor associations, already existing for a similar purpose. A few weeks after its charter had been obtained, its directors received a joint letter from Mr. Brown, and Messrs. M. B. Ives and R. H. Ives, representatives of the estate of their father, Thomas P. Ives, deceased, offering a very eligible lot of land, in a central part of the city, as a site for the library building of the new institution, together with the sums of six thousand dollars towards the erection of the building, and four thousand dollars for the purchase of books. The condition affixed to the proposal was, that the additional sums of ten thousand dollars for the completion of the building, and four thousand dollars for the purchase of books, should be raised by a general subscription. The condition, we need not say, was readily fulfilled, and a commodious and beautiful building was immediately erected on perhaps the most advantageous site that could have been selected for the purpose within the limits of the city. By this act of liberal and well-directed munificence were laid the foundations of an institution whose elevating and ennobling influences, it may be hoped, will be forever felt in the community for whose culture and improvement it was originally designed.

In the founding of the excellent institution now known as the "Butler Hospital for the Insane," the agency of Mr. Brown is best illus-

trated in the following provision contained in a codicil to his will, bearing date March 3d, 1841 :

"And whereas it has long been deeply impressed on my mind, that an insane or lunatic hospital, or retreat for the insane, should be established upon a firm and permanent basis, under an act of the Legislature, where that unhappy portion of our fellow-citizens who are, by the visitation of Providence, deprived of their reason, may find a safe retreat, and be provided with whatever may be most conducive to their comfort and to their restoration to a sound state of mind ; — therefore, for the purpose of aiding an object so desirable, and in the hope that such an establishment may soon be commenced, I do hereby set apart, and give and bequeathe the sum of thirty thousand dollars, toward the erection or endowment of an Insane or Lunatic Hospital, or Retreat for the Insane, or by whatever other name it may be called, to be located in Providence, or its vicinity. And I do hereby order and direct my said executors to pay the said sum of thirty thousand dollars in the promotion and advancement of an institution for that object, trusting and fully confiding in my executors, that they will carefully examine and be satisfied that the establishment is placed on a firm and legal basis, and that the payment of the above amount will be made at such times, and in such sums, as will best promote the desired object, and be least prejudicial to the settlement of my own estate ; hoping that my sons and other friends will coöperate in the humane and benevolent design that the benefits of the institution may soon be realized."

This noble bequest of Mr. Brown was in reality the first step ever taken in Rhode Island towards the establishment of a hospital for the insane ; and the language in which the bequest is conveyed indicates the careful reflection which he had bestowed on the nature and offices of such an institution. It obviously contemplated the subsequent donation of additional funds, either by the Legislature or by benevolent individuals, in order to give effect to the philanthropic intentions which it expresses. For the purpose of more speedily securing this end, a corporation was chartered in January, 1844, bearing the name of "The Rhode Island Asylum for the Insane." In the following March a letter was received, by this corporation, from Cyrus Butler, Esquire, a wealthy citizen of Providence, who had long been impressed with the want of such an institution, offering the sum of forty thousand dollars, to be united with the amount of Mr. Brown's bequest, in carrying into successful operation the design of the corporation, provided that an equal sum of forty thousand dollars should be obtained from other sources, or pledged by responsible subscriptions, within the space of six months next ensuing. The

required sum was obtained within the specified time, and the asylum, thus established on a permanent basis, received, by special vote of its corporation, the name of the "Butler Hospital for the Insane," in honor of its most munificent benefactor, who lived to witness for several years the beneficent fruits of his noble munificence. It should not, however, be forgotten that this institution, so fraught with the selectest influences of a humane and comprehensive charity, owes its origin to the benevolent design expressed in the last will and testament of Mr. Brown, and that its foundations are laid in his liberal and well-guarded bequest.

We have already intimated that a considerable portion of Mr. Brown's pecuniary contributions for promoting the interests of his fellow-men were never recorded in any memorandum that can now be found; and, from the manner in which they were distributed, it is scarcely possible to trace them to the widely-scattered objects on which they were bestowed. In attempting, therefore, to estimate the full amount of his rare beneficence, we are obliged to omit, not only his private charities, which were always very large, but also his numerous donations to public institutions of which no record has been preserved, and to include only those recorded in the history of the University and the Athenæum, and the several bequests contained in his last will and testament. In addition to the bequests which we have already named as having been made in behalf of the University, and for the founding of a hospital or retreat for the insane, that instrument and its codicils also contained other provisions for various public institutions of philanthropy and religion, to the amount of fifteen thousand and seven hundred dollars. They were distributed as follows among the several agencies of benevolence and piety on which they were bestowed, viz.: The Baptist Board of Missions, three thousand dollars; The American and Foreign Bible Society, two thousand dollars; The Tract Society, two thousand dollars; The Education Society, twenty-five hundred dollars; The Newton Theological Institution, fifteen hundred dollars; The Rhode Island Sunday School Union, six hundred dollars; and The First Baptist Church and other churches in Providence several sums, amounting in all to four thousand and one hundred dollars.

These several bequests added to the other bequests, and the donations which we have already described, make the entire sum of his pecuniary benefactions to public institutions and objects, of which any record has been preserved, amount to not less than two hundred and eleven thousand five hundred dollars. The noble purposes to the promotion of which he chose to appropriate this large sum, illus-

trate his character and exemplify the nature of his philanthropy, not less signally than the amount of his benefactions. He distributed it, as we have already seen, with a wise and discriminating charity, among those institutions and agencies that are most intimately connected alike with individual happiness and with the elevation and improvement of society; — for the endowment of a school of liberal learning, for the maintenance of a public library in his native city, for the founding of a hospital for the alleviation of the direst form of human suffering, for the training and support of the Christian ministry, and for the diffusion of the gospel of Christ among the nations of the world, — the worthiest and purest objects which human life can present to awaken the aspirations and enlist the exertions of a human being.

The life of the honored citizen, whose career we have briefly traced in the preceding pages, is one over which the friend of humanity will always delight to linger. It presents an example of rare and distinguished munificence, — not indeed that munificence which bestows in a single princely gift the hoarded wealth which a lifetime had been employed in accumulating, nor that which has sometimes lavished its splendid bounty on some favorite object of public interest, amid the stimulus of competition or the allurements of fame. His was rather a life-long and habitual munificence, beginning with his early manhood and closing only with the end of his earthly career, — repeated again and again in a series of unostentatious and often unrecorded benefactions, and bestowed not alone on the institution of learning which bears his name, but extending in numerous instances to other places of education and to other great interests of humanity. It was stimulated by no pressure of outward circumstances, and suggested by no conspicuous models in the community in which he lived, but it sprang from his own love of doing good to his fellow-men, and from his high sense of accountability for the manner in which he employed the gifts which Heaven had bestowed upon him.

Many years have now elapsed since he descended to the tomb, but the monuments of his wise and pious benefactions are all around us; in the University with which his name is associated; in the Butler Hospital for the Insane, and the Providence Athenæum, to whose founding he so largely contributed, and in the churches and colleges and institutions of philanthropy over the whole land, to which he so often lent his liberal and most timely aid. So long as learning and religion shall have a place in the affections of men, these enduring memorials will proclaim his character, and speak his eulogy. *HI SANCTISSIMI TESTES, HI MAXIMI LAUDATORES.*

## NOTE.

This is deemed a fitting place in which to introduce some notice of the public institutions in Providence, which have been most largely indebted to the munificence of Mr. Brown, and which now contribute so much to the honor of the intelligent and enterprising community in which they are planted. A sketch of the University must be reserved for ampler space in a future number of this Journal; a brief outline of the Athenæum and of the Butler Hospital for the Insane, is all that can be comprised in the following note.

## PROVIDENCE ATHENÆUM.

Prior to the year 1836, there were in Providence two Proprietors' Libraries; one belonging to the "Providence Library Company," which was founded in 1753, the other belonging to a company styled the "Providence Athenæum," which was incorporated in 1831, went into operation on the eighteenth of June in that year. It had already been found, however, that neither of these institutions was possessed of resources adequate to the liberal purpose for which they had both been established, and the proprietors of each evinced a readiness to unite with other gentlemen in order to found a library on a more enlarged basis, that should be better suited to the wants of a large and growing community. In these circumstances the present Athenæum received its charter of incorporation in January 1836. The first act of the new corporation was to purchase of each of the existing companies their respective collections of books, which together numbered about 4080 volumes exclusive of pamphlets and sets which had been broken or injured. These volumes were well selected and comprising as they did a large number of the most reputable works of English and American literature, they were well suited to become the basis of the new library.

Soon after the organization of the new corporation the Directors received the following letter to which reference has already been made in the foregoing sketch. It bears the date of March 9, 1836.

Gentlemen: We will engage to furnish a lot of land opposite the town house, at the junction of Benefit and College streets, for the site of an edifice to be erected of stone or brick for the suitable accommodation of the Athenæum and the Historical and Franklin Societies—the lot and building to be owned by the Athenæum and the other societies to be accommodated therein upon terms to be agreed on.

Towards the erection of such a building we will pay six thousand dollars, and towards the purchase of books for the Athenæum, we will pay four thousand dollars, upon condition that the sum of ten thousand dollars more be made up, to be applied to the same building and four thousand dollars more towards the purchase of books, by the subscriptions of responsible persons and exclusive of moneys received for shares to be sold in the Athenæum, prior to the first day of June next.

We are, respectfully your obdt. servants,

NICHOLAS BROWN,

MOSES B. IVES, {

ROBERT H. IVES, { for the estate of

THOMAS P. IVES, deceased.

The proposed munificent donation was gratefully accepted by the Board of Directors, and the subscription which was immediately commenced under their auspices, was speedily made up to the sum of \$15,604.50. Thus in the thoughtful munificence of Mr. Brown united with that of the heirs of his late partner and friend were laid the foundations of the Athenæum in Providence. Such an example called forth a liberal response from all classes of citizens, and early in the year 1838, a beautiful granite edifice of Grecian style of architecture had been erected on an eligible site in the vicinity of the University, and was ready for the reception of the library. In order however, to insure its dryness and the completeness of its arrangements, it was not publicly opened till the eleventh of July of that year, on which day it was dedicated to the purposes for which it had been erected, and a discourse in commemoration of the occasion was delivered by President Wayland of Brown University. The building is forty-eight feet in width and

seventy-eight in depth; it contains one principal story for the accommodation of the books, engravings, and works of art composing the library, and a lower or basement story which was originally designed to furnish rooms for the Historical and Franklin Societies; it was occupied for a time by the latter of these societies, but for several years past, the entire building, alike in its principal and its secondary apartments, has been appropriated exclusively to the uses of the Athenæum, and its several rooms are arranged in alcoves to contain its treasures of permanent learning, and are furnished with tables to facilitate the reading and consulting of books and for receiving the publications of periodical literature.

The Athenæum has at different periods received several valuable donations of books and works of art which now enrich and adorn its library; and in November 1849, it received from Alexander Duncan, Esq., the munificent gift of ten thousand dollars which was presented in the name of the late Cyrus Butler Esq., then lately deceased, with the request that six thousand should be added to the permanent fund, and be styled the "Butler Donation Fund," and that the remaining four thousand should be applied to the liquidation of a debt which had been incurred, and to carrying forward certain much needed alterations and repairs which were then in progress. This noble act of munificence on the part of a gentleman who in many different ways has evinced the most liberal interest in the public institutions of Providence, gave a new impulse to the progress of the institution and enabled it immediately to multiply the intellectual and social benefits it was already conferring on the community.

At the first annual meeting of the Athenæum held in 1837, the number of shareholders was 293, and the number of volumes in its library 4162. At the present time its shareholders are 572, and its library contains about 21,000 volumes; the greater part of them, works of permanent value fitted for the instruction and entertainment of the successive generations of those who may resort to it. In 1853 an excellent catalogue of the library was published which has largely contributed towards making known the treasures it contains, and rendering them accessible to the public.

In addition to the liberal benefactions to which the Athenæum owes its origin and its endowments, it is also largely indebted for its present character and usefulness to the honorable labors of a small company of liberal minded gentlemen who composed its early Board of Directors. Among these, no name is worthy to be mentioned with higher gratitude and respect than that of the late Professor William G. Goddard. He was its earliest vice-president and carried into its councils a just and liberal conception of what such an institution ought to be. He gave to its service the benefits of his discriminating taste, his varied acquirements and accomplishments as a scholar, and what perhaps is more than all, his noble zeal for the intellectual and social elevation of the community. In its committee for the selection and purchase of books, he shaped the early character of its library, and in several of its Annual Reports, as well as in other less formal modes, he eloquently addressed to his fellow citizens, its claim upon their high appreciation and their liberal coöperation. The spirit which was thus breathed into its early councils has always animated its Directors; and now at the end of twenty years since its foundation, it is unquestionably realizing the fondest hopes of the philanthropic men by whom it was established.

#### BUTLER HOSPITAL FOR THE INSANE.

In the foregoing sketch of the munificence of Mr. Brown we have recorded the bequest of thirty thousand dollars which he made in a codicil to his will "towards the endowment of an Insane or Lunatic Hospital, or Retreat for the Insane." A conviction of the want of such an institution in his native state, had long dwelt in his mind, and been with him a subject of frequent remark, but he had been accustomed to speak of it as a work in which he hoped others would take the lead. As he however thought of it the longer, a deeper impression of its importance appears to have been made upon his mind, and within a few months of his death he wrote the codicil which contained the earliest provision for its establishment. The provision itself contemplated the formation of such an institution by those who should survive him, and authorized the payment of thirty thousand dollars only when it should be established on a liberal and permanent basis.

In order to promote the accomplishment of this benevolent design, a corporation was formed, which received its charter in January 1844, with the style of the "Rhode Island Asylum for the Insane." At its first meeting under the charter, a committee was appointed to set forth the design of the corporation, and to address a suitable appeal to the liberality of the public for the pecuniary means by which to establish the proposed institution.\* This committee immediately addressed a communication to Cyrus Butler Esq., a venerable citizen of Providence possessed of large wealth, who was known to entertain a strong interest in the philanthropic object of the corporation. On the 27th of March 1844, Mr. Butler in a very full and judicious reply to the communication, made known to the committee his readiness to give the sum of forty thousand dollars, to be added to the bequest of Mr. Brown, on the conditions, that an additional sum of forty thousand dollars should be secured by the subscriptions of responsible persons within six months, and that over and above all the expenditures for land and for building, a sum of not less than fifty thousand dollars of the aggregate amount should be kept as a reserved fund, the interest of which alone should be used in defraying the expenses of the institution.

A donation thus munificent imparted a grandeur to the enterprise, and the appeal which was now addressed to the public received a ready and liberal response, and within the period named by Mr. Butler the subscriptions which were obtained exceeded the sum of fifty-seven thousand dollars. The conditions of the donation were now fulfilled in a manner most creditable to the citizens of the State, and to those residents in other States by whom they were aided; and at a meeting of the corporation held in November 1844 it was decided by a unanimous vote, that the institution should be hereafter known and styled as the "Butler Hospital for the Insane" in commemoration of the munificence of its greatest benefactor, and in order to transmit to distant generations the example of his noble benefaction.

As a site for the Hospital buildings, the Trustees acting under the authority of the corporation, had already purchased an estate known as the "Grotto Farm" situated in the environs of Providence, on the right bank of the Seekonk river, about two miles from the central part of the city. They now immediately began to make preparations for completing the philanthropic enterprise whose commencement had been thus auspicious, and actuated by the desire which had been so distinctly expressed alike by Mr. Brown and Mr. Butler, of founding the institution on a firm and liberal basis, and of making it equal to the best in the country, they entered into consultation with Dr. Luther V. Bell, at that time the accomplished and experienced head of the McLean Hospital at Somerville, Massachusetts. In order to obtain the most eligible plans of building from which to make their selection and also to secure the wisest suggestions for the organization and management of the institution, they requested him to visit the leading hospitals of Great Britain and the continent of Europe, and report to them the result of his observations. At nearly the same time they also appointed to the post of Superintendent of the Hospital Dr. Isaac Ray then at the head of the State Lunatic Asylum at Augusta, Maine. Dr. Ray entered upon the duties of his office in May, 1846, and the well known efficiency and eminent success with which to the present time, he has continued to administer its affairs afford the most gratifying evidence of the wisdom with which the selection was made.

On the return of Dr. Bell from Europe,† a plan for the building which was recommended by him, was speedily fixed upon, and an edifice which experience has proved to be admirably adapted to the purposes of the institution, was erected on a retired and beautiful spot of the Grotto farm, surrounded with trees and in sight of the pleasant waters of the adjacent river. The following are the several items of its cost as presented in the Treasurer's report, January 24, 1849.

\* Mr. Butler was born in Providence, in 1767. He died August 22d, 1849, in the eighty-third year of his age. He was distinguished through life for his firmness of purpose, his sagacity, and his great success in business; and at the time of his death, he was one of the wealthiest men in New England. He was never married, and with him the male line of his family became extinct.

† The Report made by Dr. Bell to the Trustees, was published in the "Journal of Insanity" for July, 1845.



Cost of Grotto farm and improvements, .....	\$10,648.37
Cost of Hospital and improvements, .....	81,300.00
Cost of Furniture, .....	6,800.00
Incidental expenses previous to opening the Hospital, .....	8,354.82

Total outlay, .....\$107,103.19

It was opened for the reception of patients on the first day of December, 1847, and at the annual meeting of the corporation held on the 26th of the following month, the number of patients registered in its books was sixty-one. Thus was completed this new monument to one of the noblest of the charities which adorn our civilization. It was founded and built up in its complete proportions, not by legislative enactment or by public bounty, but by private munificence alone, and though situated in one of the smallest of the States, it was the offspring of a liberality that would do credit to the largest. Of the progress of the institution and the extent to which its beneficent influence has been felt, the best illustration that can be given, is found in the following table, taken from the Annual Report made by its Superintendent, at the late annual meeting in February, 1857. It embraces the statistics of every year since the opening of the Hospital.

Year.	Admitted.	Dis-charged.	Whole No. under care.	Re-covered.	Im-proved.	Unim-proved.	Died.	At the end of the Year.
1848	156	56	156	17	26		13	100
1849	93	86	193	35	24	7	20	107
1850	73	67	180	19	27	5	16	113
1851	68	54	181	26	8	4	16	127
1852	101	86	228	30	36	5	15	142
1853	92	98	235	44	27	5	22	136
1854	80	85	216	40	20	6	19	131
1855	56	50	187	20	15	4	11	137
1856	59	53	196	14	18	5	16	143
	778	635		245	201	41	148	

The noiseless progress of a charity like this, presents but few occurrences that admit of public record. Its annals are made up of little more than the daily agency of care and patience and skill on the part of its conductors, and of constant devotion to its interests and watchfulness of its condition on the part of its Trustees. In all these respects, it has been administered from the beginning in accordance with the highest principles and the most philanthropic spirit, and the institution now maintains, as was the intention of its founders, a position second to that of no other in the country. Its first president was Cyrus Butler, its most munificent benefactor, who held the office till his death in 1849; its second was the late Benjamin Aborn, who died in 1851, at the age of eighty-four years. The office since that date has been most worthily filled by Mr. Alexander Duncan, a gentleman whose pecuniary benefactions and personal services to the Hospital, already entitle him to be forever associated with its most munificent founders.

Since the Butler Hospital has been in operation, its successive annual reports have made frequent mention of donations from its friends, of books, of works of art, and of various means of amusement so essential in an establishment for the healing of mental disease. They also record two or three minor pecuniary gifts and bequests, which have testified the good will of their authors. But the only considerable benefactions which it has received, have been bestowed by several of the philanthropic gentlemen who presided over its early foundation, and in its Board of Trustees, have impressed their wisdom and public spirit upon its entire character and administration. On the completion of the buildings and the grounds adjacent, it was found that their cost with their various improvements and equipments, had considerably exceeded the original estimate, and the Hospital irrespective of its permanent fund, was burdened with a debt of upward of \$17,000, for the liquidation of which it must depend on the liberality of its friends. At the close of the year 1849, the Treasurer received from Mr. Alexander Duncan, then one of its Trustees, the generous donation of

\$20,000, to be applied to the removal of the debt. In the spring of 1852, the same liberal friend of the institution, who had then become its President, suggested to his associates the advantages of a new and more agreeable avenue leading from the road through the grounds to the main edifice, and at the same time, proposed to erect at his own expense, a suitable Lodge at the entrance. A sum was immediately subscribed by other members of the board, sufficient for the remaining expenses incident to the proposed change, and the work was speedily accomplished at a cost of \$3,051.57. Thus was effected an improvement which has added very largely to the attractiveness of the grounds to facilitate the approach to the Hospital buildings. Again in 1856, it was found necessary to replace the entire apparatus for warming and ventilating the building. The change was one which was deemed important to the comfort of the inmates and the completeness of the institution. The estimated expense was \$15,000, and the treasury contained no funds that could be appropriated to the purpose. But so soon as the plan was brought to the notice of the President and Trustees, and the desirableness of the change made manifest, these gentlemen, by an act of liberality, which, as has been well remarked, "has few parallels in the history of charitable institutions," immediately subscribed the sum named in the estimate and before the past winter had begun, the entire work was accomplished.

Such is a brief outline of the manner in which the Butler Hospital for the Insane was founded, and such is the spirit in which its affairs have been administered to the present time. It has dispensed its blessings to every part of the State and has extended its healing influences to many a mind diseased, from other States of the Union. Since its original endowment was completed, the benefactions it has received, have been bestowed with but slight exceptions, by those who have been more immediately connected in its management. With the stimulus, however, of so high and rare an example, the citizens of Rhode Island, we may well believe, will never fail to acknowledge any claim which may be made upon them in behalf of an institution that reflects such distinguished credit on the humanity and the public spirit of the State.

## II. LETTERS TO A YOUNG TEACHER.

BY GIDEON F. THAYER,

Late Principal of Chauncy-Hall School, Boston.

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IN 1830, — the year of the inauguration of the American Institute of Instruction, — I delivered a lecture before that association, “on the spelling of words, and a rational method of teaching their meaning.” The mode therein recommended had then been in use in my own school for ten years or more, and, during my subsequent school labors as a teacher, I never had occasion to abandon it, but had the satisfaction to know that it was adopted with success in many schools, public and private, in various parts of our country. As the lecture in question is nearly out of print, and no copies of the volume containing it to be had, I shall not hesitate to repeat a portion of the ideas it contained on the teaching of spelling.

There are thousands of persons in society who have never occasion, during their lives, to apply their knowledge of Algebra, Geometry, Mensuration, Surveying, &c., to practical uses, although it may have been acquired at the cost of severe labor, of many a throbbing of the brain, and much intellectual despondency ;\* but not so with this matter of *spelling*. Whoever has learned to write, must inevitably sometimes express his thoughts through the agency of the pen ; must do it by language ; of course, must know how to spell. And whatever the degree of knowledge he thus unfolds, how finished and beautiful soever may be his penmanship, he abates something in his claim on our regard if he spells incorrectly. Bad spelling, especially of one's native language, is *disreputable*. Every one is bound to spell with accuracy. But what is the true state of the case ? What proportion of those who have enjoyed the average means of education among us, do or can spell their vernacular tongue ? Take the first

\*I would not be understood to derogate in the slightest degree from the value of these studies. All, of our own sex at least, should learn them, as opportunity presents ; they are highly useful as exercises of the mind, for training in exact reasoning, and needful in many departments of business. They should, however, be taken in their proper order, and of course should *follow*, rather than *precede*, the *indispensable* studies.

fifty persons you meet, of either sex, at any age, and ask of them an off-hand page of manuscript; — if more than one in the whole number accomplishes it without a single error in orthography, you will be more fortunate than most of our fraternity have found themselves; and, I venture to assert, the result will not be more successful than this proportion. Where, then, lies the fault? Is accuracy in English spelling unattainable? Certainly not. I grant that it is, of all the departments of study attempted in our common schools, the most difficult. Still, it may be mastered. It requires only right methods and persevering practice. It is one of the first things to be taken up where the *book* is used, and is to be continued during the whole of the school life.

I would not wholly condemn the use of the spelling-book. It is valuable in one stage of the child's progress; but should by no means be used exclusively for *oral* practice. In the primary department of our schools but little is attempted, and much time is spent idly on the seats. Let a portion of this unoccupied time be employed in copying on the slate such lessons from the spelling-book as have been assigned to each individual or class. Let this be done, not merely that the learner may become familiar with the order of the letters in the word, but also with their forms, that he may readily distinguish between letters somewhat resembling each other, such as the *b* and the *d*, the *q* and the *p*; and that he may not fail (as I have known even *teachers* to do!) in the formation of the letters A, M, N, U, V, W, X, Y, &c., &c., transposing the shade and the hair-line, and even giving the wrong direction to the curve of the J, — to the central curve of the S, making it from the right to the left, instead of from the left to the right [thus, *z*]; and sometimes making the figure *3* for the capital letter *E*!

The training of the eye is an important part in the business of school education; and you will find no auxiliary more valuable to you in your vocation than that of *visible illustration*. The expert draftsman, through the medium of the blackboard, has a great advantage, in the school-room, over those who cannot draw; and I would recommend that every teacher, whether he have little talent or much in this art, cherish and cultivate it, as one important means of success in his calling.

Who, that has had the privilege of listening to lectures from the gifted Agassiz, has failed to be impressed by the vividness and beauty of his descriptions of animal life and structure, aided by his admirable sketches, made with unequalled rapidity and truthfulness, in chalk, on the blackboard?

But to return : the pupil more readily acquires the spelling lessons by studying them through the practice of copying on the slate, than by spelling them over to himself many times orally ; and, as soon as he can write or print the words with facility, his *recitations*, so to call them, in this department should be rendered by this method alone. To spell by word of mouth, should be confined exclusively to beginners, who are unable to write or print with sufficient rapidity to make the plan of the more advanced scholars feasible.

When the children have, by this method, become somewhat familiar with the words in the spelling-book, their lessons in orthography should be taken from the *reading* books of their respective classes. If these books are well adapted to the capacities of the several classes, there will be a gradual progression in the language as well as the style of the books ; and consequently an appropriate advancement or elevation in the class of words used for the spelling lessons. The lessons should be, in length, adapted to the capacity of the respective classes — say from a fourth to a whole page of the reading-book ; not too long, or they will not be faithfully studied, as the only effectual method of study occupies considerable time. Let these lessons be given *every day* : nothing short of this will be sufficient to make good spellers of all who attend during the school-going age ; and they who expect otherwise will surely be disappointed. To give an exercise in spelling once a week ; to have it an oral one, comprising, it may be, one or two words to each scholar, and this without previous study, is a complete *sham*, evidently performed with no purpose of improvement, but merely for the name of a spelling lesson. It costs but little time, no labor, and is worth — *nothing* ! To such a practice, which obtains in many schools, some of them of lofty pretension, and where the “higher branches” are taught, is the wretched deficiency in this humble but indispensable element of learning owing ! Surely, a reform in this direction is loudly called for, even at the sacrifice of a share of the “accomplishments” !

If your school is so arranged as to have all your classes in one room, the lessons might be dictated to the whole in the same operation ; thus : the teacher reads from — say the book of the *first* class, three words, marking them with his pencil, and then proceeds to the *second* class, and does the same ; and so on till the whole series have been served once round. He then returns to the book of the first class, repeats the words read before, and adds three more ; goes on to the second class again, pursuing the same process, and in like manner to the rest, till practice enough has been had, or till all the difficult words in the lesson have been given out. The pupils write these

words on their slates, which are then gathered up, class by class, for examination. Every error is marked by the examiner, and, subsequently, the slates are returned to their owners for correction. They should be shown to the teacher, after having been corrected, and then copied into a book, with the part of speech and the meaning of the words as they occur in the lesson added. Much of this work might be committed to the charge of advanced scholars—good spellers—of careful habits, much to their advantage and to the relief of the teacher.

If the classes occupy separate rooms, there would be a saving of time in giving out the words to be spelled, during the *reading* hour of each class; and then dictating but one word at a time, and not repeating it, unless misunderstood by a member of the class; a signal being given by each one when the word has been written. A large number of words may, in this way, be written in an almost incredibly short time, when by practice a class has become expert in the exercise.—I regret here to give a caution against a fraud that is sometimes attempted in these lessons; although when we know that, in our most respectable colleges, similar acts of unfairness are sometimes practised, our mortification is in some degree abated, though our grief remains the same.

Sitting or standing together, boys sometimes, when in doubt of the proper spelling of a word, steal a look at a neighbor's slate, and thus solve the doubt by taking advantage of another's fidelity in study or superior scholarship. Sometimes, too, they have been known to write beforehand, on a corner of the slate, or on a small bit of paper, to be concealed in the hand, the particularly difficult words that occur in the lesson. These and similar dishonest devices, the judicious teacher should vigilantly guard against, and, if detected, denounce in a tone of stern indignation,—making, of course, all reasonable distinction between a *first* offence and a *young* pupil, and one more than once repeated by an old offender.

I have spoken of a particular mode of study; it is this: most pupils, before learning spelling lessons from a reading-book, would have become familiar with the greater part of the words that occur in a piece of ordinary composition, and would naturally infer that all the small words, at least, they could spell correctly. Consequently, in some modes of study, they would be subject to most unlooked-for errors; for it is far from being true that the difficulties in spelling lie principally with the *long* words; numerous examples to the contrary may be easily adduced. The rule, then, to obviate the evil, is, for the pupil to write on his slate, or a piece of paper, to the dictation of

another, the whole lesson, — difficult and easy portions, — and, after having corrected the errors by the book, or by the aid of some one competent to the work, to study upon the words missed until all are fully mastered. This having been done before the spelling hour arrives, seldom fails to give the pupil the mastery at the time of need.

This long process may be thought too expensive in time; but not, I think, by those who estimate accuracy in written language at its proper value. It should be remembered, too, that the time is not spent in merely learning to *spell*. Great facility in writing with the pencil is acquired; the capacity for writing English composition is increased; and a better acquaintance with the style of standard authors — from whose writings the selections in our school-books are usually made — is secured. Surely, all these advantages ought to plead for the adoption of our rule.

There is a wide difference in the power of the eye, in different individuals. Some do not see an error, although indicated by the examiner's mark, and will complain that "the word is marked, when it is right"! With such, patience and long practice are necessary. Some are naturally good spellers, and need but little study, while others require a long-continued and resolute course, to conquer the innate defect. I have, however, seldom known one to fail often in the daily task, when studied in this way. On the contrary, I have had pupils who, after having tried various other expedients, and failed of success, come to me and say, exultingly, "I never miss now, sir, since I have studied in your way!"

Although the operation of the rule should be general, in regard to the method of study, individual cases will arise, in which a dispensation may be made to advantage, and should be made, in justice to the individual concerned. This practice continued for years, by pupils with good intellectual powers, right organs, and diligent and careful habits, usually gives a success in orthography reaching to almost perfection — notwithstanding the inherent difficulties in a language which owes its origin to so numerous and great a variety of sources. These are they that may be trusted to examine the work of their school-fellows, and thus benefit themselves and others, while they redeem a portion of the teacher's time for other labors.

You will not have failed to observe, even in a short experience, that certain words are always missed by some members of a class. These should, consequently, be given out whenever they occur in a lesson. Among them you will call to mind, separate, tranquillity, Tuesday, certificate, absence, here, *ad.*, hear, *v.*, there, *ad.*, their, *pro.*, preceding, conscious, crystal, crystallize, &c.; and all that class of

words in which *ie* or *ei* occur—such as receive, believe, perceive, &c. Likewise, words belonging to the class which double, or not, the final consonant, on taking an additional syllable beginning with a vowel, as wrapped, benefited, omitted, tinned, &c., &c. The persistence of pupils in errors of this kind, goes to prove the necessity of a long-continued course of practice with a large majority, while they remain at school.

The question of a *standard of orthography* naturally comes up here. This may seem to involve the teacher in some embarrassment; but not necessarily. The words are comparatively few as to whose orthography scholars disagree; and, as the books to be used in public schools are decided on by the committee or school-board having the matter in charge, the teacher has no option in the case. He should have an opinion of his own, and express it freely and independently; but he is not responsible for results under the control of his official superiors.

With the teacher of a private school the case is different. He chooses, for his printed authorities, such books as his judgment approves, and *is* responsible for the consequences. Let him keep himself free from partisan bias, and secure the best aids he can find for his noble work.

Every teacher, who is imbued with the true spirit of his profession, will state his views frankly, in the course of his instructions, and give his reasons for them. This he should do modestly, awarding full justice to the books furnished, and to their authors,—mainly desirous to benefit the children of his charge, and not to evince a hostile sentiment to any one.

It is not to be supposed that every teacher in the common schools of our land will be, or will consider himself, competent to decide independently on the comparative merits of rival books,—each having ardent, powerful, and learned friends,—some, perhaps, influenced by personal interest to become the trumpeters in the cause they have espoused; but it is the duty of every one, who has adopted the business of instructing others, to inform himself, to every practical extent, on questions intimately connected with his daily duties.

It has been said that the teacher should be *above* the text-books used in his classes—should be able to correct any error that may occur in them, rather than blindly follow their lead; this I acknowledge to be an important desideratum, and he who approaches most nearly to qualifications of this grade, will prove most worthy of his responsible station, and make it the medium of the highest good. Still, we must accept of something short of this for a time, or many



schools will be without teachers. All who act as such, influence their pupils, to some extent, and, hence, things in the book which are disapproved by them, will not be fully adopted by the scholars, whatever may be the written rule. "The master says so," has great weight, even at the fireside.

Although the long "War of the Dictionaries" has been carried on principally by booksellers, almost every one, with even but slight literary pretension, has indulged in predilections for one side or the other,—displayed, at times, in debate of no very amiable tone. Well would it be if all could harmonize, and adopt one uniform standard of spelling and pronouncing our language. But this can never be. It savors too much of conservatism for the present state of the world. The parties would never coalesce. Those who are content with what is time-honored, would not accept a change, whose chief recommendation would, perhaps, be its novelty; and opponents, having secured a degree of success, would never yield their vantage-ground, but persevere in the hope of a final triumph.

Much credit is confessedly due to Doctor Webster, who devoted a whole lifetime to letters, and whose aim was the improvement of his native tongue. But from the time of the publication of his first large work, proposing an alteration in the mode of spelling certain classes of words (1793), to this day, that portion of the community most capable of judging in the case, never favored his innovations. They did not admit the authority of an individual to prescribe the way in which they should write their vernacular. Nor are our countrymen—always jealous of an invasion of their personal rights—peculiar in this respect. The people of imperial France have never universally yielded to the prescriptions of the French Academy—the highest literary authority in their country—for an alteration in the orthography of some classes of French words; but former modes are still adhered to by many of their countrymen, notwithstanding the *prestige* of this imposing authority.

Something might have been done by us and in Great Britain, if learned bodies or institutions, already in the public confidence, had taken a stand in the matter; but to follow the dictum of one man, however learned, the people would never consent.

The style of language of a people must and will be decided by the people themselves. The silent influence of the best writers of the time will always modify the fashion of expression and the mode of spelling; but general changes must ever be gradual, and a long time be required to permeate the masses.

The duty of a lexicographer is to unfold the state of a language as

it is used by the great body of educated men, and not according to the fancy of a single mind. His book is to represent what exists, rather than what, in his view, ought to be. And herein, as it seems to me, lies the difference between the two great competitors in the contest referred to. One, a man of notions, has endeavored — unsupported by a great majority of the learned or by current usage — to foist upon the world, in some instances, the results of his own whims, sustained at times by very inconclusive reasonings, not always consistent; — the other, has given us a representation of the language as found in written and in oral use — corroborating his own impressions by writers most worthy of confidence, and by speakers of the purest taste; in pronunciation, accent, and orthography, giving the various authorities in their order, and indicating his personal preference mainly by placing his chosen method first.

If the question were to rest on this view alone, there could hardly be a doubt of the almost universal verdict. But perhaps my statement is partial; possibly, prejudice may mingle its influence and warp my judgment. I, however, give it honestly, with no personal or sinister purpose, but as the conclusion at which I have arrived, after no inconsiderable investigation of the subject for more than a quarter of a century, and all the experience that teaching the language has furnished during that period. But while I would unhesitatingly announce my preference for Worcester's dictionaries over Webster's, because I find in them the evidence of the most careful, elaborate, and thorough study of the language, the most impartial report of its pronunciation as observed in the most reliable public speakers of learning, taste, and experience; I do not hesitate to say that Dr. Webster's are worthy of a place on the desk of every teacher, and in the library of every student. Not because of their etymological statements — these are sometimes capricious; not because of any supposed superiority in their definitions; but because of their general completeness, and the literary *curiosities* which they contain — as well as to indicate my respect for a man who acted as an American pioneer in this field of letters. If I could possess but one dictionary, it should be that of Worcester. But, in conclusion, permit me to say, let a copy of the best edition of the large work of each of these authors be in the hands of every one who has an interest in our noble language, especially in the possession of every teacher, or on the shelves of the school library; let the volumes be frequently referred to, and their contents carefully noted, that the reproach of the general ignorance of our mother tongue may be no longer a disgrace to our people.

### III. EDUCATION.—THE CULTIVATION OF THE EXPRESSIVE FACULTIES.

Lectures addressed to Young Teachers.

BY WILLIAM RUSSELL, OF LANCASTER, MASS.

Ed. American Journal of Education. (Boston,) 1826—29.

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[Continued from page 64, Vol. III.]

WITH the aim of moulding, guiding, and governing the development of the expressive faculties, we will proceed to the next step in our present analysis, which is to consider,

#### III. THE TENDENCY OR HABIT OF ACTION, IN THE EXPRESSIVE FACULTIES, AS IT IS MANIFESTED IN UTTERANCE.

*Utterance an Instinct.*—When we contemplate man as a being capable of education, he may, for our immediate purpose, be regarded as furnished by his Creator, with what may be termed the *apparatus* of expression, in the gift of the various faculties which we have been hitherto considering. We perceive him further provided with an adequate *motive power*, by which this apparatus is propelled, in the involuntary or voluntary action of feeling. The indication next to be observed by the educator, as the suggestion for his guidance, in his endeavors to coöperate with Nature's tendency to development, is, In what direction does the action of the expressive faculties naturally tend? What, in this instance, is the instinct of spontaneity? What, under the guidance of his own inward promptings, does the child incline to do or to become? What habit or attribute of character does he thus acquire? The answer furnished by observation, in this case, plainly is,—Man, as a sentient, intellectual, and sympathizing being, acting under the primary impulse of instinct, and without any interference of human culture, obviously inclines to Utterance, (throwing himself *out*,) or, in other words, to *self-revelation*, as an ordained function of his nature, verifying and crowning his intelligence, and constituting him a social and moral being, capable of progress and of culture. He craves and finds expression, accordingly, in many and various forms: he makes himself felt and understood, in some way or other, by his fellows. Under the guidance of education, he but learns to do this more definitely and successfully, through language and expressive art. From a sentient and intelligent, he develops thus into a communicative being,—the result, so far, of the combination of unconscious and voluntary education, and, at the same time,

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the condition and the pledge of subsequent intellectual and moral progress.

*Repression a Common Error of Educational Training.*—The attentive observation—not to say the systematic study—of man, to which the educator and teacher should ever feel himself bound, as the only security for the intelligent and successful discharge of his duties, suggests, at this stage of our subject, the fact, that a prominent feature of error, in the too prevalent arbitrary modes of education, has been the *repression* rather than the development of the natural desire of utterance in childhood.

From the very first steps of his mental and moral progress, man is not a merely selfish and receptive being. He longs to impart his feelings, and to communicate his observations: he wishes to give, as well as to receive: he feels impelled to utter himself that he may impart and confer, not less than receive. His impulse, as a sympathetic one, is unselfish, generous, noble. When the child exclaims to his playmate on the beauty of the flower which they see, he does not merely call for sympathy in the delight which he feels: he would, by his instinctive expression of pleasure, suggest and impart that delight.

Utterance, under the benign guardianship of Nature, as its Author's interpreter, is thus, essentially and substantially, a moral process, not less than a merely sympathetic and intellectual one. Nor, in education, should it ever be forgotten that, by the Creator's ordination, every utterance of a feeling or an emotion, gives it additional strength and life; and that, obeying the divinely instituted law of speech and communication, we are aiding in the process of building up, day by day, and hour by hour, the fabric of human character.

Arbitrary education, however, is, in no feature of its meddling mismanagement more conspicuous than in the *restriction*, the *reserve*, and the *silence*, which it is ever so prone to impose, and on which it is so apt to plume itself, with reference even to the very first stages of its repellent sway.

The five years' probationary and preparatory silence which Pythagoras is said to have exacted of his disciples, might be an excellent discipline for mature minds, as an introduction to the "metaphysic bog profound," into which he meant thereafter to plunge them. But one of the first and most urgent wants of childhood is utterance. The innocent little human being is ever thus holding out his petty link in the golden chain which binds heart to heart, mind to mind, and man to God: he is ever ready to join his link to that of his neighbor. But the mechanical educationist, with his "look at your book, and not at me!" frowns the infant volunteer back to his seat,

to his individuality, and his isolation ; and the chain by which the little petitioner for sympathy and knowledge, might have been lifted with the conjoined force of the mental world, is of no avail to him : his link of connection with it is yet detached. His turn has not yet come, in the great game of opportunity ; and he must bide his time as best he may.

*Appropriate Training.*—Under the unerring and genial guidance of the mother, the child is not perpetually immured within doors, or confined to one spot, or fixed in one posture : he is allowed, occasionally, at least, to behold the outward world, to range the fields, to walk on the road, to observe the objects around him, to feel their attractive force, to admire their beauty, to wonder and to inquire about what is new to him, to utter his exclamations of pleasure, to examine, and to name whatever strikes his attention. He thus enjoys his own nature in the free exercise of his faculties ; he is consciously progressive in intelligence and in speech, as in feeling, and, so far, is effectually and successfully preparing to become, in due season, eloquently expressive.

*Disadvantages of City Education.*—The worst, perhaps, of all the many evils attending the supposed necessity of congregating in cities, and adopting artificial modes of life, is one but little thought of. The parent who relinquishes his rural home in the open village street or in the field, flatters himself, perhaps, that he is securing better educational advantages for his children, when he takes up his abode in one of the confined dwellings of the close-crowded city. He may find, by the exchange, a teacher more expert in turning the machinery of instruction, and a more ample supply of the learning to be had from books. But the nobler, the truly liberal part of his childrens' education, he has foregone forever. The free scope, the pure, bracing air, the rich variety of nature,—the healthful influence of these on the growing frame and the expanding mind, on the susceptible heart, on the plastic imagination, on the whole soul and character ; these are sacrificed, and with them, the best capabilities of culture.

*Educational Benefits of Rural Life.*—In no respect are the losses just mentioned greater than in regard to the part of education which we are now contemplating. To the child reared in the freedom and the beauty of nature, everything around him becomes a language, expressing the happiness which he unconsciously enjoys. His vocabulary is furnished in the forms, the colors, the life, the sounds and motion, amid which he finds himself. The half-conscious awe which he feels, under the deep shade and the sweeping boughs of the great elm, through which he looks up, with a pleasing dread and wonder

to the over-arching sky, the beautiful wild-flower which waves and nods to him as he passes, the brook which runs bubbling and gurgling through the meadow, the majesty of the flowing river, the roaring of the winter wind through the bare trees, the whirling of the snow-flakes, the glittering garment of the ice-storm, the opening of the spring buds, the fluttering of the summer leaves, and the sailing of the falling leaf in autumn, the enlivening voices of the domestic animals, the entrancing music of the birds;—these, and a thousand other unpaid teachers, have all been training him in a language true, copious, perfect, and inspiring,—compared to which, book-learning is but as the dry husk to the rich nutritious grain.

*Genial Culture.*—To favor and cherish, not to check, utterance—to elicit, not to repress expression,—to multiply, and deepen, and expand, and fill, not to dry up, the sources and reservoirs of language;—these are the true offices of education. The cultivation of the young mind, taking a suggestive hint from the cultivation of the young tree, should allow a liberal scope of nutrition, of growth and expansion, before calling in the aid of the pruning knife. A large part of early education should consist in conversation, in which the pupil should freely partake, as the natural means of acquiring accuracy and expertness, as well as freedom, in expression. The tendency to write and to draw, should have full scope and ample encouragement. Care should be taken to render interesting and attractive every form of exercise by which the student may ultimately attain to the free, forcible, and correct expression of thought. To the various modes of securing such fruits of culture, in detail, we shall have occasion to advert in the sequel.

#### IV. RESULT OF THE ACTION OF THE EXPRESSIVE FACULTIES:— COMMUNICATION.

*The Power of Communication.*—In the previous stages of our present inquiries, we have been occupied with the *classification* of the powers of expression, their *springs of action*, and the *habitual tendency* and direction of their current, under the guidance of unassisted nature and of education. The next step in the progress of investigation preliminary and introductory to the actual work of express culture, is the consideration of the Results at which, whether by the law of natural development or that of educational cultivation, the human being arrives, in consequence of the exercise of his powers of expression.

The immediate result of utterance is Communication,—the impartation and interchange of sympathy or sentiment, by which man inspires his fellow man with the same feeling, affection, emotion, passion,

thought, or sentiment, which actuates himself; and which, as the circle of kindred minds is enlarged by the aggregation of numbers, extends his personal mood or mental condition throughout the sphere of the community of which he is a member.

*Intellectual and Moral Effects of Communication.*—The views, the will, and the power of an individual, acquire, through communication, an ascendancy, it may be, over a nation, or even over the whole civilized race, for successive ages; while, on the other hand, the intellectual acquisitions, the moral and spiritual attainments, the sympathies and the accumulated resources of nations and of ages, may be brought to the aid of the individual, through the magic power of language.

For good or for evil, man's power of communication with his fellows, gives to the aggregated multitudes of a whole people, or even of the race, the unity of purpose, the singleness of aim, the directness, the personal efficiency, the ease and the certainty of action of a single agent; while it equally arms the individual with the intellectual, the physical, and the moral force of millions. The sage, the orator, the poet, the artist, the statesman, the warrior, thus become the recognized representatives of a people or of mankind, to whom communities and nations bow in submission or in homage, and to whose ascendant genius they render the tribute of heart and hand, of treasure, or of life. Thus, too, the youth, in his studious endeavors to advance his intellectual and moral condition, has the aid arising from the experience, the counsels, the guidance, and the sympathies of the intelligent and the virtuous of every age and nation which possesses an accessible record of its progress; and the student whose days have been spent in strictest seclusion and unremitting investigation, enjoys the assurance that the fruits of his solitary research and strenuous application shall be gathered not by himself alone, but by whatever enlightened and sympathizing minds, throughout the world, and in all subsequent time, shall come within his sphere of communication by living voice or written word.

*Value of Communication.*—Communication, as the boon of language, is not to be measured by its immediate results merely, as a telegraphic convenience for the impartation of feeling or the conveyance of thought,—great as its uses, in this relation, are to the whole race. Language is the vehicle of all knowledge. Like the noble ship, costly and valuable in itself, but yet more valuable in the treasure with which it is fraught, it comes laden with the accumulations of countless minds and boundless wealth. To measure its full value, we should have to compute the number and the worth of every

acquisition which the mind has garnered up in the records of every department of science and literature, and thus rendered capable of conveyance from man to man, and from generation to generation, throughout the world.

#### V. EDUCATIONAL PROCESSES FOR THE CULTIVATION OF THE EXPRESSIVE FACULTIES.

These may be classed under the following heads: The Attentive Observation and the Love of Nature; the Study and the Practice of Art; the Study of Language; the Practice of Exercises in Oral and Written Expression.

##### OMISSIONS AND DEFECTS IN MODES OF CULTURE.—*Language.*

—The plan of education generally adopted for the exercise and discipline of the expressive faculties, indicates little philosophical design, logical consistency, generous spirit, or liberal scope, in the course which it prescribes. It is founded on views too narrow and exclusive; and its execution has been too mechanical. The mother's and the teacher's eye has been fastened too exclusively on the facts of *language* alone, as so many detached points to be mastered in detail. Hence the injury sometimes done to the organs of speech, by premature attempts to conquer some of the difficulties of articulation, in the mother's zeal for the precocious development of the faculties of her child; and hence, also, the mechanical and arbitrary processes of alphabetic training, in its customary forms. The eager desire for immediate definite results, has caused the teacher, too generally, to overlook the great facts that language is but one of the forms in which the expressive faculties are exerted, or in which expressive power is to be developed, and that the successful cultivation of language is inseparable from due exercise in all the kindred forms of expression to which the mind naturally tends.

The general plan of education is limited to instruction and practice in the oral and written forms of language, in the school routine of *reading* and *grammar*, and what is termed *composition*. The forms of exercise and the methods of training, also, in these departments of education, have too generally been literal and mechanical; and the poverty and imperfection of the results have betrayed the defects of the plan which prescribed them.

*Methods too exclusively Passive and Receptive.*—The great importance of a full and generous development of the whole mental constitution, as indispensable to the right action of any of its elements, having been overlooked in the plan of education, due allowance has too seldom been made, in the training of the mind, for the adequate exercise and discipline of the active nature and of the expressive



powers of the human being. The general prescription of the processes of instruction, has evidently been directed to the *receptive* action of the *understanding* and the *imprinting* of the *memory*. The mind of the pupil has been too uniformly kept in a comparatively *passive* condition. He has not been permitted and invited to use sufficiently even those materials of expression which he has, from the earliest steps of his progress, in the routine of education, been so laboriously employed in accumulating. Expression, neglected in early training, becomes difficult in later stages; and conscious failure incurred in attempting it, renders it distasteful. Effort, under such circumstances, is reluctantly made, frequently intermitted, and ere long discontinued.

*Neglect of our own Language.*—No remark is more common or more true, than that even our highest and best courses of culture do not result in furnishing accomplished men, as regards the actual use, in speech or writing, of our own language. Ample time, comparatively, is usually allowed for the study of the ancient languages, and even for that of some of the modern; but little is expressly assigned for the thorough acquisition of our own, which, to ensure to the student a perfect command of it, should be the groundwork of daily exercises, thoughtfully planned and carefully executed, from the first steps in education onward to the last day of professional preparation for the business of life.

*Faults of Unconscious Teaching.*—Some of the many causes of imperfect teaching, in the department of language, may be found in the fact, that the true nature and actual character of early training are not recognized by those whose office it is to superintend the first steps of childhood in the path of development. The mother and the primary teacher too often overlook the vast influence of *example*, which, to the imitative nature of childhood, always becomes a model. Hence the imperfect articulation, incorrect pronunciation, mechanical monotony, and lifeless tone, which are so generally prevalent in school reading. These faults are, too often, faithful copies of the style which the ear of the young learner has unconsciously caught from his mother, his teacher, or his class-mates, and which habit rivets on his voice, for life.

*Error in Alphabetic Instruction.*—The mechanical manner in which the child's first lessons in reading are sometimes conducted, is another cause of failure, in the department of instruction to which we now refer. In many schools, the young pupil never has his attention called, definitely or consciously, to the fact that the letters of the alphabet are *phonetic* characters, the whole value of which con-

sists in the *sounds* which they represent: in many, he may pass through the whole course of instruction without being once called to practice the constituent elementary sounds of his own language: in very many, there is no attempt made to exercise and develop, modify, or cultivate, in any form, the voice itself. Hence the prevalence of the errors which have been already mentioned as fruits of unconscious imitation, and which careful, early cultivation can alone prevent.

*Neglect of the Meaning of Words.*—An obvious defect in prevalent modes of education, as regards adequate preparation for the free and correct use of our native language, is the yet too common neglect of early and progressive *etymological training* in the analysis of words, and the tracing of the significant value of their component syllables, so as to ascertain and fix in the mind their exact meaning and full power, and to follow their transitions from a primary to a secondary sense, or from one which is figurative and imaginative to one which is purely intellectual or merely practical. It is such intimate knowledge, and such only,—the fruit of daily exercise and careful training,—that can give, at length, to the mature scholar, or the professional speaker, that mastery of words, which now so often, when almost too late, he feels that he needs for the full and perfect expression of his thoughts.

*Defective Forms of Reading Exercises.*—A common and marked failure of education, as regards the course of instruction in reading, is partly attributable to the cause last mentioned,—the unintelligent enunciation of words,—but largely, also, to the mechanical perusal and unmeaning pronunciation of sentences, as merely so many successions of audible sounds. Such exercises deaden rather than enliven the powers of expression, as they blunt rather than sharpen the understanding, for the intelligent conception of meaning. Yet, in not a few schools is it the fact, that even quite young pupils are never asked, in performing a reading exercise, to point out, previous to the pronouncing of a sentence, those words in it which are most significant or expressive, and accordingly require that special force or turn of utterance, which alone can render them *emphatic*, so as to convey their full sense, or bring out the whole sentiment which the sentence was framed to express. A similar neglect is too prevalent as regards the effect of proper *pauses* in reading, which should always suggest to the ear an intelligent analysis of a sentence into its constituent portions of sense, not, as is very frequently the case, a mechanical analysis, servilely following the grammatical punctuation with measured uniformity of utterance, whatever be the depth of thought, or the force of feeling,

implied in the language of the composition. As the syntactical punctuation, although it may often coincide with the expressive and significant rhetorical pausing, does not necessarily do so, but, on the contrary, is sometimes directly at variance with it, the effect of uniformly following the points, must, in such cases, be a positive hindrance rather than a help to intelligible or appropriate reading, as an exercise of voice. The utterance of the common phrases, "Yes, sir," or "No, sir," will furnish sufficient illustration here. The comma preceding the word "sir," is due to the eye, on the score of syntax, but not to the ear or the voice, on that of sense.

It is in the audible reading of *poetry*, however, that the defects of current education are most strikingly exhibited, as regards the discipline of the expressive faculties. Poetry, as the language of imagination and feeling, speaking to the heart, properly requires a mode of reading obviously quite different from that of the usual forms of plain didactic prose, addressed to the understanding merely. The word-pictures of the poet paint their imagery on the imagination; the intellect interprets their forms; the heart beats in response to the graphic delineation; and the voice gives expression to a correspondent melody of tone, while it utters the words of the verse. To read poetry aright, therefore, implies the poet's inspiration, imparted to the soul and voice of the reader,—an exalted state of imagination, a sympathetic vividness of feeling, unconscious quickness and acuteness of intellectual conception, a plastic voice and expressive tone. An appropriate course of preparatory discipline of feeling and imagination, is obviously, then, as indispensable to poetic utterance, as the right understanding of the intellectual sense of a sentence, is to the ordinary reading of prose. For this purpose, every grand or beautiful form of nature or of expressive art to which he can resort, with a view to give susceptibility to feeling and imagination or pleasure to taste, now becomes, in the hands of the intelligent teacher, an instrument of power, to aid him in the processes of culture. Now is the time when he feels how deeply he must ever be indebted to the vivifying influence of music, painting, and sculpture, and every chaste form of decorative art, as the effective means of opening the eye of the soul to the vision of grandeur or of beauty, firing the heart with the ardor of inspiration, touching it with the sense of tenderness and love, and refining the taste by the display of true elegance and grace.

The dry, prosaic, lifeless style in which poetry is too generally read in our schools, is more injurious than beneficial, not merely to the faculties more immediately concerned in the conception or utterance of

poetic composition, but to the action and influence of all those powers, mental and moral, which tend to elevate and refine the soul, and mould the character to the highest forms of excellence. There is something akin to the barrenness of spirit with which the sceptic peruses a page of sacred scripture, in the utterly mechanical manner in which the well-drilled pupil in mathematics or in grammar, is sometimes permitted to read strains of the purest poetry, embodying the sublimest sentiments, and calling for tones of the deepest and most vivid emotion, or even of the most exalted passion.

The general neglect of appropriate means for cherishing sensibility and cultivating taste, in the relation now referred to, is the more to be regretted that it prevails most in that form of education and in that class of schools in which it tells with the deepest effect:—I refer to our common modes of mental cultivation, and to those seminaries in which the mass of our people are trained. The recuperative influences of classical culture, in our higher literary institutions, does something to redeem, in this respect, the omissions and the defects of earlier training. But it is much to be feared that, even in our boasted New England education, as generally conducted, the young who are to receive no such remedial aid for disproportioned and defective cultivation, close their school course without the benefit of a single effort, on the part of instructors, to render their pupils capable of appreciating or expressing the sentiments embodied in the best passages of our own literature and that of the parent land,—a literature which contains confessedly more of the inspiring elements of pure morality and noble character, as well as genuine beauty, than any that has yet appeared on earth; not excepting even the model languages of classic antiquity.

*Instruction in Grammar.*—It is but of late that those who prescribe the forms of education or the modes of instruction, have furnished the working teacher with the means of rational and philosophic training for his pupils, in another department of culture professedly occupied with the discipline of the expressive faculties, but, in past years, so formally conducted, for the most part, as to embarrass and retard rather than aid the progress of development. A great change, unquestionably, has taken place in the character of text-books on Grammar; and in this branch of instruction we have recently been provided with valuable facilities for improvement, in several excellent treatises, well suited to the true uses of a text-book,—not a synthetic synopsis of the science as it lies in the mind of the consummate grammarian, but a gradually progressive and practical presentation of the subject, from its simplest elements upward, in a course, at the same

time, so strictly logical, that every step leads, by a law of thought, to another; and so thoroughly practical, that,—to use the not inapt expression of a German instructor visiting one of our American schools,—the pupil is made, at every step, to “*experience grammar*.”

*Defective Methods.*—Still, too many of our teachers cling to the narrow practice of following, in every grammar lesson, the order of a *synthetic* text-book, in which the subject is admirably arranged for a systematic and philosophic review of the science, but by no means for the successive steps of progress to the young mind commencing the study of it. The method of such text-books is precisely that which must be *inverted* in all true, living, oral instruction, or in any rational attempt to introduce a learner to a knowledge of the subject, and to guide him in his first endeavors to reduce it to practice in illustrative forms of exercise. The logic of instruction requires that the whole science of grammar should be first subjected to a rigorous *analysis* in the teacher's own mind, that its elements may be exhibited individually and successively to that of the pupil, and so become the groundwork of his *inductive* and intelligent progress from the recognition of facts to that of principles and laws. The practical part of the instructor's business, requires, in this, as in all other branches, a strict compliance with the rule of presenting one element only at a time, but in such succession as to develop the whole subject in easy steps of connected progress,—each perfectly understood and thoroughly exemplified; nothing assumed, but everything proved; nothing merely defined without being reduced to practice.

*The Practice of Composition.*—Till very recently, in comparison, no branch of education connected so immediately with the discipline of the expressive faculties, has been more faultily conducted than this. Without waiting for the development and efficient action of the reflective faculties, or the power of abstract conception and general thought, the teacher, when he has conducted his pupils through a very imperfect course of grammar and mechanical “parsing,” and, perhaps, a little technical rhetoric, proceeds to prescribe a task in composition, on some *general* theme requiring the thoughts of a mature and capacious mind, besides the command of a skillful pen, for its proper treatment.

*Results of Defective Methods of Teaching.*—Called thus, without means, to perform a task which leads him entirely away from the region in which his mind naturally and habitually works,—the *concrete* world of actual observation and of clear conception or conscious feeling,—the pupil finds himself unable to do what is required of him as a personal effort. In these circumstances, if he does not actually

shirk the task imposed on him, he has no resort but to repeat the commonplace thoughts and sayings of others, in which he feels no interest, and which, to his consciousness, have no truth. The precious moments of youth are thus worse than wasted; the expressive faculties are withered and dried up; and education, thus misdirected, destroys the powers which it was employed to cherish.

*Advantages of Seasonable Training.*—Teachers who take the pains to observe well, know that there is a stage in the life of childhood, when expression is a spontaneous tendency and a delight,—when to construct a sentence on his slate, or pencil a little note on paper, is to the miniature “ambitious student,” a conscious achievement and a triumph of power. Then is the happy moment for beginning the work of practice, which, if neglected at that stage, will never be easily, naturally, or effectively done afterward. The attempt may be made at a later period, under the influence of a sense of duty, or a feeling of shame, or the consciousness of compulsion. But, by this time, the plastic suppleness and pliancy of the mind is gone; and the whole endeavor proves an affair of difficulty and dislike. The teacher’s policy is never to let the moment come when composition, whether in the form of note or letter, or narrative, or description, is felt to be anything else than a pleasure and a privilege. The expression of sentiment, and the argument for an opinion, will then, become as easy, as natural, and as pleasurable employment, as the first steps of conscious progress, in the penning of a juvenile note or letter.

*Rhetoric.*—The great defect in conducting this branch of education,—a defect which is still very prevalent,—consists in the fact that the study of it is so much a matter of theoretic speculation on principles of taste, or is limited to the mere committing of rules to memory. Rhetoric, to become a useful branch of modern education, should embrace a gradually progressive course of exercises, embodying successively the facts of language, in the use of words and the construction of sentences; it should include the practice of daily writing, for successive years; frequent exercises in the logical arranging of thought for the purposes of expression, and the adapting of the forms and character of expression to thought; and it should be accompanied by the close study and critical analysis of the works of distinguished writers, with a view to acquire a perfect mastery over every form of style.

*Elocution: Errors in Modes of Instruction.*—Few branches of education are so little understood or rightly practiced as this. We have, in our current modes of instruction, little choice between the faults of style arising from what the indolent incline to term “a

generous neglect," through fear of "spoiling" what they claim as "nature," and those faults, on the other hand, which are attributable to literal and mechanical modes of cultivation, and consist in the obtrusion of arbitrary details and artificial forms. Hence the results which characterize the one, in the gross errors of slovenly and low habit, coarse and disgusting manner, uncouth effect, bawling vehemence, and gesticulating violence, of what is sometimes dignified with the name of "popular oratory;" and hence the opposite traits of finical taste, affected elegance, false refinement, and studied contrivances of effect, which belong to perverted culture.

*Errors in Theory.*—With the advocates of neglect, the true teacher, as a believer in the value of cultivation, can have little sympathy, further than in the condemnation of false and artificial manner. Neglect of culture, he knows well, produces, in regard to all expressive art, the same obvious faults of rawness and inappropriateness, awkwardness and error. It is much to be regretted, however, that the language of some eminent writers, in their anxiety to protest against the errors of mechanical and literal training, gives countenance to the claims of ignorance on this subject, and seems to sanction the utter neglect of cultivation. Prominent among these it is to be regretted that we find an authority otherwise so justly eminent as Dr. Whately, whose own brilliant talents and ready power of expression, while they tend to give him an ascendancy over the minds of students and teachers, are perhaps the very circumstances which disqualify him to form a true judgment on the modes of cultivation best adapted to the great majority of minds which fall under the care of the teacher, in the common routine of education. The error,—if one may be pardoned the term,—by which ingenious minds are, on this subject sometimes entirely misled by superficial observation and hasty conclusions, is that of overlooking the great fact that, in the cultivation of any branch of expressive art, education is properly charged with a double duty,—that of aiding, by every favoring influence, the inward power of conception, and that of watching over the outward form of expression. In the former function, education is spiritual, genial, inspiring, intellectual, in its suggestions: in the latter, its office is formative and exterior; it watches, with the nicety of a musician's ear and a painter's eye, over every point of detail, and assiduously trains every organ of the pupil to exactness, as the law of truth, extending to the minutest effect of vocal utterance and visible action. True culture, in this relation, aims at a perfect result, and descends, therefore, to the moulding of every detail.

*The necessary Union of Theory and Practice in Teaching.*—It is

a great error to suppose that, in doing its practical work, education must do it in a narrow and servile spirit, or in a merely mechanical form. Genuine instruction, in its minutest direction, recognizes and impresses a principle which prompts the preference of one form of expression to another; and it takes care to deepen the impression of the principle by means of the associated art in practice. Faithful teaching must always extend to details. There is no slighting or slovening in its work. The difference between true and false instruction, in all art, is simply this: the former in prescribing a rule, refers to the parent principle from which it is derived, and thus makes instruction *logical*; the latter lays down the rule as a detached and arbitrary fact of mere inculcation, and thus renders instruction *empirical* and *mechanical*. The skillful teacher knows how, in inculcating the closest application to detail, to keep the mind intent on the principle which suggests it. No error in educational training can be greater than that of shrinking from or shunning particulars, under the plea of generalizing. In all matters of expressive art, principle must be developed and applied in practice.

*Necessity of Detail.*—The right expression of a sentiment by voice and action, like every other external act of mind and organ, has necessarily a mode and a form, coëxtensive with the words in which it is embodied; and neither teacher nor student can afford to dispense with one element of the true effect. The attention, therefore, must be directed to the study and observation, “analytically, of the emphasis, tones, pauses, &c.,” unless we are willing to neglect the proper effect of these on speech. If we can not communicate sentiment without a due observance of these, they must evidently be studied, more or less, according to their value and importance; and the very office of instruction is, in all such cases, patiently to descend to the study and practice of detail.

Yet Dr. Whately, in his *Elements of Rhetoric*, asserts that the analytic study of detail, in such matters, “must vitiate every system of instruction founded upon it.” For this conclusion, fortunately, however, he gives no reason but what is contained in the brief phrase, “according to my views,” and adds, further, the saving clause, “if those views be correct.” A true and efficient friend of education, in other respects, thus sides with the opponents of culture, by speaking from the preferences of personal taste and arbitrary opinion, instead of the laws of analogy and universal truth.

In most Anglo-Saxon communities, the teacher of elocution receives his pupils encrusted,—one might say,—with the errors of neglected or corrupted habit, unconsciously contracted from the current



faults of his home, his early school, the street, the local style of his vicinity, or that of some popular public speaker. The eradication of these errors is obviously the first duty of an instructor. But, according to the views of Dr. Whately, the instructor must not put forth his hand to touch such faults; for this could not be done without incurring the evil of entering into "analytic details of emphasis, tones, pauses, &c." The fabric of education, in this as in all other departments, resembles the well constructed edifice, liberally and scientifically planned, symmetrically proportioned, and thoroughly finished in detail. The outside observers of the processes of instruction,—among whom Dr. Whately, for the time, takes his position,—are quite willing that the intellectual structure should be a goodly mansion, on the whole, but insist on the notion that it shall be built without any detail of wood, stone, or brick, in particular.

"*Natural Advantages.*"—In the act of utterance, the glance of genius may suffice, at times, for the intuitive recognition of a principle; and the impassioned impulse of artistic temperament, may prompt to instantaneous and perfect expression. The possessor of such attributes may, on exciting occasions, dispense with reflective thought and studious application as securities for success in utterance. But the majority of mankind, whether in youth or maturity, consciously and habitually need all the aids of analysis and study, and are successful in proportion to the closeness of their application and the thoroughness of their practice. The aid, in such circumstances, to be rendered by the intelligent and faithful teacher, is precisely that work of detail to which Dr. Whately objects. The student, through inadvertency, overlooks, for example, the true and appropriate manner of expression in solemn emotion; and, in the utterance of a passage of that character, runs on, through the influence of neglected habit, in a *high*, *loud*, and *rapid* voice. Here, the mechanical teacher will, of course, rectify the error, for the moment, by merely exemplifying the proper style, and making the pupil repeat in imitation of the model, but with no explanation, and with no reference of any point to a fixed principle which might be a guide in future practice. The true teacher,—who never can rest satisfied with anything merely mimetic or parrot-like,—when he indicates errors, endeavors to correct them by referring his pupil to the principle from which they deviate. He interrogates him in this case as to the true and natural style of voice in which solemn emotion is uttered, and directs his attention successively to the facts that it is characterized by tones which are comparatively *low*, *soft*, and *slow*,—as heard in the natural and appropriate utterance of devotional feeling. Teacher and pupil have thus a defi-

nite aim and an intelligent course before them in the reiterated practice which may be required for the correction of error, and a guiding light to direct them in all similar difficulties which may occur in subsequent exercises. In this department of education, as well as in others, true instruction is nothing else than the exposition of a *principle* along with an *analytical application* of it. Yet this is the very mode of procedure which Dr. Whately condemns, when he objects so decidedly to that method of elocutionary training which calls the attention of the student first to the prominent vocal effects of an emotion, and then descends to the particulars of expression in "emphasis, pauses, &c."

The errors of theory, regarding this department of education, have been dwelt on longer than might have otherwise been necessary, were it not for the proneness of those who superintend and control the forms of instruction, to defer to the authority of distinguished names, and to discourage the well directed efforts of the teacher. The mode in which reading is taught, or elocution practiced, in the successive stages of education, has a greater effect on mental and moral development, than any other branch of instruction: it affects not only the intelligence, but the taste, the habits, and the whole character of the mind. To the young teacher, therefore, it is exceedingly important that his views on the subject be clear and correct.

*The practice of Gesture.*—The visible part of elocution,—expressive action,—is another subject on which the errors of theory and practice are numerous and great. They consist chiefly, however, in intentional or unconscious *neglect*, on the one hand, and *mechanical cultivation*, on the other. The former cause of faulty habit appears in inexpressive, unmeaning, and inappropriate forms of bodily action, in insignificant tricks of personal habit, or in excessive and violent gesticulation, accompanied by awkward and uncouth attitudes: the latter shows itself in unnatural, affected, or fantastic gestures and positions. The expressive actions which naturally and properly belong to public address on subjects which call forth emotion, being larger and more forcible than those which belong to the habitual style of private conversation, it is of great service, in the training of youth, that, in addition to all the healthful aids arising from manly exercises and enlivening sports, there should be a daily course of training on the principal forms of oratorical action, with a view to ensure force, and freedom, and propriety of manner, as regards the natural language of attitude and action. This language has its principles for the guidance of the teacher and the student as well as the artist. The attentive investigation of these principles is the only source of

true and liberal instruction or useful study. From these principles rules for application necessarily flow; and it depends on the teacher and the student whether the latter shall be well and skillfully trained, neglected, or superficially taught.

*Artistic Cultivation of Taste.*—Provision is formally made, in many seminaries, for a more liberal allowance of cultivation for the expressive faculties, than is afforded in the mere learning to read, in the study of grammar and rhetoric, or in the practice of composition and elocution. The demands of Taste are recognized and complied with, so far as regards a certain measure of instruction in *music* and *drawing*. But, in very many seminaries, the little arbitrary and imperfect instruction which is given in these branches, is too frequently much worse than none; unless we are willing to recognize the forming of bad taste in either art as an admissible service of education.

*Lessons in Drawing: Common Mistake.*—Many parents and teachers never bestow a thought on the true character or proper uses of art, as a means of mental culture, or as a practical accomplishment, but labor under the false notion that a little dabbling in it, under a very ordinary instructor, is at least something gained toward refinement of taste and graceful habit. There can not be a greater error committed in education than this. Every attempt to copy an imperfect model, brings down the tone of taste, and does something to hinder the attainment of excellence. Neglect is wholesome, when compared with perversion or with false instruction.

"My daughter," says an affectionate mother, "wishes to learn drawing; and Mr. Blank is getting up a class; and I think I shall let her join. Mr. Blank's drawing is no great things, to be sure. But a little notion of drawing can do my daughter no harm, at least; and, perhaps, she may take a liking for it; and then she can find a better teacher, when it will be worth while to have one." Here are the common errors,—that there is any benefit in a little *poor* or *bad* art, or that any speck of it is not a positive blemish; that the elements of art can be taught by an incompetent teacher; and that, after having taste thus perverted, the pupil can rally, acquire new principles, and form new habits. The actual experience of most pupils thus misdirected, is the painful conviction that, without a perfect command of elements, nothing whatever can be done in art, and that every neglected false line or touch, in rudimental lessons, is sure to injure the habits of eye and hand, in all subsequent execution, besides lowering the standard of excellence, and degrading the taste of the student.

*Music: Singing.*—An error similar to that just mentioned, prevails with regard to instruction and practice in *music*,—more particularly No. 9.—[Vol. III., No. 2.]—22.

ularly, in instrumental music. The vocal department, however, is not without its many evils of erroneous conception and faulty instruction. Singing, by the formal manner in which it is sometimes taught, becomes one of the listless tasks which the juvenile pupil is compelled to perform in the routine of school duty, instead of being one of the natural enjoyments and welcome recreations of daily life, in which intellectual activity is accompanied by pleasing emotion and free expression. The young learner, who should be permitted to enter at once on the pleasure of listening to pure and perfect strains of actual music, and then to join in the attempt to execute them, in the natural training of ear and voice, is commonly detained for a long course of drilling on technical terms and arbitrary rules. Music is thus rendered a tasteless, irksome, artificial exercise to the pupil, and fails of accomplishing its main objects of quickening the ear, enlivening the feelings, moulding the voice, and cultivating the taste, by the influence of pure and beautiful examples of vocal sound, in the expression of feeling and sentiment.

*Demoralizing Influence of Low Taste.*—The result is still more injurious when low taste is permitted to obtrude its degrading influences on the sacred sphere of music; when song is treated as merely a form of amusement or of sport, and when the corrupting effects of gross humor and ridiculous caricature, are intentionally introduced in the lessons of an art designed to purify and elevate the soul. When to such influences there is added the express utterance of degrading and demoralizing sentiment, in the words of a piece of music selected for a school exercise, the work of the enemy who sows tares in the field, is fully accomplished; and education lends its hand to the act of helping the young mind not upward but positively downward.

*Deficient and Faulty Instruction.*—When the grosser evils which have been mentioned, are avoided, there are not unfrequently others, quite serious in effect, arising from the influence of imperfect cultivation and false taste in the teacher, or in the community of which the pupil is a member. Inaccurate, slovenly, and heedless execution defeats all the purposes of musical cultivation, and renders the absence of culture preferable to the possession of it. Every repetition of a fault confirms an error of perception, a perversion of feeling, or a corruption of taste, and deepens it into a vice of habit and a defect in mental character.

*Instrumental Music.*—The more laborious forms of culture which are indispensable to success in the performance of *instrumental* music, strike yet deeper into the taste and tendencies of the mind, as regards the character and effects of expression. Faults in this

department of musical instruction, are, it is true, not so widely diffused as those which are so often displayed in the teaching of vocal music. But they are not less prejudicial to the pupil individually. The incessant and arduous application which is required of all who wish to perform successfully on any instrument, exhausts and discourages pupils who have not a true and deep love of music, together with the enduring physical vigor and muscular power which consummate execution demands. The attempt to continue practice, under such disadvantages, is more injurious than beneficial; and when the pupil is dragged through the daily infliction, the whole course ends in that miserable failure over whose multitude of sins the false charity of society is so often called to throw its mantle. In music, as in every other form of expressive art, no culture is greatly to be preferred to that which entails error and imperfection.

*False Models.*—The evils of defective cultivation are not less conspicuous when the pupil possesses both taste and diligence and good ability, but is misled in style, by the influence of a false model in instruction. Of late years, the facility of obtaining instruction of the best order, is greatly increased. But a fatal error is still quite current among parents, that elementary lessons do not require a high standard of perfection in the teacher, and that therefore the rudiments of music may be acquired under any supervision. In this way, vast numbers of pupils are rendered imperfect performers, for life, by wrong habits acquired in the earliest stages of instruction and practice,—habits which no subsequent reformatory training is capable of correcting.

#### MEANS OF CORRECTING PREVALENT ERRORS IN THE CULTIVATION OF THE EXPRESSIVE FACULTIES.

*Remedial Effects of Good Instruction.*—The remedy for existing evils in this as in other departments of education, lies partly, it must be acknowledged, with parents and the official guardians of public instruction; and some of the evils adverted to are confessedly beyond the sphere of the teacher's action. Still, in the actual business of teaching, even under all the impediments arising from false views of education and false plans of established procedure in instruction, much may be effected in the way of beneficial reformation, by intelligent and judicious measures on the part of the teacher, in his mode of conducting the daily lessons and exercises in those branches of instruction which are recognized and demanded by general opinion or by legislative enactment.

*Examples.*—Referring to the utterly deficient provision which the

general plan of current education makes for the cultivation and development of the *perceptive* faculties, an enterprising and vigilant teacher will find no difficulty in inducing his pupils to take a short walk with him, for a few minutes daily, at a suitable season of the year, with a view to a little familiar conversation with them about the form and character of a *plant*,—even though but a weed on the road-side. The conversation can be easily so managed as to lead to the attentive observation and close examination of every part of the plant, as designated, first, by the name in ordinary use, and, afterward, if convenient, by the more exact term of scientific nomenclature. A microscope, such as may be easily obtained for a few dollars, will be an infallible attraction to observation and inspection, in such excursions, and will prove a most efficient assistant teacher. Curiosity, and wonder, and inquiry, once excited in this way, will cause the young mind to drink in, with delight, every item of information which falls from the lips of the teacher. Actual knowledge will thus be obtained, and its pleasure consciously felt. Feeling and emotion, the main springs of expression, are now brought into play; imagination is awakened, and, under the guidance of intelligence, will recognize the traces of beauty and skill in the handiwork of Nature. To record, in writing, what the eye has seen, and the ear heard, and the mind conceived, during such a lesson, will be no hardship of Egyptian task-work, but a pleasure and a privilege. Many a faithful teacher in our New England States, has, in this way,—without waiting for an educational millennium, in which *botany*, *composition*, and *natural theology* shall all be introduced into our common schools, by legislative authority,—“taken the responsibility,” personally, and given an excellent elementary lesson in all three.

*First Lessons in Spelling and Reading.*—The unphilosophical and arbitrary manner in which many branches of education are actually taught, admits obviously of a remedy at the teacher's will. There is no necessity of blindly following the practice of making the child commit to memory the names of all the letters of the alphabet before he is asked to join the sounds of two, so as to read the words *he* or *me*. There is abundance of rhyme, but very little reason, in making the child read a whole column of rarely occurring and even of unintelligible words, because they all happen to have the same or similar combination of letters; while his bright eyes would sparkle with intelligence and delight, to see, in the column, a single word whose familiar sound would soon render its face as familiar. To the young learner in the *primer*, the *spelling-book*, or the *school dictionary*, the whole volume arranges itself in three classes of words: (1,) those

which children of his age *understand and use*; (2,) those which they *understand*, when they hear them from the lips of older children or of adults, but which they do *not use* themselves; (3,) those which they *neither use nor understand*, but which with the aid of teacher and book, they are, in due season, to learn to understand and use aright. To follow the true order of teaching, in such circumstances, will cost the teacher no more trouble than the simple act of dotting with the pencil point, on the column of the given page of the pupil's book, those words which he finds adapted to the class-lesson of the hour, according to the intelligence and advancement of his scholars.

*Phonetic and Empirical Methods.*—Another expedient for the removal of impediments to successful elementary instruction, and one which the teacher can easily adopt, after having made the selection of words, as suggested above, would consist in the subdivision of each of the classes mentioned into analogous and anomalous sub-classes. All the words of the first class, for example,—those which are familiar to the child's ear and mind, by daily personal use,—are either regular or irregular, as to the combination of their letters in name and sound. The former of these sub-classes may be easily learned by the process of spelling them by the *sounds* of the letters which compose the words. Thus, in the word "page," the names of the first three letters very readily suggest their sounds, the combination of which constitutes the reading of the word. But not so with the word "gag," in which not one of all the letters suggests its own sound by the name given to it. By the principle of analogy, therefore, all words in which the name of the letter prompts the sound to the ear, may be advantageously taught by the *phonetic* method of merely articulating the sounds of the letters successively. The simplicity of this method enables children to make rapid progress in syllabication and in reading; and on the principle of allowing children the pleasure of helping themselves forward in an intelligent, conscious progress, this part of early training should never be neglected. But, even in those words which are familiar, in sense and in use, to the ears and minds of young children, there are very many in which there is little or no analogy between the names of the letters and the sounds which they receive in the pronunciation of a word or the enunciation of a syllable. The *orthography* of such words is no reliable guide to their *orthoëpy*. To name their component letters, therefore, can effect nothing further than to satisfy the teacher that the eye of the child has taken in every letter of the word before him. So far well. But, after all, the child's eye actually learns to take in such words by the letters in mass, and depends on an arbitrary effort

of memory, in pronouncing them. The sooner, therefore, that the little learner acquires the habit of reading such words at sight, without puzzling himself with the confusion arising from the discrepancy between the names and the sounds of their component letters, the more easy and the more sure will be his progress.

Each of these methods of teaching, in the elementary processes of spelling and reading, is good for its own purpose;—the phonetic for the analogies of orthoëpy, and the empirical, as it may be called, for its anomalies. But the error in teaching has been the indiscriminate and exclusive use of the one or the other; in consequence of which, the learner's progress has been rendered unnecessarily difficult and tedious. The inherent difficulties of a language so irregular as the English, render the closest attention, on the part of the teacher, to every means of overcoming them, doubly important in early training.

*Orthoëpy.*—In this branch of instruction everything depends on the living teacher,—on the correctness of his own exemplifications and the diligence of his endeavors. Indeed, there is, commonly, no reason, but neglect on the part of the instructor, why every child at school is not daily and thoroughly trained in the exact articulation of all the elementary sounds of the English language, and in the distinct enunciation of their principal radical combinations; nor any other reason why an obsolete, awkward, or inappropriate manner of pronouncing common words should be tolerated in any stage of education.

*"School Reading."*—A similar remark may be made, as regards the unmeaning and inexpressive style of reading, which is so current, not only in schools, but in higher seminaries and professional exercises. This fault, so commonly remarked, would not exist at any stage of education, or in any form of life, private or public, if our primary teachers were only attentive to accustom their pupils, in their very first exercises in the reading of sentences, to repeat them carefully, with a view to the *expression of sense* and not the mere pronouncing of words.

*Academic Elocution.*—This department of instruction is another in which the appropriate cultivation of the expressive faculties is not dependent on any change in the prescribed forms of education, so much as on the personal endeavors of the teacher. Our public speakers would not so generally utter their words in the formal tones of arbitrary pulpit style, were teachers duly attentive to point out to young *academic declaimers* the natural and appropriate vocal expression of feeling and sentiment; nor should we ever see those frenzied extravagances of passion and grotesque gesticulation, which so fre-



quently degrade the style of popular oratory, were teachers careful to cultivate, in academic declamation, purity of taste, and true force of effect, in the utterance of emotion.

*Grammatical Instruction.*—Even in the teaching of *grammar*, where less scope, perhaps, is given to the discretion of the teacher, it still depends on himself whether he shall follow the precise order of topics in an ill-arranged text-book, or use his own judgment, and present the subject to the minds of his pupils in the order which he feels that an intelligent and practical study of the subject, and a rational progress in its application, demand. Nothing lies more properly within the province of the teacher, than the duty of seeing to it that his pupils thoroughly understand every word of their various lessons, and thus reap the benefit of grammar, in the perfect interpretation and right use of the current words of their own communications by speech and writing, and in the perusal of the useful productions of the press. The faithful use of an etymological spelling-book, and of the dictionary, is all the cost of an aid so valuable to the teacher, and of an attainment so valuable to the pupil.

*Practical Rhetoric: School Exercises.*—Training in the appropriate use of the English language, ought not to be limited to the mere grammatical exercise of composing sentences. Even in our common schools, it should extend to that cultivation of taste by which neat as well as correct expression is acquired as a habit. To cultivate, in his pupils, the power of appreciating excellence in language, it is not necessary that the teacher should refer them to a systematic treatise on rhetoric. The school reading book usually furnishes abundance of the best materials for culture, in the presentation of the best modes of composition, as exemplified in the language of the pieces prescribed as reading lessons. The very best training for the acquisition of sound judgment and good taste in expression, may easily be had, if the teacher will but secure the intelligent and voluntary action of his pupils, in frequently *analysing* portions of some of the best of such passages, in occasionally *transcribing* them, and even *committing them to memory*. The exercise of careful transcription, is, perhaps, the best practical expedient that can be found for securing that literal and mechanical correctness in the details of the written forms of language, as to orthography and punctuation, which though, indeed, but minor matters, are yet so important, as indispensable to the decencies and proprieties of style. How ineffectual, for such purposes, the common routine of education proves, none can know but persons whose business brings them into extensive observation of such particulars.

*Rhetorical Exercises in higher Seminaries.*—To remedy the evils arising from the narrow and artificial character of our higher forms of rhetorical culture, we need a wider scope of discipline not only in rhetoric itself, but in logic, and in the principles of taste as embodied in the æsthetics of every form of expressive art. We need, yet more, however, a special course of practical training, for which the rhetorical teacher ought justly to be held responsible,—a course which should consist in the careful and close analysis of distinguished models of successful composition, so as to trace their order and method in the arrangement of thought, the artistic character of their æsthetic light and shade and coloring, the mechanism of their sentential structure, and the aptness of their verbal expression in detail. A long and rigorous course of disciplinary exercise in such forms, would not only furnish the pen of the ready writer for the varied demands of actual life, but the requisite preparatory training for the office of public speaking, in which a ready command of well digested thought and fit expression is so important to successful effort. The student would, by such training, effectually learn the value of clear consecutive thinking, of genuine taste, of manly plainness of diction and simplicity of expression: he would be thoroughly secured from falling into the “bald, disjointed chat,” the pompous harangue, the insane extravagance of emotion, and the fantastic verbiage, which are so often palmed on our popular assemblies, and lauded in our transient vehicles of criticism, as wonderful displays of original genius or oratorical power,

*The Study of Language.*—One very important aid to the generous culture and full development of the expressive faculties, is, as yet, very imperfectly furnished by our higher forms of liberal education. While the study of the ancient languages is formally acknowledged as one of the most efficacious methods of training the mind to a distinct perception of whatever constitutes power or perfection of expression; and while liberal provision of time and means is carefully made, with a view to secure the full benefit to be derived from the contemplation and analytical examination of these faultless models; too little attention is paid to the invaluable advantages which might be gained from a corresponding rigor of study and analysis, directed to the great authors who constitute the classics of modern literature, in foreign languages, and in our own.

The perfunctory perusal and verbal recitation of a few passages from such authors, which usually form a part of academic exercises, in this department of education, can never be seriously proposed as effecting the purposes of critical appreciation and thorough discipline.

In our highest seminaries, little is attempted beyond the processes of grammatical analysis and interpretation, in a course of literal and mechanical routine, even with regard to the ancient classics ; a mere modicum of the same species of attention is usually given to the very noblest writers of Germany, France or Italy. The Spanish and the Portuguese languages are given up, for the most part, to those persons who happen to have occasion for the use of them, as a convenience in mercantile operations. The languages of the North of Europe, whose ancestral affinities with the English render them so richly instructive, as regards the full and true understanding and expert use of the most significant and expressive part of our own native language ;—these, as yet, are left to an adventurous few, comparatively, —the solitary explorers and pioneers in the study of modern literature.

America, in its peculiar national position, which brings to its open homes men of all countries and of every tongue, possesses unequaled facilities for the extensive acquisition of all the benefits resulting from the study of language in its various forms ; and a wide range of advantages, in this relation of culture, should be justly held as the birthright of our children, and as the characteristic distinction of our educated youth and mature scholars. Not that we would have American teachers pursue the course, which is unfortunately yet too common, of giving a superficial attention, for a few months, or a few weeks, perhaps, to one or more of the languages of modern Europe, and then attempting the task of teaching them. But, generally speaking, American teachers who wish to enjoy the advantage of teaching more intelligently and effectually their native language, in consequence of the opportunity of better understanding its character, by their ability to compare it with others,—an advantage beyond price ;—most, if not all, of such teachers have easy resort to a living instructor in whatever language they desire to study, and may, in due time, become possessed in this way, of a vast amount of intellectual wealth, the benefit of which is sure to be felt, not only in their own mental action, but in the attainments of their pupils.

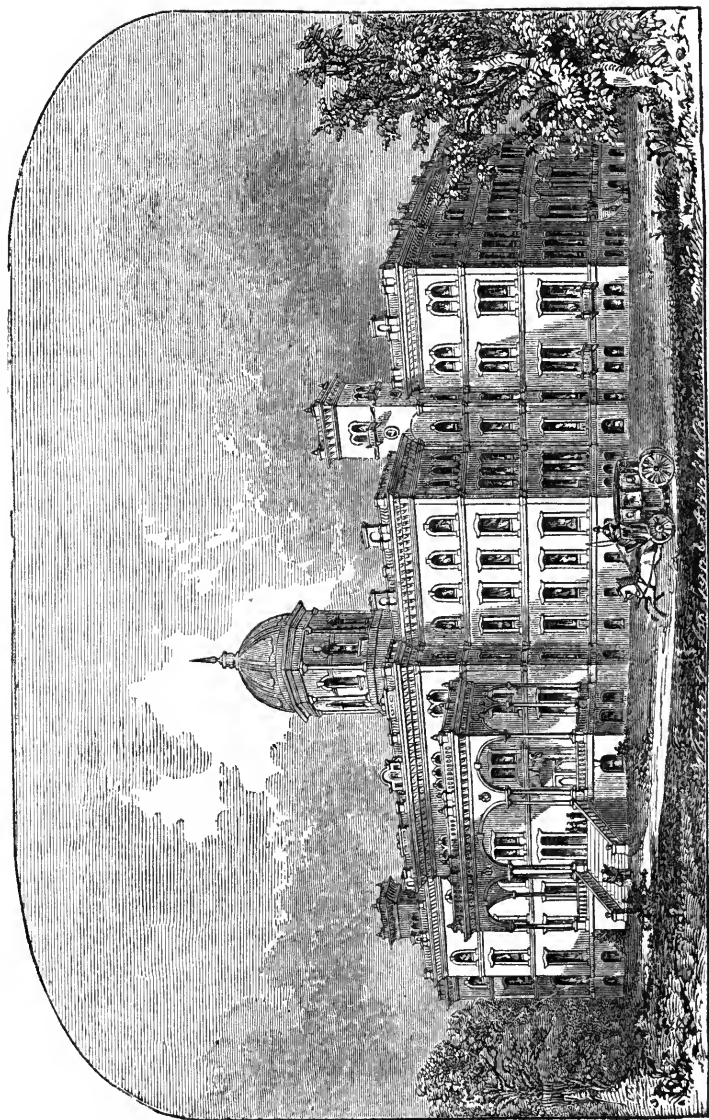


Fig. 1.—NEW YORK INSTITUTION FOR THE DEAF AND DUMB.

#### IV. NEW YORK INSTITUTION FOR THE DEAF AND DUMB.

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THE New York Institution for the Instruction of the Deaf and Dumb is the second American Institution of its kind in point of date. The American Asylum at Hartford preceded it about a year; and of perhaps two hundred schools for this class of learners in Europe, not more than about twenty-five now existing can claim an earlier origin.

There were two different attempts made in New York to instruct the unfortunate deaf and dumb, several years before the present Institution was founded. The Rev. John Stanford, a man whose memory is still cherished as a bright example of piety and of zealous labor in behalf of the unfortunate, finding in the alms-house, of which he was chaplain, several children whose ears were closed to the ordinary means of religious teaching, made an effort to impart some instruction to these heathen in a Christian land. He provided them with slates, and taught them to write the names of some familiar objects; but, for any further progress, peculiar processes of instruction were necessary, of which he had no knowledge; and his other duties did not permit such close study and attention as would have been requisite to invent them. He consequently found himself compelled to wait a more favorable period for the realization of his wishes. He was subsequently one of the founders of the Institution, and for several years a member of its Board of Directors.

The success of European teachers of the deaf and dumb was then very little known in America. Even in those countries where the art had been practiced longest, the deaf-mutes who were educated were but rare exceptions to the general lot; and in the popular estimation, the instruction of the deaf and dumb was still unintelligible and mysterious in its processes, and miraculous in its results, which, indeed, were often magnified beyond the limits of probability or truth. Still it was generally known to men of scientific research, that science and benevolence had triumphed over the difficulty held insuperable by the wisest of the ancients—that of enlightening the darkened mind of the deaf-mute; and with the names of De l'Épée and Sicard,—of Braidwood and Watson, there had probably come over the Atlantic some rumors of the different systems adopted by the French and English teachers respectively. "An Essay on Teaching the Deaf or Surd, and consequently Dumb, to Speak," appeared in the Transac-

tions of the American Philosophical Society, as early as 1793 ; and some twenty years before that time, deaf-mute children of wealthy families had been sent from America to Great Britain to be educated. One of these was from New York, the son of a gentleman named Green ; who, as early as 1780, placed the boy under the care of Thomas Braidwood, whose school near Edinburgh attracted so much attention in its day ; Dr. Samuel Johnson being one of those who have left us very favorable notices of it. A letter written by Mr. Green, (who was probably the author of the curious old book on deaf-mute instruction, entitled *Vox Oculis Subjecta*,) giving an enthusiastic account of his son's progress, was preserved in a medical journal, and had long afterward an influence on the foundation of the New York Institution. At the same time, as for several years before, three deaf-mutes of the name of Bolling, belonging to the Virginia family of that name that claims descent from Pocahontas, were also under the care of Braidwood, and are said to have been remarkably well educated.

In the beginning of 1812, John Braidwood, a grandson of Thomas Braidwood, came to America, with the design of setting up a school for deaf-mutes on a magnificent scale. Col. William Bolling, a brother of the three deaf-mutes just mentioned, having himself children afflicted with the same privation, (no uncommon instance of the collateral transmission of deaf-dumbness in families,) invited young Braidwood to his house, and furnished him with funds to set on foot an establishment for the board and instruction of deaf-mutes, proposed to be located in Baltimore. Possessed of talents and skill as a teacher, Braidwood was totally deficient in steadiness and moral principle. He squandered in dissipation and debauchery the funds entrusted to him ; was three times relieved by Col. Bolling ; once served for a few months as a private teacher in that gentleman's family ; was twice enabled by him to set up a private school in Virginia, in each case beginning well, and relapsing into dissipation in a few months ; and finally died a victim to the bottle. In the course of these melancholy eccentricities, he found his way to New York, and collected a few deaf-mutes to form a school in that city, which, however, was soon broken up, like those in Virginia, by his own misconduct. This undertaking in New York attracted the attention, among others, of Dr. Samuel Akerly, afterward one of the earliest and most efficient friends of the New York Institution, of which he was for ten years, at once physician, secretary, and superintendent ; and also the compiler of an early volume of *Elementary Exercises for the Deaf and Dumb*,\* not without merit in its day, though long since laid aside.

\* Published in 1821. Dr. Akerly was also, at a later date, one of the founders of the New York Institution for the Blind, and its first President. He died in July, 1846.

Thus it happened that there were in New York, men of science, benevolence, and social influence, who had become interested in the subject of deaf-mute instruction at a time when there was as yet no established school for this afflicted class of our fellow men in America. The soil seems to have been made ready for the seed, and the seed was sown by a letter received in the latter part of the year 1816, from Mr. Gard, a distinguished deaf-mute from Bordeaux,—who, moved, it is presumed, by reports of the flattering reception given to his personal friend and worthy compeer, Laurent Clerc, (then lately arrived in America,) offered himself also, possessed as well as Clerc of many years experience, as pupil and teacher, in one of the best schools for deaf-mutes then existing, to cross the Atlantic for the benefit of the long neglected deaf and dumb of the New World. It is a matter of regret that, from circumstances not now fully known, the services of Mr. Gard were not secured.\* The seed sown by his letter, however, took root. Dr. Samuel L. Mitchell,† a man eminent in his day for learning, philanthropy, and social influence, took up the subject; and in conjunction with the two gentlemen already named, and other benevolent citizens of New York,‡ organized a society, at the head of whose list of officers stood the illustrious name of De Witt Clinton, and obtained from the Legislature an act of incorporation, bearing date April 15, 1817, which, by an interesting coincidence, was the same day that the Asylum at Hartford was opened.

The school was not opened till more than a year after the act of incorporation was obtained; a delay ascribed partly to the want of teachers, and partly to an opinion that had become prevalent, that the Asylum at Hartford, just opened with the great advantage of well qualified and experienced teachers, would suffice for all the deaf and dumb of the United States who were likely to become candidates for the novel benefits of education. This idea, preposterous as it now appears, was then, in the total absence of statistics, very natural, and led to one of the earliest recorded attempts to ascertain the number of deaf-mutes in any considerable population. There were found,

\* This distinguished pupil of the Abbé St. Sernin, esteemed by those qualified to judge, as being in solid, if not in shining qualities, superior to Massieu, the renowned pupil of Sicard, was for many years an able teacher in the Deaf and Dumb Institution of Bordeaux. He died about the year 1838.

† Dr. Mitchell, (several years a Member of Congress,) was from 1819 to 1829, the President of the Institution. He died in 1831.

‡ Among these founders and early friends of the Institution, very few of whom now survive, the following merit especial mention: John Slidell, Esq., Gen. Jonas Mapes, Silvanus Miller, Peter Sharpe, and especially James Milnor, D. D., Vice President of the Institution from 1820 to 1829, and President from 1829 to his death in 1845. Of other later benefactors of the Institution, who have gone to their final reward, we owe especial mention to the names of Robert C. Cornell, John R. Willis, William L. Stone, and Robert D. Weeks

though the census was not complete, sixty-six deaf-mutes actually residing in the city of New York, which then contained about 110,000 inhabitants,—a proportion far surpassing expectation, but not varying greatly from the average of many enumerations since made in Europe and America. Most of these unfortunate deaf-mutes belonged to families in very moderate and even indigent circumstances; and as private charity was the main reliance in prospect for assisting them to obtain an education, legislative provision to that end being then a thing unprecedented, and hardly counted on,—it was manifestly impracticable to send any considerable number of them to a boarding school at a distance. The most obvious means of securing the instruction of the large number of deaf-mute children in the city, was to open a day school, which they could attend at the expense of tuition only, and receive instruction in the same classes with such pupils from a distance as should be able to pay their board, or for paying whose board means could be provided by private or public benevolence. On this plan, of which the only recommendation was economy, while the disadvantages were many, the school was actually kept for the first eleven years.

Application was made to some of those schools in Great Britain, which were then endeavoring to maintain a monopoly of the method and processes of Braidwood, for a teacher already qualified to teach articulation, as well as other branches of knowledge; but failed, as in the case of Mr. Gallaudet, who applied to the same schools in person for instruction in their methods, on account of the onerous terms demanded. Finally, in the spring of 1818, the Rev. Abraham O. Stansbury, who had been during its first year of operation, the "Superintendent," (*i. e.* steward,) of the Asylum at Hartford, and had thus acquired some skill in the colloquial language of the deaf and dumb, was appointed the first teacher of the New York Institution, and the school was opened with a class of four pupils, May 12, 1818. The means for its support were at first subscriptions and donations, with payments from such parents as were able. The city of New York soon assumed the patronage of ten day scholars residing in the city; and when the success of the school became sufficiently decisive, and the number of applicants from the interior of the State painfully numerous, the Legislature of New York made provision for indigent boarding pupils, restricted at first, but increased from time to time. The first grants from the State were donations of money merely; but in 1821, permanent and specific provision was made for thirty-two State pupils, whose term of instruction was, according to the very moderate notions of that day, limited to three years each.



We have the pleasure of adding that this term was, as early as 1825, extended to four years, and in 1830, to five. The subsequent gratifying extensions will be noted in the course of this sketch.

Mr. Stansbury had not been a teacher at Hartford, and his ideas on the method of instruction were rather crude and vague. The founders of the Hartford school, after careful examination of the subject, had followed Sicard's example, in rejecting from their course the attempt to teach articulation, as demanding an expenditure of time and labor much out of proportion with the results. Naturally, however, the teaching of the dumb to speak, and of the deaf to read on the lips, to those to whom the instruction of the deaf and dumb is an entire novelty, is the most attractive, and seems the most valuable of their possible acquirements. The world, on seeing a deaf-mute who has learned to utter certain imitations of words, takes it for granted that he has been fully restored to all the priceless benefits of speech. Experience soon dissipates this delusion, by showing that very few deaf-mutes can be taught to speak intelligibly, or to read fluently on the lips beyond a few familiar and oft-repeated phrases, and that this accomplishment, such as it is, is of very little benefit to their intelligence. At New York, however, experience was as yet wanting, and the first teachers, themselves groping almost in the dark, endeavored, by the aid of Dr. Watson's work on deaf-mute instruction, to teach articulation, at least to such of their pupils as retained a remnant of speech or of hearing. The results attained, as might be expected, were so unsatisfactory that the attempt was soon abandoned. Mr. Horace Loofborrow, who in 1821 succeeded Mr. Stansbury as principal teacher, and held this important office for ten years, endeavored to reduce to practice the directions given in the works of Sicard, with such modifications as his own experience and ingenuity suggested. He was a man of intelligence and energy, and had he been better seconded in the department of instruction, his success, in many instances very creditable, would have been greater and more uniform. But with the exception of one worthy lady teacher, and of a young gentleman who continued but a year or two, his assistants were half educated deaf-mutes; and cases often occurred in which a pupil of fair capacity confined to the task of mechanically repeating words for methodical signs, and these signs again for words, attaching as little meaning to the one as to the other, made no sensible progress in acquiring the use of language during many months.

Methodical signs were also used at Hartford, but in that school they were employed in a manner to carry with them some of the life and significance of colloquial signs. The signs used at New York

were often clumsy and arbitrary as compared with those Mr. Clerc brought from the school of Sicard and Bebian; nor was this the only disadvantage. The large number of pupils who attended irregularly, as day scholars, not only made unsatisfactory progress themselves, but hindered the progress of their classes. Owing to the deficiency of well qualified teachers, there was less moral and religious control exercised over the pupils than was desirable; and for these and other reasons, the school began to suffer in public estimation in comparison with the neighboring ones at Hartford and Philadelphia.

This popular opinion affected even the Legislature of the State; and on the occasion, (in 1827,) of a grant to aid in the erection of permanent buildings, the condition was annexed, that the Institution should be subject to the official inspection of the State Superintendent of Common Schools, and that high officer was directed "to ascertain, by a comparison with other similar institutions, whether any improvements can be made." Mr. Azariah C. Flagg, the then able and efficient Superintendent, discharged the duty thus assigned to him, and the consequences of his examinations and recommendations were that, after a contest of two or three years between the party that supported the old teachers, and the party that desired to place the school on higher ground,—a change of men and measures was resolved on.

Meantime the Institution was removed, in the spring of 1829, to the new building erected on Fiftieth street, then quite out of town, on an eminence, surrounded by open fields and woods. Here, in February, 1831, Mr. Harvey P. Peet, the present incumbent, was installed as the executive head of the Institution, with the title of Principal, thus uniting the hitherto separate offices of Superintendent and principal teacher. This title of Principal was, in 1845, superseded by that of President of the Board of Directors, to which office Dr. Peet was elected as the successor of the Rev. James Milnor, D. D.

Of the special labors of Dr. Peet, to build up the Institution, and improve the condition of deaf-mutes in this country, we shall not in this paper\* say more than that during the twenty-six years past, he has faithfully devoted to the benefit of the Institution, and the cause of the deaf and dumb, his best talents and energies. He has had the support and counsel of an energetic, intelligent, and sagacious Board of Directors, most of whom have devoted much time, during many years, to the service of the Institution, without any

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\* Mr. Peet was a native of Bethlem, Connecticut, a graduate of Yale College in the class of 1822, and for nine years previous to his appointment as Principal of the New York Institution, was an instructor in the American Asylum at Hartford, of which he was also steward. Mr. Peet received the honorary degree of LL. D., from the Regents of the University of the State of New York, in 1850. In a subsequent article, we shall give a more extended notice of Dr. Peet's career.

other reward than the consciousness of well doing. He has also had the aid of a faithful and capable corps of teachers. One of his earliest assistants in the department of instruction was Mr. Leon Vaisse, then a young teacher of four years' experience, invited from Paris to impart a practical knowledge of the improvements made in the celebrated school of that city, since the death of Sicard. Mr. Vaisse, after four years of acceptable service at New York, returned to Paris, and is now the first Professor of that ancient school. Among the other teachers early associated with Mr. Peet, we may particularize Messrs. D. E. Bartlett and F. A. P. Barnard, the former of whom has now a Family School for young deaf-mute children at Poughkeepsie, and the latter is now the President of the University of Mississippi; George E. Day, now Professor in Lane Seminary, Ohio, and Josiah A. Carey, who, at the time of his early and lamented death, in 1852, was Superintendent of the Ohio Asylum for the Deaf and Dumb. But with all the aid which such directors and such teachers could give, to Dr. Peet must be assigned the main instrumentality of building up this Institution to its present degree of usefulness.

The limits of a paper like this will not admit of details of the subsequent history of the New York Institution. A few general results can only be given, to show in what degree, under Providence, the Institution has prospered; and how the cause of deaf-mute education has gradually acquired its present degree of public interest and favor.

Up to the removal to Fiftieth street, in 1829, the average number of pupils was little over fifty. The number when Dr. Peet took charge of the Institution, in 1831, was eighty-two, of whom fifty-six were beneficiaries of the State. As the Institution gained slowly but surely in the confidence of the public and of the Legislature, the number of State pupils was enlarged from time to time, till it reached one hundred and ninety-two,—the list, after each successive enlargement, becoming full in a year or two, with applicants left to wait; till finally in 1855, the limitation to the number of State pupils was properly and justly removed; and, instead of bestowing an education on certain selected deaf-mutes, and shutting the door on equally deserving applicants, who happened to be in excess of the limited number,—the Institution is now authorized, with the sanction in each case of the State Superintendent of Public Instruction, to receive as State pupils, all suitable applicants. Of this class of pupils there are now two hundred and thirty-four. While the number of pupils educated at the charge of the State has increased, there has been an equally large increase of other pupils. The State of New Jersey sends its deaf-mute pupils to New York or to Philadelphia, at the

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choice of the parents. In 1830, there were but two New Jersey pupils at the New York Institution,—the present number from that State is twenty-three. The number of private pay pupils has increased from seven in 1830, to thirty-four in 1856. The city of New York, which, as we have noticed, paid the tuition of ten day scholars during the first eleven years, has, ever since the Institution was removed to its site on Fiftieth street, in pursuance of an authority granted by law to the supervisors of the counties,—but seldom acted on by other counties than that of New York,—supported a number of boarding pupils equal to its number of members of Assembly. The present number is sixteen. To these should be added one or two supported by the Commissioners of Emigration, and several small children boarded and instructed by the Institution gratuitously, under peculiar circumstances, which required that they should be removed from situations of destitution, temptation, and danger, at an earlier age than that limited for the admission of State pupils. As the State of New York contains a population of three and a half millions, and all its deaf-mute children are collected, or sought to be collected, in one school,\* together with many attracted by the reputation of the Institution from abroad, it is to be expected that the New York school should be one of the very largest of its kind in the world. The present number of pupils is three hundred and fifteen. No other school for deaf-mutes on either side of the Atlantic,—the London Asylum excepted,—approaches the New York Institution in this respect. The Hartford Asylum, which stands next, receiving the deaf-mute children from all New England, has a little over two hundred pupils,† and the institutions of Paris and Groningen, (Holland,) each about one hundred and eighty. As it is shown by three national and several State enumerations, that the number of deaf-mutes in the State, though with a slightly fluctuating proportion, increases with the whole population of the State, the period seems not remote when the Institution will contain between four and five hundred pupils, for which number the dimensions of the new buildings, to be presently spoken of, have been planned. Such are the facilities of access by railroad and steamboat to the city of New York, from all parts of the State, and such the liberality of the railroad and steamboat compa-

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\* From 1825 to 1836, there was a Central Asylum for the Deaf and Dumb at Canajoharie, united in the latter year to the New York Institution, of which its last Principal, Mr. O. W. Morris, is still a teacher.

† The number 240, given in the last report of the Hartford Asylum, is made up by including both the class that left and the class that entered during the year, both of which were not in school at the same time. A similar mode of computation gives for the New York Institution 346 pupils in school within the year (1856) covered by the last Annual Report.

nies, in passing the unfortunate deaf and dumb to and from school, either free, or at reduced rates of fare, that there exists no motive for dividing the patronage of the State between two or more schools, on account of the distance part of the pupils have to travel. And every other consideration is in favor of the State's maintaining one large, efficient, well organized school, rather than two or three small and inferior ones.

The increase in the term of instruction shows a great advance in correct public sentiment, since the law of 1821 allowed but three years to each State pupil. We have not noted that this period was extended in 1825 to four years, and in 1830 to five. Two years more were added to the term in 1838, for such pupils, usually about one-half of the whole, as desired to continue, and gave promise of profiting by the extension. Finally, in 1853, the Legislature gave its sanction to the High Class, established the year before, by authorizing the continuance of those State pupils selected as suitable members of such a class, for three years instruction in the higher branches of education after the completion of the regular term. A similar extension of the regular term, and the same privilege for the more deserving, of remaining an additional term as members of the High Class, has also been granted to its State pupils by the State of New Jersey.\*

Another fact to be noted in a history of the New York Institution, is the publication of elementary books for the use of the deaf and dumb. There was, for many years, a total want of such works in the American schools for deaf-mutes. Two or three volumes of exercises had been, at an early day, committed to the press; but these were hardly satisfactory even to their authors; and when the first small edition of each was worn out, they were laid aside, if not before. The First Part, with the title of "A Vocabulary and Elementary Exercises for the Deaf and Dumb," published in 1844, was welcomed with satisfaction and even with enthusiasm by American and some English teachers of the deaf and dumb. It has since been carefully revised, and three or four editions have been exhausted. In the greater number of American schools for the deaf and dumb, it is put as the regular text-book, into the hands of each pupil in the new classes. The one or two schools where it is not thus used are those in which the teacher or the Superintendent has a preference for manuscript lessons of his own compilation.

This *First Part*, as the title now reads, has since been followed up with a *Second* and *Third Part* of a "*Course of Instruction for the*

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\* Massachusetts has also authorized a like act of justice as much as of liberality, toward such of her State pupils as may be found qualified to join the High Class at Hartford.

*Deaf and Dumb*," and with a small volume of *Scripture Lessons*, all of which were prepared by the President, Dr. Peet, and were very favorably received, and are in constant demand, as text-books, in most of the American schools for deaf-mutes.

It was early considered an important part of a system of education for the deaf and dumb, to give instruction out of school hours in some eligible trade. There is, we believe, hardly any school of this class, either in America, or in France, Belgium and Southern Europe, where such mechanical instruction as the means and conveniences of the establishment will admit, is not given. In the British and German schools, the pupils are dismissed at an age early enough to begin a regular apprenticeship to some trade; but this, in the view of American teachers and educators, necessitates the beginning at too early an age for the pupil to derive the greatest benefit from the term allowed him. We prefer to begin not earlier than the age of twelve; for the difficult study of written language,—difficult beyond expression for those who have no knowledge of *audible* language, and can only regard words as arbitrary characters, like the Chinese, only much more complicated,—demands, if we would attain the best results, some maturity of mind, and greater power of attention and continuous application, than young children usually possess. Accordingly, though under peculiar circumstances, children are sometimes admitted at an earlier age, twelve years is the age prescribed by law for the admission of State pupils in the New York Institution; and many of the pupils are, from the ignorance of their friends, or their unwillingness to send them to a distance, kept from school to a considerably later age. It is evident that pupils admitted at twelve or thirteen, and continuing from five to eight or ten years, will leave at an age past that which is the most favorable for learning a trade; and also, which is worse, with long established habits of manual idleness.

The number of trades that can be taught in connection with such an Institution, is of course very limited. The selection made, usually embraces *first*, the making of clothes, shoes, and furniture, enabling the institution to be the largest customer of its own shops,—and *second*, such trades as from local circumstances, can be most remuneratively carried on, and which promise the best assurance of future support to the pupils. As most of the pupils, when they leave school, return to their families in the country, or in distant towns and villages, evidently the greater number should learn trades at which they can readily obtain employment in all parts of the country. For this reason, *shoe-making*, *tailoring*, *cabinet-making*, and *horticulture* are trades taught at the New York Institution. *Book-binding* is added

as being well adapted to deaf-mutes, and in its location, near a city where so much publishing is done, promising steady and lucrative employment. It is designed to add printing, and perhaps engraving, to the list, as soon as the Institution, established in its new locality, shall have the requisite room and means. All of the pupils now receive regular instruction in linear drawing, and some have taken lessons in wood engraving.

The building on Fiftieth street was erected in the years 1827 to 1829. As the number of pupils increased, it was three times enlarged, and it was in contemplation to enlarge it a fourth time. Meantime, the rapid growth of the great city was threatening to hem in the Institution with a dense population, for whose convenience streets were opened through its grounds; and the space available for fresh air and exercise became very seriously restricted. The same causes that made a continuance in the old site undesirable, enabled the Directors to sell their grounds for building lots at a great advance on their first cost. A new site, every way highly eligible, including thirty-seven acres, on the historical locality known as Washington Heights, overlooking the broad panorama of the Hudson, about nine miles from the New York City Hall, to which ready access is had by the Hudson River railroad, was purchased for less than half the sum realized from the sale of the grounds, far less eligible, and hardly one-fourth as large, on Fiftieth street.

The plans for the new buildings were the subject of long and anxious deliberation. The projectors aimed to combine every advantage of a pleasant site, a convenient arrangement, the separation of the sexes, except when assembled for meals, religious worship, and instruction, economy of light and fuel, thorough ventilation, and an external appearance not unworthy in architectural effect of the great city and State of New York. There is no similar institution in America, and so far as inquiry and very extensive personal examination enables us to judge, none even in Europe, the plan of which is satisfactory, and such as its managers would prefer, if they had to build over again. All institutions for the deaf and dumb, we believe, indeed most institutions for the education of youth of both sexes, approaching the size of the New York Institution, have grown up by successive additions, in which both internal convenience and architectural appearance have been at the mercy of circumstances. The conductors of the New York Institution thus found themselves obliged to have an original plan for their new buildings, and used their best efforts,—they have the gratification of believing with success,—to have such a one as other similar institutions might profitably study and follow.

The whole number who have been admitted as pupils, from May, 1818, to January 1st, 1857, is 1,237, of whom 315 remain under instruction. The number of deaths of pupils occurring in the Institution in these thirty-eight years, is thirty-five. The rate of mortality among the pupils of the Institution during twelve years, from December, 1843, to December, 1855, including those who died at home during the term of instruction, is one death to 122 survivors; viz.: one in 160 of the males, and one in 94 of the females. But counting only those who died in the institution, the rate of mortality is only one in 217.

In a sketch like this, only a very brief account can be given of the system of instruction; and for this we are indebted to a communication from Dr. Peet. It should be understood that, though some of our pupils, having learned to read before becoming deaf, bring with them more or less knowledge of language, yet these are not properly deaf-mutes. Technically, they are called *semi-mutes*, and possess the great advantage that to them words are what they are to other men, *sounds*, heard or recollected, of which written words are mere representatives. Deaf-mutes, properly so-called, are those whose education was once held impossible, and is still, with all the lights of science and experience, sufficiently difficult. The misfortune that cut them off in childhood from the acquisition of speech, not only deprived them of all that mass of traditional knowledge, of which speech is the treasury and the vehicle; but, which is worse, deprived their mental and moral faculties of a fair chance for exercise and development, and caused them to grow up with habits of thought different from those of other men. When they come to school, they have usually a development of ideas; but far inferior to,—and quite different from that of speaking children of the same age and native capacity. The mind of an uneducated deaf-mute has been compared to a *camera obscura*, through which pass, not the general and abstract propositions, the play upon words, the rhythm and roll of sounds that usually ring in the memory of a hearing person;—but mental images of objects, qualities and actions. Along with these, it is true, are present certain intellectual perceptions, such as those of approbation and disapprobation, comparison, number, cause and effect, time, etc; and these may be present as dim perceptions, even when the deaf-mute possesses, as yet, no signs to express them. Such intellectual perceptions, however, become more distinct, when they are connected with certain signs. In other words, a deaf-mute acquires the ability to think and reason, and hence attains a greater strength of under-



standing, and a higher development of faculties, in proportion to the cultivation of his dialect of signs.

For, to a deaf-mute, the language of signs or *gestures*, (to use a less ambiguous term,) is the only language that can become, in the full sense of the word, *vernacular*, that is to say, a language which the child learns spontaneously, because it is used by those around him, to which his thoughts will cling by natural affinity, and which will promote the most rapid development of his faculties. Words can never be to a deaf-mute what words are to us,—*sounds*, ringing in the innermost temple of the ear, and awakening sympathetic chords through brain and nerve. The mere fact of cognate or early deafness, cuts them irrevocably off from all this interior life of words uttered by the living voice, and leaves words to them, mere arbitrary assemblages of characters, not only cold and dead, as compared with the warmth and life of speech or of gestures; but almost insufferably tedious as instruments of social communication to those accustomed to the fluent ease of speech, or the still greater rapidity of gestures. Hence it is that our pupils, and indeed, deaf-mutes, however instructed, the world over, prefer their own language of gestures, often graphic as a painting, rapid as thought, and illumined by the speaking face and eye, to a cold and tedious conversation in words. Nor will it much, if any, mend the matter, if they have, with incredible labor, acquired the power of reading words in the fugitive and indistinct motions of the lips, instead of the more legible characters of writing or the manual alphabet.

The dialect of gestures which each deaf-mute possesses when he first comes to school, is usually crude and scanty. But in a very brief time after their arrival, they learn by mere usage, the expanded and improved dialect which they find in use among the older pupils. In thus learning a superior mode of communication, their ideas acquire a considerable development, and also become more precise. Of this expanded and improved dialect, the teacher avails himself to impart new ideas; to define words; to explain the forms of language; to acquire moral control over his pupils; and to communicate,—which is done within the first few weeks,—the simple rudiments of religious truth. There seems, however, to be a great mistake abroad, in supposing the language of signs to be one of the *ends* of instruction. It is simply a *means*. If we had to *teach* this language to deaf-mute pupils, at least with even a small proportion of the labor which is required in teaching a language of alphabetic words, we should not think the advantages to be derived from it would pay for the added labor of teaching two languages instead of one. It is because deaf-

muters learn this language spontaneously, and use it among themselves, in preference to words, that we avail ourselves of it to lighten and shorten the labor of defining words and explaining their laws of construction.

We do not, as De l' Epée did, and some few teachers at the present day still do, seek to make our pupils associate every word with a sign, either taken from their colloquial dialect, or specially devised to represent that word, technically called methodical signs. The idea that such signs are *necessary* to stand between written words and ideas, (as spoken words do for those who hear,) that is, that a deaf-mute, seeing a written word, must actually or mentally substitute a sign for it, before he can attach any meaning to it,—now finds very few advocates. The better and more prevalent opinion is, that the deaf-mute pupil should be led to attach his ideas *directly* to words, either under their written form, or, which is probably easier for him, under the form of the manual alphabet, in which words are spelled out by positions of the fingers corresponding to each letter. Had we a *syllabic* alphabet, sufficiently simple and easy of acquisition for general use, it would greatly facilitate the learning, retention, and rapid repetition of words by deaf-mutes, and thus be of great advantage in their instruction. Such alphabets have been proposed,—and perhaps one may hereafter be found that will commend itself to general use.

The deaf-mute, as we have already noted, thinks, at least when he first comes to school, mainly in mental images of objects, clothed with their proper qualities, and moving in their appropriate attitudes and actions. Hence when he attempts to attach his ideas to words, it is these mental images that have to be attached to words. As he thinks in a series of mental pictures, we choose for his first lessons, words and phrases adapted to describe such pictures, whether of single objects or groups; e. g., *a horse; a white horse; two white horses; a white horse running; a boy riding a horse; a little boy riding a white horse;* and so of other objects, qualities and actions.\*

When a certain number of such words and phrases have become familiar, each recalling a mental image of an object, or group of objects, we introduce the idea of *assertion* and *time*, by which the verb is produced. This part of speech we present first in the two forms, explaining each other by contrast, of the habitual present,—*a boy plays often;* and the *actual present*,—*that boy is playing now.* The

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\*The first lesson in language will be best given to a deaf-mute by showing him the name of some present object, and then appealing to some person who can read, who on seeing the word, immediately points to the object.

idea of assertion, which is the essence of the verb, is brought out more prominently by contrasting the affirmative and the negative;—*that boy is playing; that girl is not playing.* There is not, in the colloquial language of signs, any thing corresponding to *tense*,—the time of an action or event being stated, once for all, the only distinctions afterward made, are to explain the order and sequence of the successive actions or events. Hence it is that the tenses and other grammatical forms, like them having nothing corresponding in the pupil's colloquial language of signs, e. g., the *pronouns*, are a difficult study for deaf-mutes, and occupy a large part of the teacher's attention during several years of his course. It is held important that they should have, at the outset, clear ideas of the nature and use of each tense taught them. This can only be secured by teaching the principal tenses in such a way that they shall mutually limit and shed light on each other. For instance, either by an actual example, or by a picture, the pupil's attention is directed to two girls carrying baskets of strawberries, and he is made to write, "*Those two girls have picked, are carrying, and will sell strawberries.*" In this way, he comes to attach correct notions to the mere forms of language indicating *tense*, as also to those forms denoting *interrogation, case, comparison*, and other grammatical relations.

It would require far more space than can be afforded in such an article, to follow out this exposition in subsequent parts of the course. We content ourselves with saying that our golden rule is to *divide difficulties*; to present but one difficulty at a time, and endeavor so to arrange our lessons that this mastered shall serve as a stepping stone to the next. Thus we endeavor to make the difficult path our pupils have to scale, as smooth and gradually ascending as possible. On such a plan, even the difficulties presented by *abstract nouns* are readily mastered, when the pupil reaches the proper period for introducing them.

The degree of our success is very various, according to the native capacity of our pupils, and the time they are permitted to remain under instruction. While there are very few, and those marked by natural imbecility, who do not acquire as great an amount of positive knowledge, as the average of speaking men, information that will be useful to them, and promote their happiness through life;—there are quite a number who never become able to read books, or to converse in writing, except in an imperfect and broken dialect, or in a mixed dialect of words and gestures. On the other hand, there are many whose attainments in every branch of a good English education, not less than their perfect command of written language, and the readi-

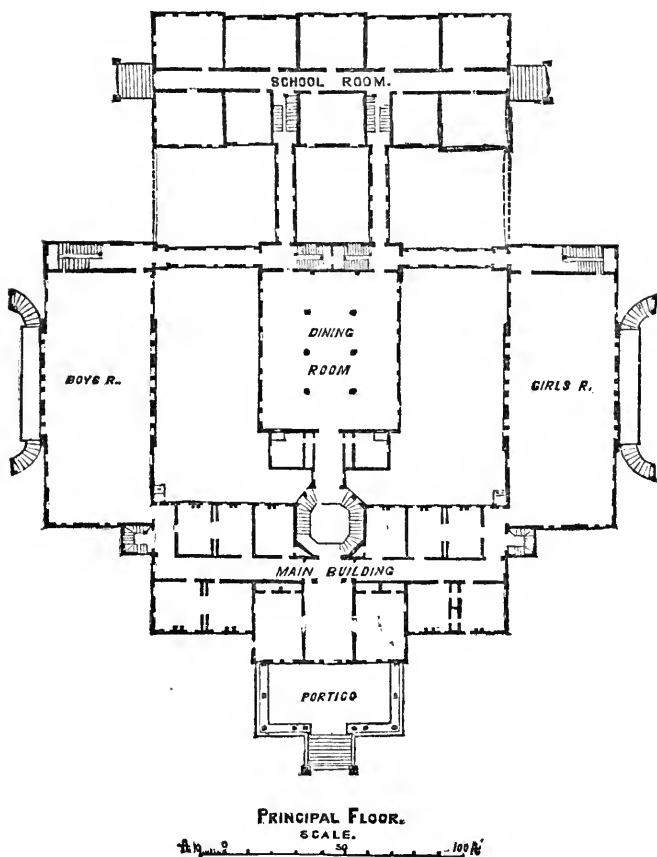
ness, appropriateness, and justness of the sentiments they express, have repeatedly called forth the admiration of the most intellectual and fastidious examiners and visitors. The High Class in our Institution, and especially that portion of it which graduated a year ago last July, furnish striking examples of this degree of intellectual cultivation.

The establishment of the High Class is a matter of congratulation for all friends of the deaf and dumb. Formerly, our pupils, however gifted, and however ardent in the pursuit of learning and science, were compelled to leave school just when they had reached that point at which their future progress would have been easy and rapid. Now we have the pleasure of opening to the more gifted and persevering, those higher walks of knowledge hitherto seen only in the unattainable distance. The superior cultivation of the High Class moreover reacts in the classes below, producing a higher intellectual tone, a wider range of thought, and more earnest strivings after scholastic excellence in the younger classes. This class, moreover, promises to be valuable as a nursery of teachers. Of the class that graduated in the summer of 1855, more than one half have already obtained permanent and honorable employments, as teachers of their companions in misfortune, either in our own, or in other institutions. And the frequent applications to the New York Institution, to furnish teachers, as well as books, school apparatus, and plans of buildings, to the new schools for the deaf and dumb, almost annually springing up in the south and southwest, indicates that there will continue to be openings for permanent, honorable, and remunerative employment, as teachers of their deaf and dumb brethren, for those graduates of our High Class who may evince the moral and intellectual qualities necessary for a good teacher.

## PLANS AND DESCRIPTIONS OF THE NEW YORK INSTITUTION FOR THE DEAF AND DUMB.

The grounds belonging to the Institution comprise thirty-seven and a half acres, bounded by the Hudson River and the Kingsbridge road, at the intersection of the tenth avenue, about nine miles from the city hall, and within a half mile of old Fort Washington. The buildings occupy a portion of the lawn, at an elevation of 127 feet above the river—fronting westward, and commanding an extensive and ever shifting panorama of the water above and below, and extending, from some points of observation, from the highlands to the narrows.

The buildings—including the front, wings, and school-house in the rear, form a quadrangle of two hundred and forty feet front, and more than three hundred feet in depth. Within the quadrangle is a fifth or central building. The shops and other out buildings will occupy convenient locations to the north and east of the boys' wing and school-house. The four exterior buildings have each four stories, including the basement,—the central building only three,—the chapel which occupies its upper part having an elevation equal to both the upper stories.



The front building is one hundred and fifty feet long, by fifty-five deep,—besides a projection of twelve feet in the centre, from which the portico, (fifty-seven feet wide,) ornamented with elliptical arches, projects twenty-nine feet more. Entering by this portico, there is an entrance hall of twenty feet wide

and forty deep, terminating on the great staircase, and crossed at that end by a corridor of ten feet wide, which runs the whole length of the building, one hundred and fifty feet. There are corresponding corridors in each of the stories above, leaving the rooms on each side twenty feet deep, from the doors upon the corridors, to the front or rear windows. From each extremity of the corridors, as seen in the plan, halls extend to the connections with the wings, and the private staircases in the towers.

On one side of the entrance hall are a reception room for visitors, and a director's room. On the same floor are rooms for the superintendent and for the matron and steward. The second story contains rooms for the teachers, part of whom will lodge and board in the institution, for such visitors as may have, (as parents of pupils, for instance,) claims to special attention, and for other purposes. In the upper story are dormitories for the pupils, those connected with the male and female departments respectively, being separated at the centre by an intervening hall, which affords a passage to the lantern, or observatory, at the top of the stair-doce. The basement of this building contains rooms for domestic, store-rooms, etc.

Each of the wings is one hundred and twenty feet by forty-six. Entering one of them through the passage or hall leading from the central corridor, you find on the first floor the saloon or sitting room for the pupils, one hundred and six feet by forty-two in clear interior space, and sixteen feet to the ceiling. In these spacious and lofty rooms, well warmed by heated air in winter, and well ventilated at all times, each pupil has a seat or desk for reading or study, or composition, in the evening, and at such other fragments of time as reading and study may be in order. The evening light here, as in the other rooms, is furnished by gas made on the premises, as the institution is remote from any established circuit of gas pipes.

In the basements of the wings are wash and bathing rooms, and in the girls' wing, a laundry; in the second story, separate dormitories, hospitals, ward-robcs, &c.; and in the upper story of each an open dormitory, of size corresponding to the sitting room below, and of equal height. Instead of the pillars which, in an ordinary building, would be required to support the floors in rooms of such dimensions, the floor of the dormitory is braced up by trusses, and supports the floor below it by iron rods. By this expedient, the four great rooms, the saloons below, and the dormitories above, are left entirely clear of pillars or supporting rods. Each of these four rooms will have a clear content of over seventy thousand cubic feet, which with the provision for the renewal of the air by ventilation, and the height of the ceiling, will secure to each pupil abundant breathing space and pure air. The private staircases in the towers, afford to the steward and matron access to the apartments of the pupils under their respective care. The main staircases to the dormitories are at the eastern end of each wing, and to give every guarantee of safety in case of fire, are massively constructed of stone.

The school-house in the rear, one hundred and fifty feet by fifty-five, contains class, lecture, library and cabinet rooms, and in its upper story a hall of design, lighted from above. Each class, (usually averaging twenty pupils,) will have a large, lofty, well lighted and well ventilated room, of an average size of twenty by twenty-eight feet. In the basement of this building, are the air chambers of the heating and ventilating apparatus to be presently described,—also vegetable cellars, store-rooms, wash-rooms, &c.

The central building contains on its first floor the dining-room, under which in the basement are the kitchens, and on its second floor the chapel, eighty by sixty feet, and over thirty feet high, with ten lofty windows of stained glass. It is also further lighted by a dome in the roof. At the east end, against the wall and under the skylight, is the platform, raised three feet above the floor, for the officiating teacher, while the pupils and spectators, if any, occupy seats rising successively one behind the other. As the worship in which the deaf and dumb can share must be addressed to the eye only, care is taken that every eye in the congregation can rest with ease on the platform, and that the light should be thrown that way. It will be seen by the plan that the pupils have access to the chapel by corridors from their respective sitting rooms, each department entering by its own door; and after the morning prayer and

explication by signs of a text of scripture, each department passes along another corridor to the school-house. At the close of school each day, the pupils re-assemble in the chapel, are dismissed by prayer, and return to their respective wings by the corridors. The same corridors also give access to the dining-room under the chapel. From the front building, the access to the chapel is by the great staircase. In this chapel, besides the religious exercises by which school is opened and closed each day,—public worship in the language of gestures, intelligible to all the pupils, is held every Sabbath. Here also, public examinations will, on certain days of the year be held.

For the supply of water, the main reliance is upon the rain falling on the roofs. This source, it is estimated, will, at that height from the ground, afford an average annual supply of more than thirty inches, equal on an area of about 35,000 square feet of roof to nearly 700,000 gallons in a year, or not much less than two thousand gallons per day. The water will be collected in cisterns, and great iron tanks, some of which are placed in the highest story, thus giving facility for having an abundant supply in all parts of the building. Should the rain water fail in a dry season, the tanks are to be filled by means of the steam-engine, now to be mentioned.

This steam apparatus is placed in a separate building, at least one hundred feet from the main buildings. From this boiler-house steam will be conducted to the air chambers under the school-house, already mentioned. In this room, which is some twenty-one by thirty feet, and sixteen feet high, fresh air by 40,000 feet of iron pipes, will be heated by the steam, and then distributed by the action of a fan-blower, through air chambers and flues under and from beneath, through all the buildings. Each room has a separate flue connecting with the air passage in the base of each building, and a separate flue to carry off the vitiated air. The plan here briefly and imperfectly sketched, is that of Mr. Joseph Nason of New York, who has put up similar apparatus in several large public institutions. The expense is estimated at sixteen thousand dollars.

From this sketch of the internal arrangements, we return to the external features of the building. The basement is of a beautiful speckled gray granite, from Seal Harbor Island, Maine, as also the portico, window sills, and lintels. The upper stories are indicated by courses of the same material, running round the entire building. The walls, with the exceptions just indicated, are of brick, as equally durable and far more economical than stone; and to save the future expense of frequent renewals of paint or of stucco, the external walls are faced with yellow Milwaukie brick, giving, with the granite, an agreeable contrast of light tints. The roofs are of slate, with a handsome balustrade, and cornice of granite. The other architectural features of the buildings will appear from an inspection of the plans.

Work on the preparation of the site was begun in the summer of 1853. Much expense and delay was incurred on one part of the site, in removing a vast deposit of rock; and on another, in removing a quicksand, the place of which had to be filled up with concrete, to the depth, in some places, of eighteen feet. There being a water front to the property, a wharf was built, on which the building materials were landed from the river, and carried up the hill at first by teams, on a graded road; but this road being too circuitous, a railroad was laid on a rapidly inclining plane directly down the face of the hill, up which cars loaded with brick, stone, lime, &c., were drawn by stationary steam power, at a great saving in the cost of transportation. The buildings were put up chiefly by day labor, under the direction of competent engineers and superintendents.

The cost including the shops, gas-house, and steam-warming and ventilating apparatus, will exceed three hundred thousand dollars, exclusive of the cost of the grounds; which last item may be regarded as a mere investment, it being probable that a few years hence, it can be re-imbursed, in whole or in part, by the sale of such portions of the grounds as can be spared.

To give a better idea of the magnitude of the buildings, we add that the areas of the several floors in the five main buildings is very nearly three acres; about double the area of the buildings on Fiftieth street. As the latter were found capable of comfortably accommodating from 220 to 240 pupils, it may rationally be calculated that the new buildings will afford comfortable accommodations for 450 deaf-mutes, with their teachers and superintendents, and the necessary domestics.

## VII. MEMOIR OF HARVEY PRINDLE PEET,

PRESIDENT OF THE NEW YORK INSTITUTION FOR THE DEAF AND DUMB.

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HARVEY PRINDLE PEET was born in the little town of Bethlem, Litchfield Co., Conn., November 19, 1794. Bethlem is one of the smallest and roughest towns in the state, but has been remarkably favored in the successive ministrations of two great lights of the church, the Rev. Joseph Bellamy, D. D., and Rev. Azel Backus, D. D., both eminent as theologians, as preachers, and as teachers of youth. Dr. Backus, afterward the first president of Hamilton College, conducted in this town a family school of high character, which attracted to Bethlem several families of rare intelligence and refinement. Under such influences, the intellectual and religious tone of the society in which the earliest years of the subject of this sketch were passed, was eminently such as to favor the acquisition of that force of character, amenity of manners, and strength of religious feeling for which Dr. Peet has ever been distinguished; while at the same time, born a farmer's son, and growing up with healthful alternations of study, labor and free recreation on the rugged and picturesque hills of Litchfield County, he acquired that well developed frame, freedom of movement, physical hardihood, and practical tact that have eminently fitted him for the exhausting work of a teacher of the deaf and dumb.

His early advantages of education were few. Working on a farm in the summer, and attending a district school in the winter, and fond of reading at all seasons, like many other New England boys who have worked their own way to education, and in the rough process acquired the power of working their way to subsequent distinction, he began at the early age of sixteen to teach a district school. This employment he continued during five winters, till at the age of twenty-one, he had established a character for ability in his profession, which procured him the situation of teacher of English studies in schools of a higher class,—at first, in that of Dr. Backus already mentioned, in his native town, and afterward in that of Rev. Daniel Parker, in Sharon, Conn. He now saw prospects of higher usefulness opening before him, to the realization of which the advantages of a college education would be important. In the school of Dr. Backus he began his Latin grammar at the same time that he taught





H. P. Peck



a class in English studies. After a delay, chiefly occasioned by want of means, he went, in the fall of 1816, to Andover, and fitted for college in Phillip's Academy, under the care of John Adams, LL. D.,\* father of Rev. William Adams, D. D., of New York.

As an illustration of the early difficulties that young Peet manfully met and overcame in his pursuit of a liberal education, we mention that, at Andover, he earned a portion of his support by gardening in summer, and sawing wood in winter.

Mr. Peet entered the time honored walls of Yale in 1818, and graduated in 1822, taking rank with the first ten in his class. He had made a public profession of faith in Christ some years before, and his original purpose was to devote himself to the work of the christian ministry, but an invitation to engage as an instructor of the deaf and dumb in the American Asylum at Hartford, gave him an opportunity of discovering his special fitness for this then new profession. Thus began that career which has proved so honorable to himself, and so beneficial to that afflicted portion of the human family in whose service his life has been spent.

The early success and reputation of the American Asylum, which made it, thirty years ago, in popular estimation, the model institution of its kind, was mainly due to the careful and felicitous choice of its early teachers. Mr. Peet's associates at Hartford were all able and most of them distinguished men. When we find that, among such teachers as his seniors in the profession, Thomas H. Gallaudet, Laurent Clerc, William C. Woodbridge, Lewis Weld, and William W. Turner, Mr. Peet was early distinguished in all the qualifications of an efficient teacher of the deaf and dumb, we are prepared for the subsequent eminence he attained. Within two years after he joined the Asylum, he was selected as its steward, an office giving him the sole control of the household department, and of the pupils out of school hours. The duties of this post were superadded to those of the daily instruction of a class, either alone sufficient to occupy the energies of an ordinary man. Shortly before assuming the duties of steward, he had married his first wife, Miss Margaret Maria Lewis, daughter of Rev. Isaac Lewis, D. D., an estimable, accomplished and pious woman, who proved in every sense a helpmeet for him.

In the year 1830, the Directors of the New York Institution for the Deaf and Dumb, the second American school of its kind in priority of date,—which had been for years losing ground in public estimation, were awakened to the importance of placing their school on higher ground. Seeking for a man whose weight of character, acquaintance

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\* This worthy man is still living at Jacksonville, Ill., at the advanced age of 83.

with the most successful methods of instruction and tried efficiency as a teacher and as an executive officer, would invite confidence in advance, and justify it by the results; who could introduce improved methods of instruction, in the school-rooms, and at the same time, order and efficiency in all departments of the institution, their attention was fortunately directed to Mr. Peet, who, almost alone in his profession, had established a reputation for equal and eminent efficiency as a teacher and as the superintendent of an asylum. The offices of principal teacher and superintendent had been separated at the New York Institution, much to the disadvantage of the institution. The title of principal, uniting the two offices, was now tendered to, and accepted by Mr. Peet. He held likewise the office of secretary of the Board of Directors, till he became its president fourteen years later. The new head of the institution thus had immediate control of all departments of the establishment, with a seat in the Board of direction itself. While such an arrangement increases the labors and responsibilities of the principal, it also makes success more fully dependent on the qualities and personal exertions of that officer, and, where the man is equal to his task will secure higher results by securing unity of will in all departments of the establishment.

Mr. Peet, entering on his new duties in New York, on the first of February, 1831, found, in the task before him, abundant need of all his energies and resources. Order and comfort in the household, discipline and diligence among the pupils, and interest and method in the school-room, had to take the place of confusion, negligence, frequent insubordination, and imperfect methods of instruction. The labors which Mr. Peet imposed upon himself at that period were multitudinous and hereulean. He practically inculcated that all the inmates of the institution formed but one great family, and himself as its head, taking with his wife and children his meals with the pupils, rose to ask in the visible language of the deaf and dumb, a blessing, and return thanks at every meal. He ever gave prompt and paternal attention to the complaints and little petitions of his pupils, and devoted for the first few weeks, a large share of his personal attention to inculcating and enforcing habits of order and neatness. He conducted, for the first year or two, without assistance, as he has ever since continued to do in his turn, the religious exercises with which the school is opened each morning and closed each evening. On Sundays, he delivered two religious lectures in signs, each prepared with as much care as many clergymen bestow on their sermons, and delivered with the impressive manner, lucid illustrations, and perspicuous pantomime for which he was so eminent. He gave his personal attention to the school-room arrangements of all the

classes, and to preparing lessons for the younger classes. He kept the accounts and conducted the correspondence of the institution, and attended the meetings of its Directors. He planned numerous improvements in the details of every department of the establishment, down to dividing the classes by screens, painting the floors, and marking the linen,—and superintended their execution. And in addition to all this amount of labor, enough to task the full energies of most men, he taught with his accustomed eminent ability a class during the regular school hours.

Those who were then members of the institution still retain a vivid recollection of the wonderful powers of command which Mr. Peet displayed over the male pupils, many of them stout young men, grown up wild before coming to school, habitually turbulent, and prejudiced in advance against the new principal. Equally vivid is their recollection of the lucid and forcible manner, strongly in contrast with the style of the former teachers, in which he was wont to deliver in pantomime a religious lecture or a moral exhortation, or explain a scripture lesson. Where some other teachers were only understood by a particular effort of attention, the signs of Mr. Peet were so clear and impressive, even to those not much conversant with the language of the deaf and dumb, that they could have imagined themselves actual spectators of the events he related, and in his gestures, and the play of his features, traced all the thoughts and emotions of the actor.

The following, preserved by one of his assistants, as the first Sabbath lecture delivered by Mr. Peet in the New York Institution, (February 6, 1831,) may serve as a specimen of the outlines or skeletons of these lectures, which were written out on the large slates at one side of the room, fitted up as a temporary chapel;\* the object of preparing and writing out these skeletons being in part to aid the lecturer, and in part to make the lecture an occasion of improvement for the whole school in written language, as well as in moral and religious knowledge. But no words would give an adequate idea of the spirit and power with which these written outlines were explained and illustrated in pantomime. What appeared on paper a mere skeleton; under the hand of the teacher started to life, and swelled out in full, natural and graceful proportions.

“Matthew, 19 : 14. But Jesus said, suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.”

“The kingdom of heaven is that kingdom of which Christ is king. All belong to it, whether in heaven or on earth, who love and obey him.

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\* There was no room fitted up as a chapel in the New York Institution till Mr. Peet took charge of it.

All these enjoy his present favor, and they will enjoy eternal glory with him.

This is the kingdom to which children who seek the blessings of Christ belong.

They belong to it because they are united to it.

1st, In their feelings, 2d, in their services, 3d, in their enjoyments, 4th, in their prospects."

#### REFLECTIONS.

"1. Children who indulge in wicked feelings do not belong to the kingdom of heaven.

2. Children should be kind and affectionate to others, and try to lead their companions to Christ.

3. Children should not seek their happiness in this world, for they can not obtain it.

4. They who are humble and pious will go to heaven when they die, and be happy forever.

5. If you are impenitent, and do not seek the favor of Christ, you can not be admitted into heaven."

In delivering a lecture like the above, to a congregation of deaf mutes, for most of whom, signs are far more clear and impressive than words, and many of whom are in so rude a state of ignorance that they have never distinctly contemplated many of the ideas which seem simple and elementary to those who hear and speak, it is necessary for the teacher, at almost every word on his slate, to go back to the simplest elements of thought, to define, analyze and illustrate; to adduce familiar examples, and prefer always the concrete to the abstract. In this art of adapting his explanations and illustrations to the comprehension of intellects as yet very imperfectly developed, as in other branches of his profession, Mr. Peet was eminent.

The effect of Mr. Peet's labors was soon evinced in a marked improvement in every department of the institution, which, from that day to this, has been steadily gaining in reputation and usefulness. In the domestic department, he was well seconded by his excellent wife, and by her devoted friend, Miss Martha Dudley. In the department of instruction, he had the able assistance of Mr. Leon Vaysse, who had been invited a few months previously from the institution of Paris, to which he returned three or four years later.\* With this exception, Mr. Peet had for some time, to labor alone. The old teachers left within a year or two, and the selection of new ones was a difficult task, for it is not every clever and well educated

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\* Mr. Vaysse is senior professor and *ex-officio*, second Director, (vice-principal,) of the institution of Paris.

young man who is found, on trial, to possess the mental and physical adaptation, necessary to success in the instruction of the deaf and dumb. But in making the selection, Mr. Peet displayed his accustomed tact, and met with his wonted success. Within a few years, the institution could boast of a corps of teachers hardly to be rivaled for zeal, talent, and special adaptation to their profession by those of any similar institution in the world.

In proportion as Mr. Peet succeeded in training up an efficient corps of teachers, his labors were lightened. Each teacher, as he acquired sufficient skill and readiness in pantomime, conducted the religious exercises in turn, and took charge of the pupils out of school in turn. And after the first three or four years, the principal was relieved from teaching a class personally, to enable him to superintend more at ease the general course of instruction, and the general affairs of the institution. At a much later day, however, he voluntarily assumed the instruction of the highest class for several terms, in a temporary scarcity of experienced teachers.

Mr. Peet was soon called to experience a bereavement of the heaviest kind. His amiable, intelligent and accomplished wife, for seven years, had added to the cares of a young family, the duties of matron at the American Asylum, and on removing to New York, continued to devote herself to the general oversight of the female pupils, and of the domestic department, though relieved by her friend, Miss Dudley, of much of the actual labor. There is reason to fear that her warm sympathy with the efforts of her husband to elevate, in every sense, the institution with whose interests and success he had identified himself, led to greater exertions in her own department than her feeble frame could support. A constitutional tendency to consumption became developed in the year following their removal to New York, and soon assumed that character of beautiful yet hopeless decline, so familiar to thousands whose dearest connections have traveled this gentle declivity to the grave. Removed to her native air, in the vain hope of relief, she died at Hartford, on the 23d of September, 1832, leaving three little sons,—an infant daughter having been taken to heaven before her. Those who watched by her death-bed, remember with deep and solemn interest, that in the last moments of life, after the power of speech had failed, the dying one was able to spell distinctly the word *MOTHER* with her weak, emaciated fingers. Did she mean to recall to her weeping sister her promise to be a *mother* to the babe left motherless; or to convey that the sainted spirit of her own mother, who had departed six years before her, in the triumphs of faith, was hovering to welcome her

on the confines of the spirit land? In the words of Lydia Huntly Sigourney, whose little poem "The Last Word of the Dying" commemorates this touching incident:

We toil to break the seal with fruitless pain,  
Time's fellowship is riven, earth's question is in vain.

But in view of this and other instances in which dying persons have been able to make intelligible communications by the aid of the manual alphabet, after the power of speech has failed, we would suggest that a familiarity with that alphabet may be of priceless value in many exigences easy to be conceived, but impossible to predict.

Three years after, Mr. Peet formed a second connection, by marriage, with Miss Sarah Ann Smith, daughter of Matson Smith, M. D., whose wife was a lineal descendant of the first Mather's of New England.

As soon as the success of the institution, under its new head, had become such as to invite public confidence, successful application was made to the legislature of the state for an increase of pupils and appropriations; and there was at the same time an increase of those pupils from families of better circumstances, who are attracted by the reputation of a school. The New York Institution became, within a few years, the largest on this side of the Atlantic; and, gaining slowly but surely, during a quarter of a century, in the confidence of the public and of the legislature, it has recently overtaken even the institution of London, long the largest in the world.

Mr. Peet did not confine himself to exhibiting such marked results in his school as should challenge investigation and inspire confidence. Feeling it his duty to use every means to secure the opportunity of a good education to all the deaf and dumb children of the state, he labored, by his annual reports and other publications, to diffuse correct information, and keep alive an interest in the cause of these unfortunate children. Almost every year he visited Albany, to urge the claims of his institution on the legislature; and on such occasions, his tact and knowledge of the world, not less than his distinguished reputation, gave him much personal influence among the members of the legislature. It was customary, when an application on the part of the deaf and dumb was before the house, to exhibit the attainments of a few of the pupils by special invitation, in the legislative hall itself; a scene always of great interest to the members, and which never failed to convince the most incredulous of the benefits of instructing the deaf and dumb. On one occasion, in order to awaken in remote parts of the state an interest which might (and did) result in sending to school several promising deaf-mutes, hitherto kept in heathen ignorance by the apathy or want of information of their



friends, Mr. Peet traveled with a deputation of his teachers and pupils from the Hudson river to Buffalo, and Niagara, holding exhibitions at the principal places on the route. A lively and graphic report of this tour is annexed to the twenty-sixth Annual Report of the institution, from which we make an extract, bearing on a question that has been raised by some, as to the propriety of public exhibitions of the pupils of such an institution.

"From the above brief sketch, it will be seen that we held exhibitions in seventeen of the principal cities and villages west of Albany, in five places repeating our exhibitions at the urgent request of the citizens. The audiences assembled were estimated at from two hundred to two thousand. Probably in all from ten to fifteen thousand persons, many of them among the best educated and influential citizens of the state, have had the opportunity, through this excursion, of acquiring correct notions on the subject of the instruction of the deaf and dumb, and of witnessing, many of them for the first time, practical illustrations of the success attained under our system.

Many thousands besides, who could not personally attend, have had their attention awakened to the subject, and have acquired some degree of correct information, through the notices of our exhibitions, published in the papers of the various places we visited. We have reason to believe that the results have been highly beneficial, and that the large accession of promising pupils to the institution, within a few weeks after our tour, is, in part attributable to the interest and attention which we were the means of awakening.

The obstacles which the friends of deaf-mute education have to encounter, are, partly, the prejudices of many, formed from occasional instances of partial failure in instructing deaf-mutes under unfavorable circumstances, partly the incredulity of others, who refuse to believe, upon report, facts as contrary to their own previous experience as is the congelation of water, or the lengthened day and night of polar regions to that of an inhabitant of the equator; and partly, the indifference with which the great bulk of mankind regard matters which no peculiar circumstances have pressed upon their personal notice.

There are thousands who regard the deaf and dumb with some degree of compassion, and hear of the efforts made in their behalf with cold approbation, but the subject has never taken hold of their feelings. They hear of deaf-mute children in the families of their acquaintances, perhaps they meet them; they advise their being sent to the institution; but the advice is too coldly given to turn the scale, when, as is too often the case, there exists disinclination on the

part of the parent or guardian. If we could infuse, into the mass of our benevolent and educated men, a more heartfelt interest in this subject,—if we could prompt each to warmer and more earnest efforts in those cases that may come to his knowledge,—if finally, the pastor or magistrate, or professional man, in whose neighborhood there may be a deaf-mute growing up in ignorance, and in danger of being left for life without the pale of social communion, and of christian knowledge, could be fully impressed with the momentous consequences at stake, and fully apprised of the only and easy means of escape, then we should have less cause to complain that parents and guardians, often uneducated themselves, take too little thought for the education of their deaf and dumb children.

In this point of view, we trust our excursion has, in many places, sown the seed which may hereafter spring up and ripen to a gladdening harvest. Many men, now wielding, or destined to wield an important influence, attended our exhibitions. In two or three places the opportunities of this kind were peculiarly favorable. In Auburn, for instance, the students of the Theological Seminary were present at our lecture and exercises. These young men are destined to go forth into the various cities and towns of the state, to exert a high moral and intellectual influence, and *ex-officio*, to take the lead in benevolent undertakings. That this body of men should be correctly informed of the extent to which the instruction of the deaf and dumb is practicable; that they should be warned against the blind enthusiasm that, aiming at too much, fails of accomplishing the greatest practical good, and that their feelings should be interested in view of the striking intellectual, moral and religious contrast between the educated and the uneducated deaf-mute, is a great point gained, and can hardly be too highly appreciated."

When Dr. Peet, (we find it easier to speak of him by that now familiar title, though the degree of LL. D., conferred on him by the regents of the university of New York, is of somewhat later date than the period we are now speaking of,) had been able to collect around him such a corps of well trained teachers that his daily attention to the routine of instruction was no longer required, he turned his attention to the preparation of a course of instruction, or a series of language lessons, adapted to the peculiar circumstances of a class of deaf-mutes,—then a very serious want. Several attempts, under the spur of urgent necessity, had indeed been made to provide such lessons; and in two or three instances, they had been printed to save copying with a pen; but these little books were of a character unsatisfactory even to their authors; and, such as they were, copies were

no longer to be procured in sufficient numbers for a school. Dr. Peet, therefore, finding nothing he could use, and little even to improve upon, beyond some hints in the French work of Bébien, and the manuscript lessons previously used in his own school, was obliged to go back to the first principles of the art; and following these to their logical results in the light of his long experience, and intimate acquaintance with the peculiarities of the deaf and dumb, he produced a course of lessons on a plan in many respects entirely new. The first fruit of his labors, after being tested for a few months in his own school, was published in the spring of 1844, with the title of, "A Vocabulary and Elementary Lessons for the Deaf and Dumb." It met, (says Dr. Peet in the preface to the second edition,) with "favor and success beyond the author's hopes," being received with a satisfaction amounting in some cases to enthusiasm. The first edition being exhausted much sooner than was anticipated, it was revised with great care, and under the title of "Elementary Lessons, being a course of instruction for the Deaf and Dumb, Part First," has gone through two or three editions, and is still the only text-book in general use for the younger classes in the American Institutions for the Deaf and Dumb. Orders have also been received for copies to be used in British schools; and missionaries whose task, like that of the teacher of deaf-mutes, is to teach the first rudiments of the English language to intellects but imperfectly developed, have found Dr. Peet's Elementary Lessons a very suitable text-book for that purpose.

The success of the First Part encouraged the author to proceed with his undertaking of supplying that total want of acceptable elementary books which had so seriously increased the labors of teachers of the deaf and dumb. A Second Part was published in 1845, a little volume of Scripture Lessons in 1846, the new edition of the First Part, already mentioned, the same year, and finally a new Second Part, by which the Second Part published in 1845 became the Third Part, appeared in 1849. A carefully revised edition of Dr. Peet's Scripture Lessons appeared in the latter year, and being equally well adapted to the use of children who hear, besides the edition for the use of the deaf and dumb, a large edition was put in general circulation by the American Tract Society.

The "Course of Instruction," as far as prepared, thus consists of four volumes, of which the Elementary Lessons and the Scripture Lessons have been received with the most general approbation. Experience has shown that the arrangement of the Second and Third Parts is susceptible of improvement, and if Dr. Peet's life and health are spared, it is understood that he has in view to revise both, and

perhaps, to add a work, long the great desideratum in the instruction of the deaf and dumb, a Methodical Vocabulary, in two parts, the First Part embracing the words of our language, in an ideological order, so explained and illustrated, that the deaf-mute student once made familiar with the principle of classification, can find in it the word he needs to express a given idea; while the Second Part, in the customary alphabetical order, by means of simple definitions and illustrations, by cuts where practicable, and by references to the First Part, shall more readily enable a deaf-mute to discover the meaning of a word than he generally can by the definitions in our common English dictionaries. Such a work would render to a deaf-mute student the same aid both in reading and composing, that the English student finds in his double lexicons of Latin, or whatever other language he has in hand. For want of such a work, a deaf-mute, for whom the language of his countrymen is always a foreign language, the language of signs being his vernacular, can only obtain a word he needs to express a given idea by application to a living teacher; and the definitions in our dictionaries are seldom well adapted to his use. But great as would be the advantages of such a work, the labor of preparing it would evidently be so great that the few who have attempted it have recoiled. And perhaps the advanced years of Dr. Peet, and his many other avocations may not permit him to undertake it. He is understood to be now employing his leisure upon a School History of the United States, which, while its simplicity and perspicuity of style shall adapt it to the use of the deaf and dumb, will be equally well adapted for children who hear; and in which it is proposed to take special care to secure *accuracy* of statement, as well as to preserve the interest by the choice of incidents.

The limits of a sketch like this will not permit us to give, as we were tempted to do, an exposition of the plan of Dr. Peet's course of instruction. Such an exposition may be found in some able articles contributed by him to the "American Annals of the Deaf and Dumb," a quarterly, published at Hartford.\* We can here only explain that the plan of the "Course" is founded on a principle of philosophical progress, beginning with the words and phrases that accurately express ideas already familiar to the pupil, on the great fundamental principle that "ideas should precede names," and thence going by gradual and skillfully arranged steps from the simple to the complex, from the concrete to the abstract; so that, as far as practicable, only one difficulty shall be introduced at one time, and each

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\* See in particular, Vol. III., p. 99, and on; also Dr. Peet's article on the Course of Instruction, in the Proceedings of the Second Convention, etc., p. 39, and on.

difficulty overcome shall serve as a stepping stone to the next. Cuts are, of course, used for explaining words and phrases, wherever practicable; and the reading lessons are admirably simple in style and construction, yet attractive and piquant.

Simple and obvious as these principles are,—in their practical application there is much room for divergence of opinion; and even the first step can not be intelligently taken except by one who is familiar with the mental habits of the deaf and dumb, and knows that when they first come to the instructor, the current of their private thoughts is very different from that series of abstract and general propositions which prevail in the meditations of those who hear,—that they think by “direct intuition,”—as though, in a sort of mental *camera obscura*, objects with their qualities and actions were continually passing. Hence Dr. Peet begins with words and phrases correctly representing these mental images; at first single words, a *book*, a *horse*, a *bird*; then descriptive phrases, made more intelligible by contrast, as a *black book*, a *white book*, a *large horse*, a *small bird*. Numbers and the plural form are early introduced, and verbs first appear under the form of the participle, as a *horse running*, a *bird flying*, it being considered that these phrases accurately describe the pictures shown to the pupil, whereas no pictures will adequately represent the sentences, *The horse runs*; *The bird flies*. Hence the finite verb is deferred till, by the development of his ideas during two or three months of instruction, and by some practice in appreciating the divisions of time, the pupil has become able to apprehend those ideas of assertion and time which constitute the essence of the verb. And at his first introduction to the verb, care is taken to make a distinction which, for want of such early care, we have known many educated mutes to go through life without being able to appreciate, the distinction between the *actual present*, “Mary is dancing,” and the habitual present, “Mary dances sometimes.” In this philosophical spirit the work is planned, and it is no small praise to say that the execution is worthy of the plan.

In order to take all Dr. Peet's series of school books for the deaf and dumb in one view, we have anticipated the order of time. The institution was, by its charter, placed under the care and control of a Board of Directors, composed of twenty-five of the most respectable and intelligent citizens of New York, men whose judgment might aid the principal in the management of the institution, and whose social and political influence had much weight with the legislature in its behalf. The presidency of this board was successively filled by such men as DeWitt Clinton, Samuel L. Mitchell, LL. D., Rev. James Mil-

nor, D. D., and Robert C. Cornell. On the death of the two last, which occurred within a few months of each other in the spring of 1845, the title of president was, by general consent, and as a just tribute to his eminent worth and services, conferred on Mr. Peet; the first, and we believe the only case in which the principal or superintendent of such an institution is also president of its Board of Directors or Trustees. (The degree of Doctor of Laws, (LL. D.,) was conferred on Mr. Peet, as we have said, by the regents of the university, three or four years later.) This change of title brought no change in the immediate relations of Dr. Peet to the institution. He continued, as he has ever done, to reside in the building, to fulfill the duties both of the head of the institution, and the head of the family; and to give his personal attention and the benefit of his great experience in all cases of difficulty in any department of the establishment.

It was, we think, early in the year, 1844, that the Hon. Horace Mann, returning from a visit of inspection to the educational institutions of Europe, especially of Germany, published his report, in which he took occasion to say that, in his opinion the "Institutions for the Deaf and Dumb in Prussia, Saxony, and Holland, are decidedly superior to any in this country." On examination, it appeared that the distinguished author of this report, who, with all his eminent zeal for the cause of education, and admitted ability, was too apt to jump to conclusions upon insufficient premises, had formed this opinion upon a very superficial examination of the German schools, and no examination at all of our own. Still the specific point of difference on which his opinion was based, that the German teachers teach, or attempt to teach their deaf pupils to speak, while ours had long since formally relinquished that attempt, was *prima facie* such as to make an impression on the public mind, ever moved by novelties, and prone to believe in the marvelous. Though, therefore, all the evidence we then had went to show that even in the German language, much more favorable to such an attempt than our own, the teaching or articulation to the deaf and dumb seldom yielded any results of real practical value, while it certainly involved a heavy waste of time and labor,—still it seemed proper to ascertain by actual examination whether we were in fact so far behind the German or other European schools, that, if there were valuable lessons to be learned, we might learn them, and if not, that our institutions, might retain in the public estimation the place they had so hardly won. To this end, each of the two oldest and largest American Institutions for the deaf and dumb, sent an agent to Europe. The American Asylum, sent its late esteemed principal, Mr. Weld, and the New York Institution, sent one of its former

instructors, Rev. George E. Day, now a professor in the Lane Theological Seminary, Ohio. The reports of these gentlemen made after very full and candid examination, were justly held to be conclusive that, on the whole, the results of our system of instruction were superior to those obtained in the German schools. Mr. Peet's letter of instruction to Mr. Day, prefixed to the report of the latter, (see Twenty-Sixth Annual Report of the New York Institution,) is esteemed a model paper of its kind, and shows how fully and clearly its author understood, in advance, all the bearings of the question at issue. Seven years later, (in the spring of 1851,) Dr. Peet himself, with his eldest son and three of his pupils, visited Europe on a similar errand; and made a voluminous report on the condition of the European schools he visited, and on the various systems of instruction he found in use, which is one of the most valuable and interesting documents of the kind extant, and at the same time, a graphic and agreeable book of travels. While in London, on this occasion, he took part in the first annual convention of British teachers of the deaf and dumb.

The first convention of American Instructors of the Deaf and Dumb, had been held at the New York Institution, a year before this time, (in 1850,) and Dr. Peet, returned from Europe just in time to attend the second convention, held at Hartford, in August, 1851. Two other conventions have been held since, (the interval having been changed from one to two years, and two meetings postponed a year, from unfavorable and unforeseen circumstances.) At all these conventions, Dr. Peet, to whose exertions and influence the holding of the first convention was mainly due, took a leading part. Besides, in the discussions that arose, freely imparting the benefit of his rare experience to his younger brethren, papers of great value, and prepared with much labor and research, were presented by him at each convention, and published with its proceedings. Of these papers, we will particularize that on the "Origin and Early History of the Art of Instructing the Deaf and Dumb," presented at the first convention, and also inserted in the *American Annals*, (III., 129 and on,) and the "Report on the Legal Rights and Liabilities of the Deaf and Dumb," presented at the fourth convention, whose proceedings are not yet published, but an imperfect copy of this paper appeared in the *American Journal of Insanity*, last summer. The former of these papers corrects several errors of Degerando, hitherto almost the only authority usually referred to on that subject; and the latter has been pronounced by competent judges a valuable contribution to our legal literature, and supplies information which hitherto could be obtained only by very extensive and laborious research.

We will close our account of Dr. Peet's contributions to the literature of deaf-mute instruction, by noticing three or four other remarkable productions; the address at the dedication of the chapel of the New York Institution, (December 1846,) that delivered on the occasion of laying the corner-stone of the North Carolina Institution, (April, 1848,) the "Report on the Education of the Deaf and Dumb in the Higher Branches of Learning," (1852,) which led to the establishment of the High Class in the New York Institution, a measure that has contributed essentially to elevate the general standard of deaf-mute education;\* and the curious article on the "Notions of the Deaf and Dumb before Instruction, especially on Religious Subjects," which appeared in the *Bibliotheca Sacra* for July, 1855. In the last mentioned article, it is shown that, whatever may be the ability of the human intellect in a high stage of development, to arrive at just and ennobling conceptions of a Creator and supreme governor of the world, the uneducated deaf and dumb have, in no clearly attested instances, originated, from their own reflections, the idea of God, or of a Creator.

Space is wanting for a more particular notice of these and other papers, nor can we here enumerate the topics treated of in the Annual Reports of the New York Institution, which, unlike the generality of such reports, instead of being confined to details of local or temporary interest,—discuss with Dr. Peet's characteristic ability, fullness of information, and comprehensiveness of examination, the most important topics connected directly or indirectly, with the subject of deaf-mute instruction. The Thirty-Fifth Report, for instance, embraces the fullest and best digested body of statistics of the deaf and dumb which has been yet published.

Dr. Peet has been fortunate in his children. He has the able assistance of his two elder sons, accomplished teachers of the deaf and dumb, in his own institution. The eldest, as teacher of the High Class, has had the satisfaction of training up the best educated class of deaf-mutes taken as a class, that ever graduated.

Dr. Peet has now nearly reached the accomplishment of his last great labor, the planning and erection of buildings that will make the New York Institution, in that respect, as we believe it to be in all others, a model institution of its kind. In this, and in his other labors for the benefit of the deaf and dumb, he has been ably seconded by an intelligent and energetic Board of Directors. From the mode of

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\* It is due to General P. M. Wetmore, recently vice-president of the institution, to say that, in the establishment of the High Class, as in other measures for the benefit of the deaf and dumb, he rendered very valuable aid, and merits the lasting gratitude of the deaf and dumb of New York.



election, by a few life members and subscribers, and the gratuitous nature of their services, the Directors of the New York Institution are solely men attracted together by benevolent interest in the cause of the deaf and dumb, and respect for, and sympathy with the character of the president. Hence it is that they have been so ready to appreciate, encourage and aid his labors. In this matter of the erection of the new buildings, especially, it required zeal, foresight, and sanguine trust in the future, to prevent that perfection of plan and proportions so admirable in the new buildings from being sacrificed to a severe, though temporary pecuniary pressure.\* Of those features that have been more particularly the object of Dr. Peet's personal attention and solicitude, we may specify the arrangements and apparatus for warming and ventilation.

From this sketch of Dr. Peet's public life, his character as a christian gentleman, as the head of an institution, as a teacher, as an accomplished master of the language of pantomime, as a leader and energetic laborer in all movements for the benefit of the common cause of deaf-mute education,—and as the author of the best existing series of works in our language, perhaps in any language, on the instruction of the deaf and dumb,—though inadequately set forth, will, we trust, be apparent to the reader. But to his many friends, and to the hundreds of deaf-mutes who, educated under his care, have learned to love and honor him as a father, such a portraiture will appear not only feeble, but very incomplete, as omitting one of Dr. Peet's most prominent traits of character,—his warm benevolence of heart,—of which the best illustration is the filial affection with which he is regarded by his pupils, the warm and active interest he has ever taken in their temporal and spiritual welfare, and the aid he has ever been ready to give to any of his former pupils who deserved and stood in need of his assistance. When dismissing his pupils at the end of their course, he is wont to give each a little letter of advice, in which, encouraging them to seek his aid in any future season of trouble, he says, "Come to us, I repeat, with the confidence of children to a father. We shall be ever ready to redress your wrongs, to seek for you employment that shall ensure for you comfort and respectability; and in those afflictions which only time and Providence can relieve, to afford the sympathy and advice that may inspire consolation, patience, and cheerfulness." And the instances are not few in which this pledge has been fulfilled.

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\* The result of the pecuniary difficulties referred to, has been that the State of New York, has formally assumed the proprietorship of the institution, maintaining it as it is. It has thus become in name, as it long has been *de facto*, a State Institution.

Comparing the present state of the institution with what it was in 1830, then a small and inferior school, ill provided with teachers, without any good plan of instruction, or acceptable series of lessons; now in the very foremost rank of special educational institutions, furnishing text-books and teachers to other schools, and looked to as a model, both in its system of instruction and the plan of its buildings, by its results and publications elevating the standard of deaf-mute instruction, and spreading abroad an interest that leads to the founding of new institutions, Dr. Peet may well feel that the earnest and unfaltering labor of twenty-six years has not been in vain. He has not, we trust, nearly reached the term of his active usefulness. Though crowned with the glory of grey hairs, judging from his erect form, active step, and unabated powers of attention to the duties of his arduous post,—the deaf and dumb of New York, and of the whole Union may, for years to come, benefit by his labors. And when the time shall come for retirement from active labor, he will know that the blessings of hundreds follow him down the vale of years, and that the future of the institution to which his life has been devoted,—with its great trust for the benefit of the deaf and dumb of generations to come, may safely be left in the care of the teachers he has trained up.

## VI. SEMINARY FOR ORPHAN AND DESTITUTE CHILDREN

AND TEACHERS OF THE POOR,

AT BEUGGEN, GRAND DUCHY OF BADEN.

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THE establishment at Beuggen, in Baden, near Basle, for the training of poor children and country teachers, was established in 1820, by an association of benevolent persons of the Protestant persuasion in Basle. The building, formerly a commandery of the Teutonic Order, is a handsome chateau in a fine situation upon the banks of the Rhine. During the wars of 1814-15, it was used as a hospital for the allied armies, and eight thousand soldiers died in it, and were buried in the fields around. It is the property of the grand duke of Baden, who allows it to be used for the school at a merely nominal rent.

The institution has been sustained altogether by voluntary contributions, and the confidence of its managers in the benevolence of the community has been well repaid; there is no debt, the annual expenditures have invariably been met, and a considerable surplus funded.

The childrens' department contains about sixty pupils of both sexes, Protestants only. The girls and boys meet at lessons and meals, and often during their work; and the supervision being strict and continual, no inconvenience has resulted. The age of admission is from six to fourteen years, and of leaving, at an average of sixteen or seventeen; and pupils are received from all the Swiss cantons, the poorest and most neglected children having the preference. Communes and benefactors pay thirty dollars a year for each pupil whom they place in school; but those who can command no payment are received free.

There are three school classes; the course includes, in general, the same matter with that of a good Protestant primary school: Bible history and doctrine, reading, writing, German, mental and written arithmetic, geography, history, music by note, and thorough base. There is four hours' school a day, besides four hours a week, for singing lessons. The remaining time is so laid out in manual labor and recreations, that the variety of employments may avoid fatigue. The children of the laborers on the premises and some from the neighborhood are admitted to the instruction and apprenticeship of the institution. The boys are employed in farming, gardening, in the stable, in plaiting straw, and spinning wool; some are under the instruction of the tailor and the shoemaker of the establishment, and others are employed in the bakery, the book-bindery, and in such household labor as requires some strength. The girls knit, sew, make and mend clothes and bedding, help in washing, laundry work and cooking, sometimes in the garden and poultry yard, and acquire such other accomplishments as pertain to a good housekeeper.

There are religious exercises on the sabbath, during the intervals of which the children may sing, read, walk, or play in the garden.

The food and clothing are simple, but sufficient, and in general similar to those of the surrounding agricultural population; and the health of the institu-

tion is excellent. The yearly expense per head for pupils is estimated at thirty dollars. At leaving the school, the children are apprenticed to farmers or artisans. There are two committees of patronage connected with the institution, one of men for the boys, and the other of women for the girls, to assist them in procuring good situations, and to watch over their welfare. Contrary to the design of the institution, however, only a few of the graduates follow agriculture, most of them adopting some mechanical occupation. During the thirty years' existence of the school, the number of graduating pupils has been in all about four hundred and forty.

The other department of the school is intended to train teachers for the country schools. Its members are chiefly from the families of laborers and artisans, and are admitted at from eighteen to twenty-five, remaining three years. They are usually from fifteen to twenty in number. In return for their education and maintenance, they act as assistants to the principal, in instruction and general oversight; and they receive at graduation a wardrobe and some books. These normal pupils are certain of appointments at graduation; indeed, the applications for them are more numerous than can be filled. The normal course includes whatever is essential in the theory and practice of teaching. It occupies six hours a day; three hours more are spent in manual labor, and the remainder of the day in various useful occupations and in recreations. As they become fit, they are placed in charge of a few pupils, then of an entire class, and finally of the whole school.

Christian Heinrich Zeller, the director, is brother of the deceased Karl August Von Zeller, the well known Prussian High School Councilor and educationist, and was born in Wurtemberg, in 1777. He studied law at Tubingen, but by the influence of his brother was induced to devote himself to teaching, and accordingly, after having been tutor in a patrician family at Augsburg for two years, and a successful teacher six years in St. Gall, and twelve years at Zofingen, where he became a Swiss burgher and married, he accepted the charge of organizing and conducting the establishment at Beuggen. He is now seventy-five years of age, but still vigorous and healthy, and though receiving but a small salary, is happy in his labors, and with his excellent wife, is still ardently devoted to the enterprise under his direction. They well deserve the names of "father" and "mother" which they receive from the members of the numerous family around them.

There is a committee for the control of the institution, appointed by the association of founders, and located at Basle. It meets monthly, directs as to admission and graduation of pupils and pupil teachers, oversees their establishment as far as possible, authorizes expenditures and repairs, arranges the affairs of the course of instruction and labor, audits accounts, and determines important matters in general. It also presides over the anniversary of the establishment.

The director, who has immediate charge of instruction, discipline, and accounts, (his wife, with one or more assistants, managing domestic affairs, and the concerns of the household and the farm,) is assisted by two sub-teachers, who instruct the pupil teachers and children, and with whom he holds a weekly consultation upon matters of instruction, discipline, &c. There is a fortnightly meeting, attended by the pupil teachers, at which the director presides, communicates correspondence from former graduates now teaching, listens to observations, gives advice, and attends to all appropriate subjects.

There are three dormitories for the girls, each under a female overseer, and five for the boys, over each of which is appointed by the director one of the pupil teachers, who thus becomes as it were the father of a small family within the large one. He walks out with them on Sunday, takes care of them when sick, and watches constantly over their physical and moral prosperity; and thus becomes well initiated both in the pleasures and pains of his intended career. They also eat with the children, and of the same food.

In order to maintain the connection between the institution and its graduates, a monthly gazette, (*Monaths-Blatt von Beuggen*,) has been published for the last twenty years, to give information of the progress and condition of the institution, and to encourage its charitable friends. The director also maintains a frequent and intimate correspondence with graduates of both departments, for the sake of assisting them by good advice and of maintaining a favorable influence over them.\*

The order and industry exhibited in the school and on the farm are worthy of all praise. Emulation and laudation are not employed as stimulants; M. Zeller believing with Pestalozzi, that if instruction is given, and discipline managed, in the right way, the pleasure of acquiring knowledge and of doing right, are abundantly adequate encouragements.

Facts seem to be wanting to explain the general tendency of the pupils toward mechanical rather than agricultural pursuits. It may possibly be partly owing to deficient development of that occupation at the institution, to the shortness of the apprenticeship served in it by the pupils, to the relations of graduates to their families at leaving, or to the operations of the committee in charge of the business of finding situations. In his last report, (for 1850,) M. Zeller has seasonably directed attention to the inconveniences of the usual system of apprenticeship, especially in towns; the apprentices, instead of being as formerly lodged in their master's houses, boarded at their tables, and treated to a certain extent as members of their families, are now obliged to find board and lodging for themselves, and are thus exposed to influences and temptations which often ruin them. M. Zeller proposes, as a remedy, that establishments should be erected in the towns, for the express purpose of furnishing economical board and lodging to apprentices, and conducted under such management as might avert these evils. Indeed, such a one has already been erected at Strashbourg, for graduates from the school at Neuhoof, and has already done good. The example is worthy of imitation.

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\* Zeller's chief publications, besides the monthly above mentioned, are the following:

THE TEACHING OF EXPERIENCE, (*LEHREN DER ERFAHRUNG*,) for christian teachers of common schools, and poor schools. Three volumes: Beuggen. 1826-28.

TWENTY-FIFTH ANNUAL REPORT UPON THE INSTITUTION FOR TRAINING TEACHERS of poor schools, at Beuggen. Basle: Bahnenaiers. 1846.

PSYCHOLOGY, founded upon experience, for parents, educators and teachers, and for domestic instruction. Stuttgart: Steinkopf.

C. H. ZELLER'S "*Lessons, or Teachings of Experience for the Christian Teachers of Country and Poor Schools*,"—embodies the author's long experience in conducting the school for orphan and destitute children at Beuggen, and in training teachers for similar schools in Germany and Switzerland. The introductory chapters develop his views as to the three great divine institutions for the education of man—the Family, the State and the Church. The school whether managed by civil or ecclesiastical authorities arises in part out of the failure of the family to perform its functions in the early training of children, and in part as a necessary auxiliary, to enable parents collectively as a portion of the state to do their duty better than under most circumstances, they will or can do singly. The church must sanctify by its appropriate service, both the family and the state. After distinguishing the different kinds of schools, which the state has been compelled to originate or aid, to rectify the want of insight, of affection, or of means in the parents, or the consequences of utter abandonment of children by them, he proceeds to sketch the history of education in different ages and countries, and especially its modern developments in Germany. After examining the theories of education, as propounded by the teachings of Spener, Franke and other representatives of Pietism; of Rousseau, Basedow, Campe and others of the Philanthropic school, and schools which separated from it; of Ernesti and other advocates of the Humanistic System or of the old writings of Greece and Rome as the principal object of attention in the superior schools; of Canon, Rochow, Hecker, Felbiger, the founders of the Real School, and improvers of the popular school in the country districts; of Pestalozzi and the influence of his writings, and of his institutions,—in reinstating the family organization and breathing the family spirit into the school and its teachings; of Niemeyer, in the orphan house of Halle, who undertook to work out an Eclectic system in which the good of each was to be preserved—the author proceeds to develop his own idea of *schools for the people*, and especially of schools for *country districts*, and for the *poor*, whether conducted by the state, the church, or any number of parents, or persons acting in behalf of parents.

INSTRUCTION AND DISCIPLINE—all the christian influences which bear on the child's capacity of *knowing*, and all those which bear upon his *heart* and *disposition*, constitute the education which can be given in the school.

Instruction is considered in reference to its *form*, its *substance*, its *object*. That form of instruction is best, which is best fitted to develop, in orderly series, the child's capacities for knowing, that is, which enables it to understand, grasp, retain and use, what is taught, or has yet to be learned. Its substance is best, when the truths which the child has acquired are most needful for his temporal and spiritual destination. The object is but attained, when the child is prepared for his earthly calling, and in the absence of earthly support, can feel a faith in God. The capacities of the child to be developed are, 1, The capacity of receiving impressions from the outer world; 2, of receiving impressions from the inner world, (the *moral sense*;) 3, of becoming conscious of impressions proceeding from either source; 4, of reflection, imagination and fancy; 5, of understanding, (of distinguishing;) 6, of reason; 7, of curiosity, (or craving to see, hear, &c;) 8, of utterance; 9, of believing; 10, of executing, (the artistic faculty.) When these capacities exist in a child, so as to give readiness to apprehend—they constitute *docility*; when to these is added quickness of communication, they constitute *talent*; when to these is added invention or discovery, they constitute *genius*.

The success of the teacher in intellectual training will depend on his tact and skill in giving these several faculties their appropriate and timely work. The methods of doing this constitute the next portion of the treatise. This is followed by the subject of discipline—the culture of the heart and moral nature; and in this, Zeller lays great stress on the power of example—the “unconscious tuition” of the character, manners, language, voice, and all that make up the daily life of the teacher, as shown in the following extract.

Young minds can at all times be acted upon without words, simply by example. The further any person is from what he ought to be, the more does he experience this influence. The less his mind is developed, the more is he urged by a propensity to *imitate*, to direct and govern himself according to what he sees and hears in the society of other men, better, older, stronger, more skillful, and more experienced than himself. This is a truth that can not be too often dwelt upon, especially in these days, when we attribute so many wonders to the power of words. Yes; example alone, a life of practice without display, exercises a most marked influence on the soul, the character, and the will; for the *conduct* of a man is the true expression of his being, and gives a tone to (or animates) every thing around him; consequently nothing can remain uninfluenced within the sphere of a living being. There emanates from the active noiseless life of a single individual, power which is to others, either “a savour of life unto life, or a savour of death unto death.”

This explains to us why parents, simple, and without culture, especially mothers, who perhaps have never opened a book on education, and speak very little to their children, yet offer them every day the example of a lively affection, and a well-employed though retired life, bestow an excellent education; while, on the other hand, we see the children of well instructed parents frequently turn out ill, who have been acted upon by words alone, rather than by example, and who contemplate around them a class of beings who exercise no good moral influence. Alas! that all parents and instructors knew how much power there is in being virtuous, and how little in only *appearing* to be so!

There can never be any efficacious or happy influence in the example of a hypocrite. Many people avoid showing before children what they really are; they speak and act in their presence as persons of morality, modesty, and piety; but it is only a cloak to cover their internal corruption, their self love, and want of charity. These are hypocrites; their piety is but babbling, a tongue which they have learned, as we learn a foreign language, but it is not their mother tongue; the fruit is of no greater value than the tree which produces it.

It concerns all who are called to occupy themselves in education, to consider the holy lesson taught by a well beloved disciple of the Saviour, in these words: “Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” 1 Tim. iv. 12. “In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” Titus ii. 7, 8.

Here we address the following exhortations to all persons, parents or tutors, who are charged with the task of education, beseeching them to give serious attention thereto.

1. Be what the children ought to be.
2. Do what they ought to do.
3. Avoid what they should avoid.
4. Aim always that, not only in the presence of the children, but also in their absence, your conduct may serve them for an example.
5. Are any among them defective? *examine what you are yourself*, what you do, what you avoid; in a word, your whole conduct.
6. Do you discover in yourself defects, sins, wanderings? Begin by improving yourself, and seek afterwards to improve your children.
7. Think well that those by whom you are surrounded, are often only the reflection of yourself.
8. If you lead a life of penitence, and seek daily to have grace given you, it will be imparted to you, and through you to your children.

9. If you always seek Divine guidance, your children will more willingly be directed by you.

10. The more obedient you are to God, the more obedient will your children be to you; thus in his childhood the wise Solomon asked of the Lord "an obedient heart," in order to be able to judge and govern his people.

11. As soon as the master becomes lukewarm in communion with God, that lukewarmness will extend itself among his pupils.

12. That which forms a wall of separation between God and yourself, will be a source of evil to your children.

13. An example in which love does not form a chief feature, is but as the light of the moon; it is cold and feeble.

14. An example animated by an ardent and sincere love, shines like the sun; it warms and invigorates.



## VII JACOB VEHRLI,\*

AT

HOFWYL AND KRUITZLINGEN.

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No name is more indissolubly associated with the origin and successful establishment of agricultural schools for the poor, and for teachers of country schools, than that of Jacob Vehrli. Without his entire and self-sacrificing devotion, sweet and attractive personal character and vast practical ability, it is altogether improbable that either Pestalozzi, by his desultory and distinctively unpractical labors, or Fellenberg, amongst the vast and varied operations necessary to carry forward his comprehensive and rather complicated plans, would ever have worked out this single problem of educational reform to its present state of triumphant and widely influential demonstration.

JACOB VEHRLI, was the son of a country schoolmaster in the Canton of Thurgoviæ; and was born in 1790. He was only seventeen, when his father, becoming profoundly interested in Fellenberg's enterprise at Hofwyl, entreated him to employ the youth in executing the projected plan of a school for the poor, two teachers having already failed in it. Fellenberg received him at first into his own family, but was so well satisfied with his character that before the end of a year, he placed him in the farmhouse where the school was to be established, with three pupils, fresh from mendicancy on the highways. Vehrli made himself the friend and associate of these young outcasts, lived on their vegetable diet, slept on straw beds as they did, and in a short time had both firmly established himself as a new and beloved parent and guide to the youths, and has securely founded the Vehrli School, or agricultural school for the poor, which was in fact, though not generally so considered, the chiefest and best beloved of the institutions at Hofwyl, as being that through which Fellenberg hoped to effect something toward the elevation of the masses of the Swiss population; and which is moreover now the only surviving portion of all the schools there.

Under the incomparable power of Vehrli's character and skillful management, the school gradually increased in numbers, stability and reputation, until it became necessary to employ assistants, and to subdivide it, by establishing, in 1827, the colony of Maykirch, with six pupils from the Vehrli School, under the charge of one of the older pupils. Within a few years this colony had built itself a complete house, with barns and offices, brought some fifteen acres under cultivation, and become a self-supporting institution.

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\* Often spelled Wehrli.

As the Vehrli School grew, a department, also part of the original design, including ultimately twenty pupils, was set apart for training teachers for the country schools.

Having remained at Hofwyl twenty-six years, Vehrli left the place, to become director of the school for country teachers at Kruitzingen, on the Lake of Constance, where he yet remains, devoting a vigorous old age, and the treasures of a half century's experience, to the furtherance of the same noble and patriotic purposes for which his whole life has been given.

Amongst his pupils, Vehrli has always appeared as a kind and beloved elder brother, rather than as a person of superior authority or merely disciplinary power. His punishments were a private and affectionate admonition ; a more public one, deprivation of society or meals or play ; in the last resort, a light corporal infliction administered in private, some time after the fault, and with kind preparatory remonstrances ; if these means failed, dismissal was preferred to further compulsion. Love was the prevailing influence ; faith in human capacity of improvement, and in the support of religion, the basis of all action ; and kindness, the principle of right, and desire of self-improvement and the good of others, the regulating and stimulating forces of the school. The course of education was calculated to prepare the pupils well and faithfully to fill the places allotted them, under the stringent classification of European society, as farmers and farm laborers, or as country school masters ; a course too limited for absolute imitation in a country truly free, but of the very utmost excellence, so far as it was actually developed ; defective not in its kind, but in its scope. The children were received at about eight or nine years of age, and remained until eighteen or twenty ; the latter portion of their stay being mainly in honorable fulfillment of their implied obligation to reimburse M. de Fellenberg, by the proceeds of their labor, for the expenses of maintaining them through their earlier and more helpless years. Many of them were picked up from the highways, from beggary and vagrancy and trained into well-behaved and useful men. They had each a sleeping-room, small and poor, such as a laboring man must expect to occupy, but neatly kept. The clothing was uniform ; in summer of coarse linen, in winter of woolen ; they were used to go bareheaded all the year, and barefooted in summer. The diet was simple ; chiefly bread, vegetables, soup and milk, with meat once or twice a week, and wine (of Swiss home manufacture, and very nearly like ordinary cider,) on three or four great occasions, such as the new year, the harvest home, and the birth-day of Vehrli, which latter was celebrated with remarkable and touching demonstrations of love and gratitude from the pupils. The time devoted to farm labor was from ten hours to seventeen, (such an exertion being voluntary, and not allowed except in some urgent case,) in summer, and from seven to nine in winter. Instruction usually wholly occupied three or four hours in summer, and five or six in winter. But the whole life of the pupil was made an instruction, by the diligent use of every opportunity of conversation or intercourse ; and subjects or questions were proposed for consideration

during working hours, to be discussed or answered at the general meeting in the evening. The course of instruction included reading, writing, arithmetic, mental and written, the elements of drawing, surveying, and mensuration, music and singing, and a general rudimentary training in natural history and philosophy, especially so far as the natural phenomena and productions of their daily life and immediate neighborhood furnished materials. Besides the field and home labor of the farm, they were also taught to perform all the ordinary household duties, and to sew enough to enable them to mend their own clothes. The stimulus of emulation or reward was diligently avoided; no commendation being used except the appearance of pleasure in the teacher, or the words, "That is right." The reward for the efforts of the pupils was their satisfaction in attainment, in self-control, in self-respect, and in power of execution, and in doing good.

In his management of the school for teachers at Kruitzingen, Vehrli has uniformly adhered to the same general principles. His long experience in training poor children enables him to train teachers for poor children, with rare and singularly adapted skill. In some letters by K. G. Lessmuller, of Dresden, published in the Saxon Church Gazette, (1846, No. 8,) there is a characteristic, but casual view of Vehrli. "His pupils" says Lessmuller, "are not permitted to acquire habits of refinement which could not assist them in their future experience, but, aside from their special instruction in teaching, they are taught such other acquirements as may be useful, not only to the children under their charge, but to their parents also. Accordingly, they not only study the principles of agriculture, but are required to put their knowledge into practice in detail by the labor of their own hands, Vehrli and his wife setting the example. I myself found them both, with a company of pupils, in the latter part of the afternoon, busy at harvesting. In strengthening and hardening his own body, Vehrli serves as an excellent model for his pupils; and I had an opportunity of seeing for myself how thoroughly he has inured himself to the weather. At my departure he accompanied me during about four hours, to direct me in the road, through a pretty heavy rain, without any covering on his head, and as he maintained, without any risk of injuring his health."

The fifty years of Vehrli's labors have not been without fruit. Although the reform and elevation of the masses of the Swiss people has not been so great as he hoped for, it has been appreciable and important. Still, it is probable that the greatest result has been the general diffusion throughout Europe of his principles and practice in the establishment and management of schools of refuge and reform for the young. All the Swiss establishments, thirty or forty in number, with hardly an exception, follow the example of the Vehrli School, and of Kruitzingen, in regard to the course of training and general design and management; and a large proportion of them are actually under the direction of Vehrli's former pupils. But this is not all. The example has been followed in Germany, France, and England. The training school at Battersea, Lady Byron's school at Ealing,

the school at Beuggen, in Baden, the Rauhe Haus, at Hamburg; indeed, the large majority of all the modern European institutions for assisting or reforming vicious or unfortunate children, have been organized upon the basis of some of the distinctive features of Hofwyl, or Kruitzingen.

Thus, the efforts of Vehrli may be considered as having attained, if not perfect success, yet a much greater measure of it than often falls to the lot of the benevolent worker for the good of his kind. He has set a standard of excellence already widely known, and every where approved, and so lofty that it will scarcely be raised, for the creation of a class of institutions already numerous, daily increasing in number, yet hardly having commenced their work, whose future influence in preventing and repressing vice and unhappiness throughout the whole civilized world, will be valuable beyond all computation.

We append several interesting notices of Vehrli and his school, by visitors every way competent to judge fairly of the value of his labors. We begin with a description by Sir J. Kay Shuttleworth

The normal school at Kruitzingen is in the summer palace of the former abbot of the convent of that name, on the shore of the Lake of Constance, about one mile from the gate of the city. The pupils are sent thither from the several communes of the canton, to be trained three years by Vehrli, before they take charge of the communal schools. Their expenses are borne in part by the commune, and partly by the council of the canton. We found ninety young men, apparently from eighteen to twenty-four or twenty-six years of age, in the school. Vehrli welcomed us with frankness and simplicity, which at once won our confidence. We joined him at his frugal meal. He pointed to the viands, which were coarse, and said,—“I am a peasant’s son. I wish to be no other than I am, the teacher of the sons of the peasantry. You are welcome to my meal: it is coarse and homely, but it is offered cordially.”

We sat down with him. “These potatoes,” he said, “are our own. We won them from the earth, and therefore we need no dainties, for our appetite is gained by labor, and the fruit of our toil is always savory.” This introduced the subject of industry. He told us all the pupils of the normal school labored daily some hours in a garden of several acres attached to the house, and that they performed all the domestic duty of the household. When we walked out with Vehrli, we found them in the garden digging, and carrying on other garden operations, with great assiduity. Others were sawing wood into logs, and chopping it into billets in the court-yard. Some brought in sacks of potatoes on their backs, or baskets of recently gathered vegetables. Others labored in the domestic duties of the household.

After a while the bell rang, and immediately their out-door labors terminated, and they returned in an orderly manner, with all their implements, to the court-yard, where having deposited them, thrown off their frocks, and washed, they reassembled in their respective class-rooms.

We soon followed them. Here we listened to lessons in mathematics, proving that they were well-grounded in the elementary parts of that science. We saw them drawing from models with considerable skill and precision, and heard them instructed in the laws of perspective. We listened to a lecture on the code of the canton, and to instruction in the geography of Europe. We were informed that their instruction extended to the language of the canton, its construction and grammar, and especially to the history of Switzerland; arithmetic; mensuration; such a knowledge of natural philosophy and mechanics as might enable them to explain the chief phenomena of nature and the mechanical forces; some acquaintance with astronomy. They had continual lessons in pedagogy, or the theory of the art of teaching, which they practiced in the neighboring village school. We were assured that their instruction in the Holy Scriptures, and other religious knowledge, was a constant subject of solicitude.

The following extract from Vehrli’s address at the first examination of the pupils, in 1837, will best explain the spirit that governs the seminary, and the

attention paid there to what we believe has been too often neglected in this country—the education of the heart and feelings, as distinct from the cultivation of the intellect. It may appear strange to English habits to assign so prominent a place in an educational institution to the following points, but the indication here given of the superior care bestowed in the formation of the character, to what is given to the acquisition of knowledge, forms in our view the chief charm and merit in this and several other Swiss seminaries, and is what we have labored to impress on the institution we have founded. To those who can enter into its spirit, the following extract will not appear tintured with too sanguine views:—

“The course of life in this seminary is three-fold.

“1st.—Life in the home circle, or family life.

“2nd.—Life in the school-room.

“3rd.—Life beyond the walls in the cultivation of the soil.

“I place the family life first, for here the truest education is imparted; here the future teacher can best receive that cultivation of the character and feelings which will fit him to direct those, who are entrusted to his care, in the ways of piety and truth.

“A well-arranged family circle is the place where each member, by participating in the others’ joys and sorrows, pleasures and misfortunes, by teaching, advice, consolation, and example, is inspired with sentiments of single-mindedness, of charity, of mutual confidence, of noble thoughts, of high feelings, and of virtue.

“In such a circle can a true religious sense take the firmest and the deepest root. Here it is that the principles of Christian feeling can best be laid, where opportunity is continually given for the exercise of affection and charity, which are the first virtues that should distinguish a teacher’s mind. Here it is that kindness and earnestness can most surely form the young members to be good and intelligent men, and that each is most willing to learn and receive an impress from his fellow. He who is brought up in such a circle, who thus recognizes all his fellow-men as brothers, serves them with willingness whenever he can, treats all his race as one family, loves them, and God their father above all, how richly does such a one scatter blessings around! What earnestness does he show in all his doings and conduct, what devotion especially does he display in the business of a teacher! How differently from him does that master enter and leave his school, whose feelings are dead to a sense of piety, and whose heart never beats in unison with the joys of family life.

“Where is such a teacher as I have described most pleasantly occupied? In his school amongst his children, with them in the house of God or in the family circle, and wherever he can be giving or receiving instruction. A great man has expressed, perhaps too strongly, ‘I never wish to see a teacher who can not sing.’ With more reason I would maintain, that a teacher to whom a sense of the pleasures of a well-arranged family is wanting, and who fails to recognize in it a well-grounded religious influence, should never enter a school-room.”

As we returned from the garden with the pupils on the evening of the first day, we stood for a few minutes with Vehrli in the court-yard by the shore of the lake. The pupils had ascended into the class-rooms, and the evening being tranquil and warm, the windows were thrown up, and we shortly afterward heard them sing in excellent harmony. As soon as this song had ceased we sent a message to request another, with which we had become familiar in our visits to the Swiss schools; and thus, in succession, we called for song after song of Nageli, imagining that we were only directing them at their usual hour of instruction in vocal music. There was a great charm in this simple but excellent harmony. When we had listened nearly an hour, Vehrli invited us to ascend into the room where the pupils were assembled. We followed him, and on entering the apartment, great was our surprise to discover the whole school, during the period we had listened, had been cheering with songs their evening employment of peeling potatoes, and cutting the stalks from the green vegetables and beans which they had gathered in the garden. As we stood there they renewed their choruses till prayers were announced. Supper had been previously taken. After prayers, Vehrli, walking about the apartment, conversed with them familiarly on the occurrences of the day, mingling with

his conversation such friendly admonition as sprang from the incidents, and then lifting his hands he recommended them to the protection of heaven, and dismissed them to rest.

We spent two days with great interest in this establishment. Vehrli had ever on his lips:—"We are peasant's sons. We would not be ignorant of our duties, but God forbid that knowledge should make us despise the simplicity of our lives. The earth is our mother, and we gather our food from her breast, but while we peasants labor for our daily food, we may learn many lessons from our mother earth. There is no knowledge in books like an immediate converse with nature, and those that dig the soil have nearest communion with her. Believe me, or believe me not, this is the thought that can make a peasant's life sweet, and his toil a luxury. I know it, for see my hands are horny with toil. The lot of men is very equal, and wisdom consists in the discovery of the truth that what is *without* is not the source of sorrow, but that which is within. A peasant may be happier than a prince if his conscience be pure before God, and he learn not only contentment, but joy, in the life of labor which is to prepare him for the life of heaven."

This was the theme always on Vehrli's lips. Expressed with more or less perspicuity, his main thought seemed to be that poverty, rightly understood, was no misfortune. He regarded it as a sphere of human exertion and human trial, preparatory to the change of existence, but offering its own sources of enjoyment as abundantly as any other. "We are all equal," he said, "before God; why should the son of a peasant envy a prince, or the lily an oak; are they not both God's creatures?"

We were greatly charmed in this school by the union of comparatively high intellectual attainments among the scholars, with the utmost simplicity of life, and cheerfulness in the humblest menial labor. Their food was of the coarsest character, consisting chiefly of vegetables, soups, and very brown bread. They rose between four and five, took three meals in the day, the last about six, and retired to rest at nine. They seemed happy in their lot.

Some of the other normal schools of Switzerland are remarkable for the same simplicity in their domestic arrangements, though the students exceed in their intellectual attainments all notions prevalent in England of what should be taught in such schools. Thus in the normal school of the canton of Berne the pupils worked in the fields during eight hours of the day, and spent the rest in intellectual labor. They were clad in the coarsest dresses of the peasantry, wore wooden shoes, and were without stockings. Their intellectual attainments, however, would have enabled them to put to shame the masters of most of our best elementary schools.

Such men, we felt assured, would go forth cheerfully to their humble village homes to spread the doctrine which Vehrli taught of peace and contentment in virtuous exertion; and men similarly trained appeared to us best fitted for the labor of reclaiming the pauper youth of England to the virtues, and restoring them to the happiness, of her best instructed peasantry.

A brother of Dr. Kay, in his "Education of the Poor in England and Europe," thus speaks of Vehrli:

"I saw Vehrli twice. The first time I found him clad in a plain coarse tweed vest, at work upon his fields; and on my second visit, he was busily engaged with his boys in repairing the plain wooden furniture of his house, and the handles, &c., of his farming tools. He said to me, 'You must not expect to find any grandeur in our house; my boys are all to be engaged among our peasants, and I teach them to sympathize with those with whom they must associate hereafter, by accustoming them and myself to simple peasants' lives.' On my first visit I dined with him. The viands were of the plainest possible kind, but Vehrli reminded me that the laborer's fare was no better, and that therefore the laborer's companion and teacher ought to be satisfied. The result of this simple life is, that while in other parts of Switzerland, schoolmasters, who have been admirably instructed at Normal schools, but who have never had the advantage of the excellent discipline of the habits which Vehrli's pupils

receive, often become discontented with the drudgery of a schoolmaster's life, the young men, who have left Vehrli's school, are found to persevere with cheerfulness and Christian enthusiasm in the work of instruction and social reformation.

Throughout Switzerland, Vehrli's school is looked on as the pattern, and in all the other Normal Schools they are gradually adopting his views relative to the education of the teachers.

I have thus particularly noticed the necessity of a great simplicity in the daily life of a pupil-teacher, as I fear this important part of a schoolmaster's training is almost entirely neglected in several of the few Normal schools we at present possess. We seem to imagine that it is a perfectly easy thing for a man, who has acquired habits of life fitting him for the higher circles of society, to associate with the poor, without any previous training. No mistake can be more fatal to the progress of the religious education of the poor. An instructed man, accustomed for several years to the society of intellectual professors and companions, without having any thing to remind him of, still less to habituate him to communication with, the humble class among whom he is afterward to live, must feel considerable reluctance, if not decided disgust, when he finds himself called on to associate with the simple, rude, and uneducated poor. To enable him to do this, requires as careful a training as to enable him to teach; and although men are found, whose sense of duty and whose Christian philanthropy triumph over the defects of their education, yet, in the majority of cases, the dissimilarity of tastes between the teacher and his associates, must at least curtail his power of doing good, even if it does not actually cause him to neglect altogether the principal of his duties, from that natural repugnance which he cannot surmount. To teach the poor effectively, we must choose the teachers from among themselves; and during their education we must continually accustom them to the humble character of their former lives, as well as to that of their future associates. The Roman Catholic Church has always clearly understood this truth. She has perceived from the first, with that sagacity which has marked all her worldly policy, that to obtain men who would really understand and sympathize with the poor, and who would feel no disgust for the greatest duty of a priest's life, the visitation of the meanest hovels, she must take her teachers from the poor themselves, and keep their minds continually habituated to a toilsome and humble life, whilst receiving education fitting them to be the religious teachers of the people. The greater part, therefore, of her priests are chosen from the poorer classes. The poor know that these priests can understand their necessities, can sympathize with their sufferings, and can visit their simple firesides without disgust. Whilst, therefore, the Roman Catholic peasant respects his priest for the sacred character of the office he fills and for the education he has received, there is none of that painful sense of separation between them, which exists, where the peasant feels that his religious minister belongs to another class and can never perfectly comprehend the situation, the wants, and the troubles of the poor. Still less does such a religious minister feel any difficulty in his communications with the poor. He visits the meanest hovel without disgust, he associates with the laborer without any danger of exhibiting an insolent air of worldly superiority, and knowing what a laborer's feelings are, he communicates with him without embarrassment, without reserve, and above all, without superciliousness.

In the Catholic cantons of Switzerland the priest is not only the spiritual adviser, but he is also the friend and companion of the laborer, and that too, naturally, without any difficulty to himself, and with infinite advantage to the poor. An Englishman would scarcely believe me, were I

to describe how the priests, in the Catholic cantons, may be seen associating with the peasants.

In this country, where the clergyman is so far separated from the poor man by his station in society, his associations, habits, and education, it becomes doubly important that the schoolmaster of the Church should be a connecting link between the clergyman and his flock. He ought to be the adjutant of the clergyman, capable by his education to be indeed his assistant, and strictly united by his habits to the poor, among whom he ought with cheerfulness to labor.

Deeply grieved am I, then, to see that in some of our Normal schools we have not only abandoned the idea of labor being a necessary part of the discipline of a Normal school, but that we are accustoming the pupil-teachers to manners of dress and living far, far above those of the poor, among whom they must afterward live, and with whom they ought continually to associate. The life of a pupil-teacher in a Normal school ought to be such, that when he leaves it for his village school, he shall find his new position one of greater ease and comfort than the one he has left, and that he may feel no disgust for the laborious drudgery that must fall to his lot in such a situation.

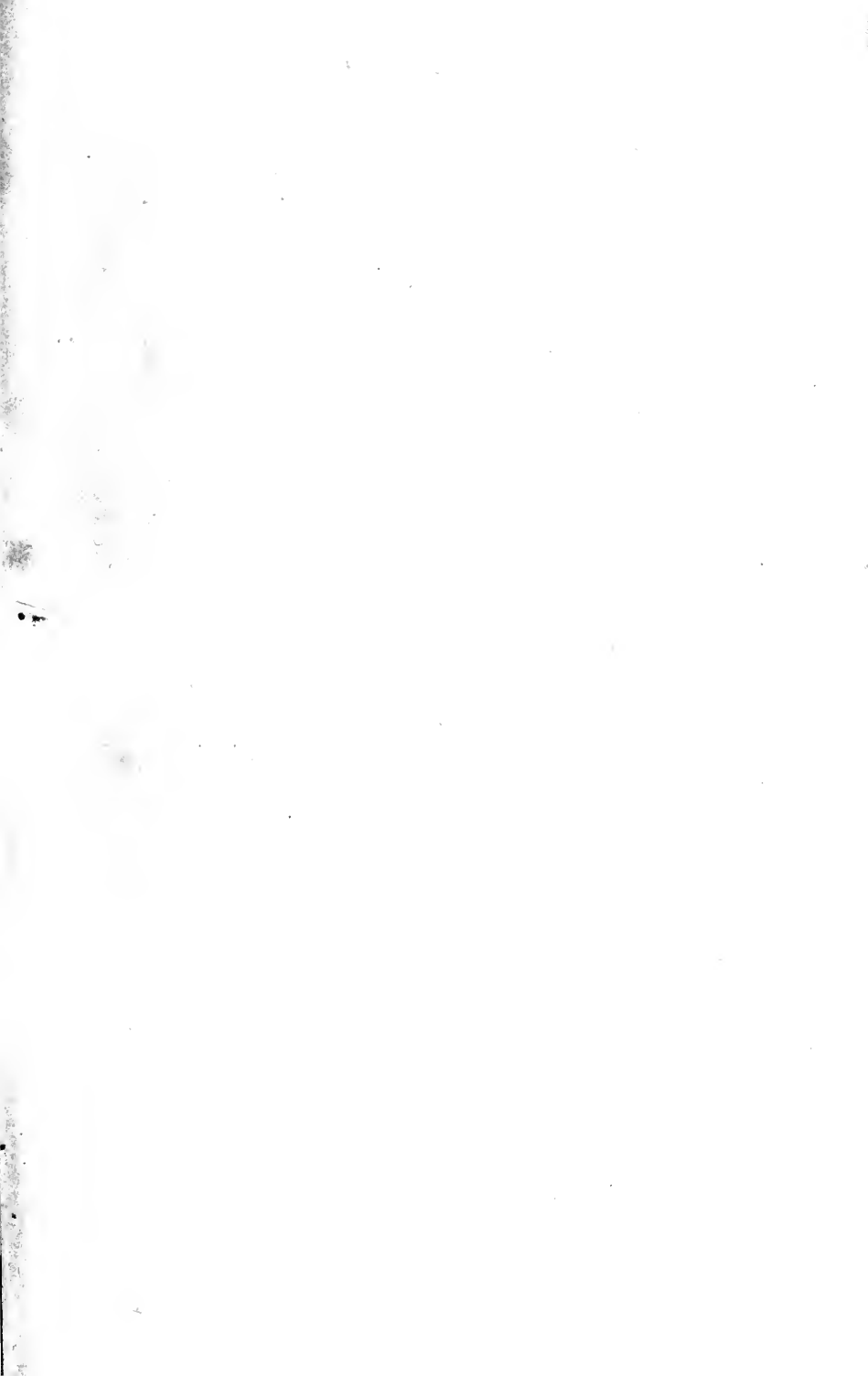
M. Prosper Dumont, in his treatise\* on Normal Schools, published in Paris, in 1841, commends the Normal School of Vehrli, "as an excellent model for educating teachers for country schools." So profoundly was he impressed by the character of this practical educator, and the results of his teaching and example, that he regards Vehrli "as a beautiful example of the Normal teacher,—the religious and well-informed laborer, capable of demonstrating, in an unequivocal manner, to working men, that enlightened and elevated sentiments are not incompatible with manual labor. All is here combined to contribute to the education of a country teacher; the example is always placed by the side of the precept; all instruction is mutually connected, and illustrative of each other; the moral, mental, and physical development go along together. The whole atmosphere is pedagogic—the pupil teacher imbibes the spirit of his vocation at every pore. That which strikes most is the happy application of the best principles of education, and the profoundly Christian spirit, without ostentation, which characterizes every portion of the detail."

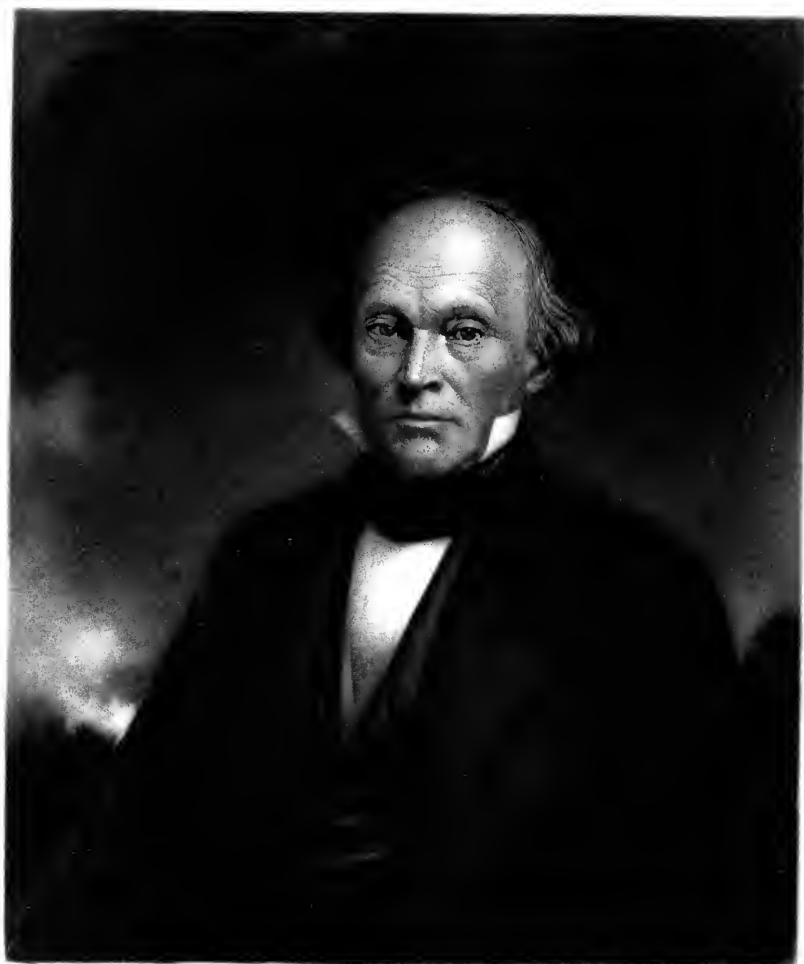
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\* M. Dumont received the prize offered by the Academy of Moral and Political Sciences, in 1838, for the best discussion of the question: "What degree of perfection may the establishment of primary Normal Schools acquire, considering them in their relation to the moral education of youth?"

The title of the work is "*De l'Education Populaire et des Ecoles Normales Primaires.*" Paris, 1841.







T. B. WELCH PAUL HARRIS

Paul Harris

## VIII. FARNUM PREPARATORY SCHOOL,

OF NEW JERSEY.

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PAUL FARNUM, whose name is indissolubly associated by act of the legislature of New Jersey, passed May, 1857, with the Preparatory School, at Beverly, which his liberality has established, endowed, and conveyed to that state, and by the legislature adopted as a state institution, was born in Worcester County, Mass., in the year 1788, and is now therefore in his seventieth year. He removed to Boston, in 1825, and from that year, until 1846, was very successfully engaged in mercantile pursuits in the cities of Boston, and Philadelphia. During the latter year he abandoned business, and retired to a quiet and rural home on the high banks of the Delaware, near the borough of Beverly, where he now resides.

Mr. Farnum had for many years, entertained as a favorite idea, the project of establishing and endowing a school of a high order, for the benefit of the youth in his adopted vicinage. But when the legislature of New Jersey, in the winter of 1855, passed an act for the establishment of a Normal School for the training of teachers, leaving the location of the institution, open to the competition of the different localities desiring it, his quick eye readily discerned the means by which his generous purposes might be made at once to assume a much more comprehensive and beneficent shape, and to confer a succession of untold blessings, not only upon his own immediate neighborhood, but upon the people of the entire state. Accordingly, when proposals for the location of the Normal School were solicited, Mr. Farnum, appeared before the Board of Trustees, with offers more liberal than those made by any other man, or association of men.

His propositions would have been promptly accepted, but for overruling considerations, which compelled the trustees to fix upon the capital of the state, as the most appropriate theater for the trial of an "experiment," instituted by the legislature, and dependent upon its approving aid for a successful issue.

Mr. Farnum cheerfully acquiesced in this decision of the trustees, but proceeded with the erection of the building already commenced by him, and awaited a favorable opportunity for the realization of his favorite object,—that of aiding the commonwealth in her efforts for the training of teachers for her public schools. The State Normal

School, established by the legislature, was opened in October, 1855, in a building temporarily secured for the purpose, until the completion of the elegant and commodious edifice provided by the citizens of Trenton, and now occupied by the institution. After the Normal School had been in operation for a sufficient length of time to vindicate its utility, and importance to the great scheme of public education, and to turn the strong tide of opposition which was at first brought to bear against it, Mr. Farnum again appeared before the trustees on the occasion of the dedication of the Normal School edifice, and made a proposition still more liberal than that originally laid before that body. He not only offered to place the building which he had erected, and furnished, freely at their disposal, but proposed that, if a preparatory school should be opened therein, auxiliary to the State Normal School, he would defray its entire expenses for at least one year. He also agreed, that the entire property, together with an endowment of twenty thousand dollars, should be left at his decease, in trust for the state, conditional only, that a preparatory school should be maintained therein, under the direction of the state government. Of course there could be but one opinion, and one disposition in regard to proposals so generous in their origin, and so philanthropic in their bearing upon the welfare of future generations. They were promptly accepted, in so far as the trustees felt themselves empowered by the act creating the board to do so, until such time as the requisite authority could be obtained from the legislature to connect the scheme more intimately with the state educational machinery.

The preparatory school was accordingly opened for the reception of pupils on the 8th of October, 1856. The applications for admission were very numerous, summing up about one hundred and eighty, of which number, about one hundred and forty were, on due examination, admitted. The organization of the school is such as to secure in a high degree the peculiar objects of such an institution, to wit: the preparation of candidates for admission to a Teachers' Seminary, where a strictly professional education and training are to be imparted. To this end it is so graded as to lay the foundations broad and deep, in a thorough and rigorous system of elementary training, for the future *teacher-scholar*. And not only does it aim to secure this great *desideratum*, but it also seeks to determine the fitness of a candidate to *become* a candidate for the office of a teacher of youth. In other words, its forces are so applied as to determine as far as human judgment *can* determine, the *adaptation* of its pupils for the profession of teaching. For this purpose, there is an "experimental department," composed of young children to which the candidate is sent to practice

the duties of the teacher under the supervision of a competent master. This practice is continued for a sufficient length of time, and under such circumstances as to make it a decisive test. He is for a portion of the time left to himself, and his ability to impart instruction, to govern children, to influence conduct and character, is thus allowed to have full play. If one trial be insufficient to determine the question of adaptation, another is instituted, and the process is repeated until a decided tendency in one direction or another is developed and confirmed. If this question be settled unfavorably the candidate is not allowed to enter the Normal School where the liberality of the state would be wasted upon him, but is advised and encouraged to seek other means of usefulness and support, more in consonance with his peculiar tastes and his special adaptations.

In order to meet this exigency, there is connected with the preparatory school an academic department, to which the unsuccessful aspirant for pedagogic honors is permitted to go for the purpose of continuing his general education and his preparation for active life. Here he ceases to be a beneficiary, either of the state, or of the founder of the institution, but is required to pay a tuition, adequate to meet the expenses of his pupilage.

It will be at once obvious to those who have studied the working of our normal systems, that this operation of the preparatory school will correct, to a great extent, evils of no little magnitude; for, while it *divides* the labor of the merely scholastic training of the pupil-teacher, it also diminishes the number of those who having been at the public expense trained at the Normal School, are destined at last to fail as teachers in the public schools. These evils have doubtless done more to embarrass, and retard the progress of normal schools in our country than all other causes combined. If, in carrying on the general education of the people, a division and adaptation of labor by means of a gradation of schools is necessary, there is an equal urgency for it, in the great work of the special training of teachers who are to form the moral and intellectual character of our future citizens. If good schools are the product of good teachers, it must be equally obvious that good teachers can be produced only by the operation of such intelligent, judicious, and adequate causes as a graded system of preparatory and normal schools alone can supply.

Such are some of the leading ideas attempted to be embodied in the organization of the institution which forms the subject of these remarks. Time and effort will be required fully to work them out, but that they may in an eminent degree be realized, there can scarcely be a doubt. The legislature, at its late session, having given legal

sanction to the action of the trustees, by recognizing it as a part of its educational system, have at the same time endorsed the propriety of these views, and afforded ample scope for submitting them to a rigorous practical test.

As a crowning act of the comprehensive liberality of the founder of the preparatory school, he submitted directly to the legislature of New Jersey, during the month of February last, another proposition accompanied by an agreement duly verified, not only to bequeath to the commonwealth the property of the school, valued at not less than thirty thousand dollars, including the expenses of its support for the first year, with an endowment of twenty thousand dollars more, but he offered to pay the interest on the proposed endowment for the benefit of the institution until his decease, on condition, that the state should pay an amount equal to this interest, for the support of the same, for all time. A law was promptly, and by an almost unanimous vote of both houses passed, accepting the trust, and placing the institution under the the direction of the trustees of the State Normal School.

The preparatory school, is therefore, in possession of an elegant and commodious brick edifice, two and a half stories in height, liberally, and tastefully furnished, and surrounded by ample grounds, which will soon be handsomely laid out and adorned with ornamental shrubbery. It has also, an annual income of two thousand four hundred dollars, one half of this sum, being the interest of Mr. Farnum's endowment, and the remainder, being the amount of the annual appropriation fixed by the legislature of 1857.

A more particular elucidation of the plan of organization, and mode of management, will hereafter be given, in an article upon the legal provision for the training and improvement of teachers in New Jersey, including the Teachers' Institutes, and State Normal School, to appear in a future number of the Journal. In conclusion it may not be inappropriate to remark, that in the establishment of this institution, Mr. Farnum, has not only thus rendered "material aid," to the common schools of his adopted state, but he has rendered it in such a manner as will secure to them the greatest possible amount of perpetual and ever increasing good. By thus contributing to the thorough training of an endless succession of teachers, qualified to guide the susceptible minds and hearts of youth, his far reaching benevolence is destined to affect for good, either directly or remotely, every household in the commonwealth, and, indeed, throughout our widely extended country. Surely the hand of whole-souled benevolence will never be able to find a broader or nobler field in which to exercise its activity than this.

## IX. THE LIFE AND EDUCATIONAL SYSTEM OF PESTALOZZI.

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JOHN HENRY PESTALOZZI was born at Zurich on the 12th of January, 1746. His father was a medical practitioner; his mother, whose maiden name was Hotze, was a native of Wädenschwyl on the Lake of Zurich, and first cousin to the Austrian general Hotze, who fell at Schännis in 1799.

The father died prematurely, when Pestalozzi was only six years old; from this time forward, therefore, "every thing was wanting, in the influences around him, which a manly education of the faculties so urgently requires at that age." "I was brought up," he relates, "by the hand of the best of mothers like a spoilt darling, such that you will not easily find a greater. From one year to another I never left the domestic hearth; in short, all the essential means and inducements to the development of manly vigor, manly experience, manly ways of thinking, and manly exercises, were just as much wanting to me, as, from the peculiarity and weakness of my temperament, I especially needed them."

This peculiarity, according to Pestalozzi's own statement, was, that with the most sensitive feelings and the liveliest imagination, he was deficient in the power of sustained attention, in reflection, circumspection, and foresight.

His mother devoted herself wholly to the education of her three children, in which she was assisted by a faithful servant girl from the country, of the name of Babeli. Pestalozzi's father, on his death-bed, sent for this girl. "Babeli," said he, "for the sake of God and mercy, do not leave my wife; when I am dead, she will be forlorn, and my children will fall into strange and cruel hands." "I will not leave your wife when you die," replied Babeli; "I will remain with her till death, if she has need of me." Her words pacified the dying father; she kept her promise, and remained till her death with the

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\* In this article we follow literally, but with occasional abridgments, the translation of Prof. J. Tilleard, originally published in the *Educational Expositor* for 1853-4, and afterward collected in a volume of 80 pages, by Longman, Brown, Green and Longmans, London: 1855.

mother. "Her great fidelity," Pestalozzi says, "was the result of her strong, simple, and pious faith." As the mother was in very straitened circumstances, Babeli economized wherever she could; she even restrained the children when they wanted to go into the street, or to any place where they had no business to go, with the words, "why will you needlessly wear out your shoes and clothes? See how much your mother denies herself, in order to be able to give you an education; how for weeks and months together she never goes out any where, but saves every farthing for your schooling." Nevertheless, the mother was liberal in those expenses which respectability requires, nor did she let the children be without handsome Sunday clothes. These, however, they were allowed to wear but seldom, and they had to take them off again as soon as they came home.

"I saw the world," says Pestalozzi, "only within the narrow limits of my mother's parlor, and within the equally narrow limits of my school-room; to real human life I was almost as great a stranger, as if I did not live in the world in which I dwelt."

Pestalozzi's grandfather on the mother's side was minister at Hönegg, a village three miles from Zurich. With him Pestalozzi spent several months every year, from the time when he was nine years old. The old man conscientiously cared for the souls of his flock, and thereby exercised a great influence upon the village school; his piety made a deep and lasting impression on his grandson.

Of his early school days, Pestalozzi relates the following:—

"In all boys' games, I was the most clumsy and helpless among all my school fellows, and nevertheless, in a certain way, I always wanted to excel the others. This caused some of them very frequently to pass their jokes upon me. One of them gave me the nickname 'Harry Whimsical of Foolstown.' Most of them, however, liked my good natured and obliging disposition; though they knew my general clumsiness and awkwardness, as well as my carelessness and thoughtlessness in everything that did not particularly interest me.

"Accordingly, although one of the best pupils, I nevertheless committed, with incomprehensible thoughtlessness, faults of which not even the worst of them was ever guilty. While I generally seized with quickness and accuracy upon the essential matter of the subjects of instruction, I was generally very indifferent and thoughtless as to the forms in which it was given. At the same time that I was far behind my fellow scholars in some parts of a subject, in other parts of the same subject I often surpassed them in an unusual



degree. This is so true, that once, when one of my professors, who had a very good knowledge of Greek, but not the least eloquence of style, translated and published some orations of Demosthenes, I had the boldness, with the limited school rudiments which I then possessed, to translate one of these orations myself, and to give it in, at the examination, as a specimen of my progress in this branch of study. A portion of this translation was printed in the *Linden Journal*, in connection with an article entitled 'Agis.' Just in the same manner as I made incomparably more progress in certain parts of my subjects of instruction than in others, so generally it was of far more importance to me to be sensibly affected by, (I dare not say to understand thoroughly,) the branches of knowledge which I was to learn, than to exercise myself in the means of practicing them. At the same time, the *wish* to be acquainted with some branches of knowledge that took hold on my heart and my imagination, even though I neglected the means of acquiring them, was nevertheless enthusiastically alive within me; and unfortunately, the tone of public instruction in my native town at this period was in a high degree calculated to foster this visionary fancy of taking an active interest in, and believing one's self capable of, the practice of things in which one had by no means had sufficient exercise, and this fancy was very prevalent among the youth of my native town generally." What a foreshadowing is Pestalozzi's childhood of the whole of his subsequent career!

Among Pestalozzi's teachers, there were three who exercised an influence upon him in his youth,—Bodmer, Breitinger, and Steinbrüchel. Bodmer was Professor of History from 1725 to 1775; he is known by his literary controversies with Gottsched and Lessing, his edition of the *Minniesingers*, and his epic poem upon the Deluge. Breitinger, Professor of Greek and Hebrew from 1731 to 1776, edited the *Septuagint*. Steinbrüchel is described as a witty and learned man, but very much inclined to infidel "illumination." "Independence, freedom, beneficence, self-sacrifice, and patriotism, were the watchwords of our public education," says Pestalozzi. "But the means of attaining all this which was particularly commended to us—mental distinction—was left without solid and sufficient training of the practical ability which is its essential condition. We were taught, in a visionary manner, to seek for independence in an abstract acquaintance with truth, without being made to feel strongly what was essentially necessary to the security both of our inward and of our outward domestic and civil independence. The tone of the instruction which we received, led us, with much vivacity and many attractive representations, to be so short-sighted and inconsiderate as

to set little value upon, and almost to despise, the external means of wealth, honor, and consideration. This was carried to such a length, that we imagined, while we were yet in the condition of boys, that, by a superficial school acquaintance with the great civil life of Greece and Rome, we could eminently prepare ourselves for the little civil life in one of the Swiss cantons."

Pestalozzi further relates, that the appearance of the writings of Rousseau was a great means of keeping alive the errors into which the noble flight of true and patriotic sentiment had led the more distinguished of the young Swiss. "They had run," he says, "into one-sided, rash, and confused notions, into which Voltaire's seductive infidelity, being opposed to the pure holiness of religion, and to its simplicity and innocence, had helped to lead them. Out of all this," he tells us, "a new tendency was produced, which was totally inconsistent with the real welfare of our native town, constituted as it was according to the old-fashioned style of the imperial free cities, which was neither calculated to preserve what was good in the old institutions, nor to introduce any that were substantially better."

At this time, Pestalozzi's contemporary, Lavater, founded a league which Pestalozzi joined, being then a lad of fifteen. The young men who formed this league, with Lavater at their head, brought a public charge of injustice against Grebel, the governor of the canton, impeached the character of Brunner, the mayor of Zurich, and declared war against unworthy ministers of religion.

"The moment Rousseau's *Emile* appeared," says Pestalozzi, "my visionary and highly speculative mind was enthusiastically seized by this visionary and highly speculative book. I compared the education which I enjoyed in the corner of my mother's parlor, and also in the school which I frequented, with what Rousseau demanded for the education of his *Emilus*. The home as well as the public education of the whole world, and of all ranks of society, appeared to me altogether as a crippled thing, which was to find a universal remedy for its present pitiful condition in Rousseau's lofty ideas.

"The ideal system of liberty, also, to which Rousseau imparted fresh animation, increased in me the visionary desire for a more extended sphere of activity, in which I might promote the welfare and happiness of the people. Juvenile ideas as to what it was necessary and possible to do in this respect in my native town, induced me to abandon the clerical profession, to which I had formerly leaned, and for which I had been destined, and caused the thought to spring up within me, that it might be possible, by the study of the law, to find a career that would be likely to procure for me, sooner or later, the

opportunity and means of exercising an active influence on the civil condition of my native town, and even of my native land."

There was at this time a great controversy in the canton of Zurich, particularly between the town and the country. Pestalozzi had already as a boy, when living with his grandfather, the village pastor, won the affection of the people of the country, and might early have heard the complaint of the country clergy, *omne malum ex urbe*,—"all harm comes from the town." A fierce hatred toward the aristocracy who oppressed the country people was kindled in his young heart, and even in old age it was not altogether extinguished. This warmth of anger coëxisted in him with great warmth of love for the people; Göthe's saying—

"Youth's wings should trim themselves for flight  
Ere youthful strength be gone,  
Thro' hate of wrong and love of right  
To bear him bravely on—"

characterizes not only the young Pestalozzi, but also the old man; it characterizes most of his writings.

He was seconded at this time by a friend of the name of Bluntschli, but a pulmonary complaint laid this young man upon his death-bed. He sent for Pestalozzi, and said to him, "I die, and when you are left to yourself, you must not plunge into any career which from your good natured and confiding disposition, might become dangerous to you. Seek for a quiet, tranquil career; and unless you have at your side a man who will faithfully assist you with a calm, dispassionate knowledge of men and things, by no means embark in any extensive undertaking whose failure would in any way be perilous to you." An opinion of Pestalozzi's character which was strikingly confirmed by almost every subsequent event of his life.

Soon after his friend's death, Pestalozzi himself became dangerously ill, probably in consequence of his overstrained exertion in the pursuit of his legal and historical studies. His physicians advised him to give up scientific pursuits for a time, and to recreate himself in the country. This advice, which was strengthened by Rousseau's anti-scientific diatribes, Pestalozzi followed too faithfully. He renounced the study of books, burnt his manuscripts, went to his maternal relation, Dr. Hotze at Richterswyl, and from thence to Kirchberg, in the canton of Bern, to Tschiffeli, a farmer of considerable reputation. From him Pestalozzi sought advice as to how he might best realize his plans for the country people. "I had come to him," says Pestalozzi, "a political visionary, though with many profound and correct attainments, views, and prospects in political matters; and I went

away from him just as great an agricultural visionary, though with many enlarged and correct ideas and intentions in regard to agriculture. My stay with him only had this effect—that the gigantic views in relation to my exertions were awakened within me afresh by his agricultural plans, which, though difficult of execution, and in part impracticable, were bold and extensive; and that, at the same time, they caused me, in my thoughtlessness as to the means of carrying them out, to fall into a callousness, the consequences of which contributed in a decisive manner to the pecuniary embarrassment into which I was plunged in the very first years of my rural life.”

Tschiffeli's plantations of madder were exciting great attention at that time, and induced Pestalozzi to make a similar experiment. He learnt that near the village of Birr there was a large tract of barren chalky heath-land to be sold, which was only used for a sheep-walk. He joined a rich mercantile firm in Zurich, and bought about 100 acres of this land, at the nominal price of ten florins. A builder erected for him, on the land he had purchased, a dwelling house in the Italian style; Pestalozzi himself calls this an injudicious and imprudent step. To the whole estate he gave the name of Neuhof.

Among the friends of Pestalozzi's youth, was Schulthess, (the son of a wealthy merchant in Zurich,) for whose beautiful sister, Anna Schulthess, Pestalozzi entertained an affection. A letter which he wrote to the beautiful maiden, gives us a profound insight into the workings of his heart, and even into his future life. In this letter he lays before her his hopes and resolutions, and also, with the utmost candor and with great self-knowledge, his faults. He thus writes:—

“MY DEAR, MY ONLY FRIEND.

“Our whole future life, our whole happiness, our duties toward our country and our posterity, and the security of virtue, call upon us to follow the only correct guide in our actions—Truth. I will, with all candor, made known to you the serious reflection I have had in these solemn days upon the relation subsisting between us; I am happy that I know before-hand, that my friend will find more true love in the calm truth of this contemplation, which so intimately concerns our happiness, than in the ardor of pleasant, but often not too wise, outpourings of a feeling heart, which I now with difficulty restrain.

“Dear friend, first of all I must tell you that in future I shall but seldom dare to approach you. I have already come too frequently and too imprudently to your brother's house; I see that it becomes my duty to limit my visits to you; I have not the slightest ability to conceal my feelings. My sole art in this respect consists in fleeing from those who observe them; I should not be able to be in company

with you for even half an evening, without its being possible for a moderately acute observer to perceive that I was in a disturbed state of mind. We know each other sufficiently, dear, to be able to rely upon mutual straightforward honesty and sincerity. I propose to you a correspondence in which we shall make our undisguised thoughts known to each other with all the freedom of oral conversation. Yes, I will open myself fully and freely to you; I will even now with the greatest candor, let you look as deep into my heart as I am myself able to penetrate; I will show you my views in the light of my present and future condition, as clearly as I see them myself.

"Dearest Schulthess, those of my faults which appear to me the most important in relation to the situation in which I may be placed in after-life, are improvidence, incautiousness, and a want of presence of mind to meet unexpected changes in my future prospects, whenever they may occur. I know not how far they may be diminished by my efforts to counteract them, by calm judgment and experience. At present, I have them still in such a degree, that I dare not conceal them from the maiden whom I love; they are faults, my dear, which deserve your fullest consideration. I have other faults, arising from my irritability and sensitiveness, which oftentimes will not submit to my judgment. I very frequently allow myself to run into excesses in praising and blaming, in my likings and dislikings; I cleave so strongly to many things which I possess, that the force with which I feel myself bound to them often exceeds the limits which reason assigns; whenever my country or my friend is unhappy, I am myself unhappy. Direct your whole attention to this weakness; there will be times when the cheerfulness and tranquillity of my soul will suffer under it. If even it does not hinder me in the discharge of my duties, yet I shall scarcely ever be great enough to fulfill them, in such adverse circumstances, with the cheerfulness and tranquillity of a wise man, who is ever true to himself. Of my great, and indeed very reprehensible negligence in all matters of etiquette, and generally in all matters which are not in themselves of importance, I need not speak; any one may see them at first sight of me. I also owe you the open confession, my dear, that I shall always consider my duties toward my beloved partner subordinate to my duties toward my country; and that, although I shall be the tenderest husband, nevertheless I hold it to be my duty to be inexorable to the tears of my wife, if she should ever attempt to restrain me by them from the direct performance of my duties as a citizen, whatever this might lead to. My wife shall be the confident of my heart, the partner of all my most secret counsels. A great and honest simplicity

shall reign in my house. And one thing more. My life will not pass without important and very critical undertakings. I shall not forget the precepts of Menalk, and my first resolutions to devote myself wholly to my country; I shall never from fear of man, refrain from speaking, when I see that the good of my country calls upon me to speak: my whole heart is my country's; I will risk all to alleviate the need and misery of my fellow countrymen. What consequences may the undertakings to which I feel myself urged on, draw after them; how unequal to them am I; and how imperative is my duty to show you the possibility of the great dangers which they may bring upon me!

"My dear, my beloved friend, I have now spoken candidly of my character and my aspirations. Reflect upon every thing. If the traits which it was my duty to mention, diminish your respect for me, you will still esteem my sincerity, and you will not think less highly of me, that I did not take advantage of your want of acquaintance with my character, for the attainment of my inmost wishes. Decide now whether you can give your heart to a man with these faults and in such a condition, and be happy.

"My dear friend, I love you so truly from my heart, and with such fervor, that this step has cost me much; I fear to lose you, dear, when you see me as I am; I had often determined to be silent; at last I have conquered myself. My conscience called loudly to me, that I should be a seducer and not a lover, if I were to hide from my beloved a trait of my heart, or a circumstance, which might one day disgust her and render her unhappy; I now rejoice at what I have done. If the circumstances into which duty and country shall call me, set a limit to my efforts and my hopes, still I shall not have been base-minded, not vicious; I have not sought to please you in a mask, —I have not deceived you with chimerical hopes of a happiness that is not to be looked for; I have concealed from you no danger and no sorrow of the future; I have nothing to reproach myself with."

It was in the year 1767 that Pestalozzi removed to Neuhof. On the 24th of January, 1769, two years later, he married Anna Schulthess, being then only twenty-four years old. It was not long before troubles came upon the young married couple. The madder plantation did not prosper; an assistant whom Pestalozzi had engaged, caused himself to be hated by every body; the Zurich firm, which had advanced money to Pestalozzi, sent two competent judges to examine into the condition of the estate—both of them reported so unfavorably upon it, especially upon the buildings, that the firm preferred taking back their capital with loss, to trusting it any longer in Pestalozzi's

hands. "The cause of the failure of my undertaking," says he, "lay essentially and exclusively in myself, and in my pronounced incapacity for every kind of undertaking which requires eminent practical ability."

Notwithstanding the great distress into which he fell, he resolved not only to go on with farming, but to combine with it a school for poor children. "I wished," says he, "to make my estate a centre for my educational and agricultural labors. In spite of all difficulties, I wanted, like a visionary, to reach the highest point in every respect, at the same time that I lacked the faculties, abilities, and skill, from which alone can proceed a proper attention to the first and humblest beginnings and preparatory steps to the great things which I sought after. So great, so unspeakably great, in consequence of the peculiarity of my mind, was the contrast between what I wished to do and what I did and was able to do, which arose from the disproportion between my good natured zeal, on the one side, and my mental impotency and unskillfulness in the affairs of life on the other."

By mental impotency, we must understand only a want of schooling or intellectual disciplining of the mind, for just at this time Pestalozzi's literary talent made itself known. He came forward with a plan for the establishment of the Poor School. His views and principles met with so much approbation in an economical point of view, in spite of the want of confidence, in his practical ability, that he received offers of assistance from Zurich, Bern, and Basel, and many poor children were sent to him.

Thus began the Neuhof Poor School in the year 1775; it had soon fifty pupils. In the summer, the children were to be chiefly employed in field-work,—in winter, with spinning and other handicrafts. During the time that they were engaged in the handicrafts, Pestalozzi gave them instruction; exercises in speaking were predominant.

But not long time elapsed before the establishment declined; to which result many things contributed. The children, who were to earn their support by their work, were, although beggar children, spoilt and full of demands. Their parents, who every Sunday besieged Neuhof, confirmed them in this, and also ran off with them as soon as they had got new clothes. None of the authorities protected Pestalozzi against this misconduct, from which the farming suffered a great deal. "But these difficulties," says Pestalozzi, "might gradually have been more or less overcome, if I had not sought to carry out my experiment on a scale that was quite disproportioned to my strength, and had not, with almost incredible thoughtlessness, wanted to convert it, in the very beginning, into an undertaking which pre-

supposed a thorough knowledge of manufactures, men, and business, in which I was deficient in the same proportion as they were rendered necessary to me by the direction which I now gave my undertaking. I, who so much disapproved of the hurrying to the higher stages of instruction, before a thorough foundation had been laid in the elementary steps of the lower stages, and looked upon it as the fundamental error in the education of the day, and who also believed that I was myself endeavoring with all my might to counteract it in my plan of education, allowed myself to be carried away by illusions of the greater remunerativeness of the higher branches of industry, without knowing even remotely either them or the means of learning and introducing them, and to commit the very faults in teaching my school children spinning and weaving which, as I have just said, I so strongly reprobated and denounced in the whole of my views on education, and which I considered dangerous to the domestic happiness of all classes. I wanted to have the finest thread spun, before my children had gained any steadiness or sureness of hand in spinning even the coarser kinds, and, in like manner to, make muslin fabrics, before my weavers had acquired sufficient steadiness and readiness in the weaving of common cotton goods. Practiced and skillful manufacturers ruin themselves by such preposterous conduct,—how much more certain to be ruined by such conduct was I, who was so blind in the discernment of what was necessary to success, that I must distinctly say, that whoever took but a thread of mine into his hand was at once in a position to cause half of its value to vanish for me! Before I was aware of it, too, I was deeply involved in debt, and the greater part of my dear wife's property and expectations had in an instant, as it were, gone up in smoke. Our misfortune was decided. I was now poor. The extent and rapidity of my misfortune was owing to this among other causes—that, in this undertaking, as in the first, I readily, very readily, received an unquestioning confidence. My plan soon met with a degree of confidence which an attentive consideration of my former conduct would have shown that which I did not merit in the present undertaking. After all the experience they had had of my errors in this respect, people still did not think the extent of my incapacity for everything practical was so great as it really was. I even yet enjoyed for a while, to all appearance, an extensive confidence. But when my experiment went rapidly to wreck, as it necessarily did, this feeling changed, in my neighborhood, into just as inconsiderate a degree of the contrary, into a totally blind abandonment of even the last shadow of respect for my endeavors, and of belief in my fitness for the accomplishment of any part of them. It is the course



of the world, and it happened to me as it happens to every one who thus becomes poor through his own fault. Such a man generally loses, together with his money, the belief and the confidence in what he really is and is able to do. The belief in the qualifications which I really had for attaining my objects was now lost, along with the belief in those which, erring in my self-deception, I gave myself credit for, but which I really had not."

Thus it happened, that in the year 1780, Pestalozzi was obliged to break up the establishment at Neuhof, after it had been five years in operation. His situation was frightful. Frequently in his only too elegant country house he wanted money, bread, fuel, in order to protect himself against hunger and cold. His faithful wife, who had pledged nearly the whole of her property for him, fell into a severe and tedious illness. "My friends," relates Pestalozzi, "now only loved me without hope; in the whole circuit of the surrounding district it was every where said that I was a lost man, that nothing more could be done for me."

The breaking up of the establishment at Neuhof was a fortunate thing for Pestalozzi—and for the world. He was no longer to fritter away his strength in efforts to which he was not equal. And, nevertheless, his severe mental and physical labor was not to have been in vain, but was to bear precious fruits. As the first of these fruits, there appeared in 1780 a paper of his, brief but full of meaning, in Iselin's Ephemerides, under the title, *The Evening Hour of a Hermit*. It contains a series of aphorisms, which nevertheless are cast in one mould, and stand among one another in the closest connection. Fruits of the past years of Pestalozzi's life, they are at the same time seeds of the following years, programme and key to his educational labors. "Iselin's Ephemerides," he writes in 1801, alluding to this *Evening Hour*, "bear witness, that the dream of my wishes is not more comprehensive now, than it was when at that time I sought to realize it."

It is scarcely possible to make a selection from these concise and thought-teeming aphorisms, the more so because they form, as I have said, a beautiful and ingenious whole, which suffers in the selection. Nevertheless, I will run the risk of selecting some of the principal thoughts.

The paper begins with melancholy seriousness. "Pastors and teachers of the nations, know you man; is it with you a matter of conscience to understand his nature and destiny?"

"All mankind are in their nature alike, they have but *one* path to contentment. The natural faculties of each one are to be perfected

into pure human wisdom. This general education of man must serve as the foundation to every education of a particular rank.

"The faculties grow by exercise.

"The intellectual powers of children must not be urged on to remote distances before they have acquired strength by exercise in things near them.

"The circle of knowledge commences close around a man, and from thence stretches out concentrically.

"Real knowledge must take precedence of word-teaching and mere talk.

"All human wisdom is based upon the strength of a good heart, obedient to truth. Knowledge and ambition must be subordinated to inward peace and calm enjoyment.

"As the education for the closest relations precedes the education for more remote ones, so must education in the duties of members of families precede education in the duties of citizens. But nearer than father or mother is God, 'the closest relation of mankind is their relation to Him.'

"Faith in God is 'the confiding, childlike feeling of mankind toward the paternal mind of the Supreme Being.' This faith is not the result and consequence of cultivated wisdom, but is purely an instinct of simplicity; a childlike and obedient mind is not the consequence of a finished education, but the early and first foundation of human culture. Out of the faith in God springs the hope of eternal life. 'Children of God are immortal.'

"Belief in God sanctifies and strengthens the tie between parents and children, between subjects and rulers; unbelief loosens all ties, annihilates all blessings.

"Sin is the source and consequence of unbelief, it is acting contrary to the inward witness of right and wrong, the loss of the childlike mind toward God.

"Freedom is based upon justice, justice upon love, therefore freedom also is based upon love.

"Justice in families, the purest, most productive of blessings, has love for its source.

"Pure childlike feeling is the true source of the freedom that is based upon justice, and pure paternal feeling is the source of all power of governing, that is noble enough to do justice and to love freedom. And the source of justice and of all worldly blessings, the source of the love and brotherly feeling of mankind toward one another, this is based upon the great thought of religion, that we are children of God, and that the belief in this truth is the sure ground

of all worldly blessings. In this great thought of religion lies ever the spirit of all true state policy that seeks only the blessing of the people, for all inward power of morality, enlightenment and worldly wisdom, is based upon this ground of the belief of mankind in God ; and ungodliness, misapprehension of the relation of mankind as children to the Supreme Being, is the source which dissolves all the power with which morals, enlightenment, and wisdom, are capable of blessing mankind. Therefore the loss of this childlike feeling of mankind toward God is the greatest misfortune of the world, as it renders impossible all paternal education on the part of God, and the restoration of this lost childlike feeling is the redemption of the lost children of God on earth.

“The Son of God, who with suffering and death has restored to mankind the universally lost feeling of filial love toward God, is the Redeemer of the world, He is the sacrificed Priest of the Lord, He is Mediator between God and sinful mankind. His doctrine is pure justice, educative national philosophy ; it is the revelation of God the Father to the lost race of his children.”

Much might be said upon these aphorisms ; each is a text for a discourse ; indeed, Pestalozzi's life is a paraphrase in facts of these texts. We must accuse human weakness, if the realization of his great anticipations henceforward also turns out but miserably, nay, only too often stands in the most glaring contradiction with them. The plan of an inventive builder, however, retains its value, if even the builder himself lack the skill to carry out the building according to the plan.

Rousseau's *Emile* appeared eighteen years before Pestalozzi's Evening Hour ; in what relation does Rousseau stand to Pestalozzi ? In particular points they frequently agree. Like Pestalozzi, Rousseau requires real knowledge and trained skill in the business of life, not an empty display of words, without an insight into the things themselves, and a ready power of acting. Like Pestalozzi, Rousseau also ridicules the plan of giving children a discursive knowledge about things remote, and leaving them in ignorance of the things in their immediate vicinity ; he requires, like Pestalozzi, that they should first be at home in this vicinity.

In this manner many other things might be pointed out in which both men agree, arising principally from their common aversion to a baseless, dead talkativeness, without any real intelligence, activity of mind, or readiness of action. But when viewed more closely, how immensely different are the two men in all that is most essential.

Rousseau will not have God named before children ; he is of opinion

that long physical and metaphysical study is necessary to enable us to think of God. With Pestalozzi, God is the nearest, the most intimate being to man, the Alpha and Omega of his whole life. Rousseau's God is no paternal God of love, his Emile no child of God. The man who put his children into a foundling hospital, knew nothing of paternal and filial love; still less of rulers as the fathers of the nations, and of the childlike obedience of subjects; his ideal was a cold, heartless freedom, which was not based upon love, but was defensive, isolating, and altogether selfish.

While, therefore, according to Pestalozzi, the belief in God penetrates, strengthens, attunes, sanctifies all the relations of men; while the relations between ruler and subjects, between fathers and children, and the paternal love of God to his children, men, are every where reflected in his paper—with Rousseau there is never any mention of such bonds of love.

A year after the publication of the *Evening Hour*, namely, in 1781, appeared the first part of that work of Pestalozzi's which established his reputation, which exercised an extensive and wholesome influence at the time, and which will continue to exercise an influence in future. That work is "*Leonard and Gertrude: A Book for the People.*" It was undertaken at a time, when, as he relates, "my old friends looked upon it as almost settled that I should end my days in a workhouse, or in a lunatic asylum." The form was suggested by Marmontel's *Contes moraux*; and he was stimulated to effort, by a few words of encouragement from the bookseller Füssli, of Zurich, or rather of the brother better known as *Fuseli*, the painter. After a few attempts at composition with which he was not satisfied, "the history of Leonard and Gertrude flowed from my pen, I know not how, and developed itself of its own accord, without my having the slightest plan in my head, and even without my thinking of one. In a few weeks, the book stood there, without my knowing exactly how I had done it. I felt its value, but only as a man in his sleep feels the value of some piece of good fortune of which he is just dreaming. "The book appeared, and excited quite a remarkable degree of interest in my own country and throughout the whole of Germany. Nearly all the journals spoke in its praise, and, what is perhaps still more, nearly all the almanacs became full of it; but the most unexpected thing to me was that, immediately after its appearance, the Agricultural Society of Bern awarded me their great gold medal, with a letter of thanks."

Pestalozzi himself has repeatedly spoken of the character and object of Leonard and Gertrude. In the preface to the first edition of the work, he says: "In that which I here relate, and which I have for the most part seen and heard myself in the course of an active life, I have even taken care not once to add my own opinion to what I saw and heard *the people themselves feeling, judging, believing, speaking, and attempting*. And now this will show itself:—If the results of my observation are true, and if I gave them as I received them, and as it is my aim to do, they will find acceptance with all those who themselves have daily before their eyes the things which I relate. If, however, they are incorrect, if they are the work of my imagination and the preaching of my own opinions, they will, like other Sunday sermons, vanish on the Monday." In the preface to the second edition, Pestalozzi gives as the object of the book, "To bring about a better popular education, based upon the true condition of the people and their natural relations." "It was," he says, "my first word to the heart of the poor and destitute in the land. It was my first word to the heart of those who stand in God's stead to the poor and destitute in the land. It was my first word to the mothers in the land, and to the heart which God gave them, to be to theirs what no one on earth can be in their stead."

"I desired nothing, and to-day, (1800,) I desire nothing else, as the object of my life, but the welfare of the people, whom I love, and whom I feel to be miserable as few feel them to be miserable, having with them borne their sufferings as few have borne them."

The remarks which I have cited characterize the soul of Leonard and Gertrude. In the severe years of suffering at Neuhof, Pestalozzi appeared to have wrought and suffered in vain. "To the accomplishment of my purpose," he says, "there stood opposed my entire want of trained practical skill, and a vast disproportion between the extent of my will and the limits of my ability."

He did not work in vain, however; what was denied him on the one side turned out to his advantage on the other. If he lacked all skill in carrying out his ideas, he possessed on the other hand, in the highest degree, the faculty of observing, comprehending, and portraying character. If he was not able to exhibit to the world his ideal realized, it was given to him to infuse the loving desires of his heart into the hearts of others, by means of his talent of poetical delineation. He might hope that men of practical ability would be among the readers of his book, and would be incited by it to realize what he only knew how to picture. He has found such readers. Leonard and Gertrude is in so many hands, that it is almost superfluous to give a selection from the work. Only this. The principal

person in it is Gertrude, the wife of Leonard, a good-natured but rather weak man, whose stay and guardian she is. The manner in which she keeps house and instructs and trains her children, is Pestalozzi's ideal. Such house-keeping, such a manner of instructing and training, he desires for all people. Gertrude is consulted even in the management of the village school. Her house-keeping is the bright side of the circumstances depicted; in contrast with her is a terribly dark side, a peasant community in the deepest depravity. It is related of what Arner, the equally benevolent and intelligent lord of the village, does to check the depravity.

Pestalozzi wished to give the people the knowledge and skill needful for them chiefly by means of a good elementary instruction. If this instruction began at the right place, and proceeded properly, what an entirely different race would arise out of the children so instructed, a race made independent by intelligence and skill!

In vain, however, did Pestalozzi look around him for elementary teachers who could and would instruct after his manner and in his spirit. Seminaries, too, were wanting in which such teachers could be trained. Then the thought occurred to him who had grown up in his mother's parlor: "I will place the education of the people in the hands of the mothers; I will transplant it out of the school-room into the parlor." Gertrude was to be the model of mothers. But how are the mothers in the lower classes to be qualified for instructing?—We shall see how Pestalozzi's *Compendiums* are meant to be an answer to this question, to supply the place of knowledge and teaching talent. The mothers have only to keep strictly to these books in the instruction of their children; if they do this, the mother of the most limited capacity will instruct just as well as the most talented; *compendiums* and *method* are to equalize their minds: such was Pestalozzi's ideal, to which I shall afterward come back.

With extreme short-sightedness, the persons in immediate intercourse with Pestalozzi saw in this book of his dearly-bought experience nothing more than a proof that its author was born for novel-writing, and would in future be able to earn his bread by it.

Others understood better the value of the book. Karl von Bonstetten entreated Pestalozzi to come and live with him on his estate in Italian Switzerland; the Austrian Minister of Finance, Count Zinzendorf, wished to have him in his neighborhood. Subsequently, he became known, through Count Hohenwart, in Florence, to the Grand Duke Leopold of Tuscany, who was about to give him an appointment, when he was called by the death of Joseph II., to the imperial throne of Germany, and the appointment, was therefore not made.

## X NORMAL SCHOOLS:

THEIR RELATIONS TO PRIMARY AND HIGHER INSTITUTIONS OF LEARNING, AND  
TO THE PROGRESS OF SOCIETY.\*

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EDUCATION, viewed in its most comprehensive sense, may be defined to be both a science and an art.

As a science, it investigates the laws which regulate the harmonious development of the physical, intellectual, and moral powers of the human being.

As an art, it applies those laws to the cultivation, and, as far as possible, to the perfection of man's three-fold nature.

Regarded in this imposing aspect, there is not an organ of the body, a faculty of the mind, nor an affection or passion of the soul, which its forces should not aim to reach, cultivate, strengthen, or subdue.

Between *education* and *learning*, between an *educated* man and a *learned* man, there is a marked distinction. While profound attainments in positive knowledge are by no means to be underrated or undervalued, neither are they to be *substituted* for that thorough discipline, that careful training of all the powers and faculties which alone can give sound minds in vigorous healthy bodies—which makes one know, feel, and practice his duties and obligations to himself, to his family, to his neighbor, to humanity, and to the beneficent Author of his being.

A merely *learned* man is one who has made profound attainments in knowledge, regardless of the ability requisite to make those attainments available for the elevation and improvement of his fellow creatures, and for the advancement of human society. He may be apt to *acquire*, but incompetent to impart, to disseminate, to use, to apply. An intellectual giant, he may be a moral dwarf, a social nonentity, a physical imbecile; a human encyclopedia, his stores of knowledge may be and often are, locked up within the narrow precincts of his own individuality.

An *educated* man, on the other hand, is he who superadds to his

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knowledge the skill, the disposition, and the ability to use it for the promotion of the great objects of human existence—for the moral, intellectual, social and material progress of humanity. He is a man of action as well as of acquisition. He is not only an intelligent, but a useful man; a healthy, vigorous man; an honest man, “the noblest work of God.” He measures his actual attainments in knowledge and virtue, in a great degree, by *their* availability and *his opportunity* for bringing himself and his brethren into harmony with those immutable laws by which the Creator upholds and governs every domain of his universe.

The most perfect type of human wisdom and of human power would therefore undoubtedly be what may be denominated an educated scholar; or, if you please, an educated learned man. Such a man contains within himself not only a vast reservoir of power, but he is at the same time, so to speak, the engine through which that power is applied, and the engineer to control its movements and guide them to the production of noble and beneficent results.

But there is another fundamental truth too often disregarded, which in this connection may not be altogether out of place. The Creator, in his infinite wisdom, while bestowing upon his creatures the same general characteristics of mind and soul, while giving to all the same order of faculties, has yet impressed upon each, to a certain extent, a peculiar and special individuality. Mankind may thus be said to be an embodiment of unity in diversity. While all have powers to be developed and cultivated, while all have responsibilities to meet and duties to perform, yet it is not to be supposed that all are to be fused in the same crucible, or run through the same stereotyped mould. As each has, to a limited extent, a peculiar organization, so has each a correspondent special adaptation; and this adaptation is to be sought out, preserved, improved, and, as far as possible, perfected, to the end that each individual may be prepared to act well his part in the grand drama of human life.

Now, the question is, what kind of men does society, does our country, does the world most need? This is the great question of the age; and upon its proper solution depend not only the welfare and progress of society, but its very existence also.

Since human society is made up of rational beings, if it has wants, those wants must have their origin in the necessities of the individuals that compose it. But the necessities of individuals may all be summed up in the means that are required for the proper development and expansion of their manifold and undying faculties. The more perfect and the more widely diffused these means, therefore, the



more perfect the society and the less its wants. It hence follows that the great, unceasing, relentless want of society is, that of cultivated, refined, and in the fullest sense of the term, *educated* men; not the *learned few*, but the *educated many*. This want properly met, subordinate ones will gradually disappear; and the innumerable forms of vice and crime, of injustice and wrong, with their endless train of nameless woes, will be supplanted by the benignant reign of virtue and intelligence, and the consequent blessings of individual and social order and happiness.

"So shall licentiousness and black resolve  
Be rooted out, and virtuous habits take  
Their place; and genuine piety descend,  
Like an inheritance, from age to age"

It is evident, that for the rearing of such individuals, and for the production of such results as these, it is idle to rely upon divided, and one-sided, and partial efforts. As the greatest want of human society is *man* himself,—*man*, "broad-shouldered, symmetrical, swift" *man*, purified, ennobled, exalted—*man*, trained, individualized, educated,—so it is equally clear that the means for the accomplishment of this end must be commensurate with the lengths, breadths, depths and urgency of the want which is to be supplied. Such a work needs, nay, *must have*, to succeed, the unflagging interest, the untiring zeal, the undivided influence, the cordial sympathy, the earnest coöperation of every citizen, irrespective of party, sect, or creed. In the solution of this complicated problem, the family, the school in all its gradations and ramifications, the parent, the teacher in all his varied relations, the patriot, the philanthropist, the christian, each and all have solemn duties to perform in virtue of a common existence, common interests, and a common destiny.

The development of the mind, body, and all the parts of human life, must, to be real, from the nature of the case, be progressive and slow. Beginning with the first dawn of being, the work must advance by toilsome, gradual steps, through the successive periods of infancy, childhood and youth, up to the maturity and vigor of symmetrical manhood. So far as *Nature* is left to carry on the processes of tuition, she faithfully observes her own well defined and benignant laws. It is only *man* in his blindness and ignorance that errs, and mars the exquisite handiwork committed to his charge. The great problem then, in the education of the present day, is to observe, to learn and to apply those wholesome lessons which nature is ever ready to impart for our guidance and direction, in the work before us.

The first lessons of infancy and early childhood are taught in the school of home with its clustering affections, its deep-toned sympathies, and its winning smiles. It is here that the foundations of the future character are begun. It is here that for good or evil the young mind receives its first impressions. Are these foundations laid in intelligence and grounded in love? Are these early impressions all faithful transcripts from pure and pious hearts? If so, there is more than a presumption, there is almost a certainty, that the race thus commenced will be one of virtuous youth, of honorable, useful manhood, and of tranquil old age. If otherwise, there is more than a prophecy of a weary, wasted life, and an ignoble end.

From the home circle, passing to the pupilage of the primary school, the child is subjected to the more direct appliances of the educational process. It is here, and at this tender age, that the potent influence of the professional teacher is first brought to bear upon his impressible nature. If perchance, the home training has been, and still is, wise and judicious, the task of the teacher becomes comparatively easy and his burden light; for he has but to coöperate with the parent in the continuation of a work already begun. But if, as in a majority of cases, the education of the fireside has been a work of perversion and misdirection, if only a superficial foundation has been laid, if habits of disobedience and disorder prevail, if there be an absence of parental sympathy, coöperation and support, his position becomes one of almost overwhelming anxiety and insurmountable difficulty. It is at this stage, and surrounded by these common—alas! too common—circumstances, that he is called upon to exercise all the skill and all those high attributes which his nature can command, for the promotion of the work committed to his charge.

Even under the most favorable conditions, the merely intellectual training of the young is a task of exceeding complexity. To comprehend the capacities, the peculiarities, the attainments, the wants of individual minds; to bring them under a proper classification; so to adjust the processes of tuition as to arouse their latent energies into vigorous action; to awaken a desire for advancement in the paths of knowledge; to stimulate each and all to manly exertion and a heroic self-reliance, is an undertaking of no ordinary magnitude. But when, superadded to this, the teacher is called upon to guide the development of those still higher attributes of our nature, to impress upon the young those lessons of morality and christian virtue, those duties which they owe to themselves, to their fellow creatures, and to their Creator; when he passes a step further and assumes to train his charge to the *practice* of these duties, he undertakes a work which, in

magnitude and importance, is commensurate with the imperishable nature and the priceless worth of the material upon which his forces are expended.

It is thus that we are to look to the joint partnership of the family and the primary school for the origin and early development of that perfect stature of manhood which the world so much needs, and which will surely yet rise up to adorn, to dignify, and to bless a coming age. It is to these, and especially to the latter, that we are to look for those peculiarly complicated and philosophical formative processes that alone can bring order out of chaos, give to the youthful mind its shape and direction, inspire it with an undying love of truth, impart to it those habits of patient application and of methodical procedure so essential to conduct it to definite and useful results, and implant the desire and prepare the way for that more enlarged culture which successive schools of superior grade may be so well adapted to secure.

If this great work be not done by these agencies, then it will not be done at all, and we may as well abandon the experiment of a comprehensive system of universal education. It is in vain that we endeavor to make up in the high school and the college for the radical deficiencies of the common school. As well may we attempt to purify the fountain by cleansing the stream that flows from it. The functions of the primary school are preëminently formative and fundamental; and beyond this work it can not, with either propriety or safety, be allowed to go. To depart from it is unmitigated failure and irreparable injury. The task which in the economy of nature is assigned to it, is all that the most assiduous care, the most ample means, and the most untiring devotion will enable it, under the most favorable circumstances, to fulfill. Its work well done, that of its legitimate successors will, with comparative ease, be accomplished.

Beyond the primary schools, in a complete system of education adapted alike to the wants of our varied natures and to the necessities of human society, there must lie on the one hand, properly organized and conducted, the grammar school, the high school, and the college, or their equivalents; and on the other, the "Real" and the Polytechnic Schools, little known in our own country, but destined in the future to take their appropriate places in the great scheme of public instruction.

These two distinct classes of institutions are undoubtedly the types of two distinct forms of education, each complete in itself, and each adapted, under suitable organization and management, to meet two distinct classes of wants in the economy of society. These wants

may be denominated the Philological, or those which pertain to *language* in its relations to thought, including grammar, rhetoric, criticism, the interpretation of authors, history and antiquities; and the "real," or those which relate to *objects* or *things*, and their relations to each other and to man himself. These classifications seem to be entirely natural, and to some extent, the result of that special organization and adaptation, before alluded to as existing in individuals of the human species. The institutions of the first class named, following out to their legitimate specialties, give rise to Schools of Law, Divinity, &c.; while those of the second, lead to Schools of Medicine, Natural History, Mining, Engineering, Agriculture, and others of like character.

Of these two forms of education, the first, for obvious reasons, is the most ancient and the most prevalent. But with the rapid development of modern science and its application to the manifold purposes of life, it can not be doubted that the "real" will assume that position in the regards of mankind to which its transcendent importance entitles it. And not alone on account of the merely utilitarian tendencies of science is it destined to be more generally cultivated through the instrumentality of schools, but preëminently, because it unfolds to man the creature an unfailing source of happiness and felicity in the contemplation of the works of the Creator; enabling him, through a mastery of the laws of the material universe, better to comprehend the great plan of God in creation, and leading him to adore and praise that All-wise and Eternal Being who hath thus indeed manifested himself "Philologically" and "Really," in the two-fold sense of his word and his works.

If the foregoing brief summary has been made intelligible, it will readily be understood that from the primary school as a foundation, other institutions must successively arise adapted to carry on to completion the work already begun. They should flow from it as naturally as the stream flows from its source, widening and deepening with each influx of its tributaries as it moves majestically onward to the sea. When we understand and appreciate, as we ought, the object which these successive institutions are designed to answer, we shall give to them such an organization as will fit them for the progressive development of the complex forces of our three-fold nature. They will thus become but logical parts of one consistent harmonious whole, each adapted to its special functions, each laboring *for* and aspiring *to* the same desirable and comprehensive end.

From this commanding stand-point, having in full view the nature of the work which the education of the present day proposes, as well as the entire system of means by which this work is intended to be

accomplished, it is an easy task to trace the relation of normal schools to the great scheme of public education, and to the welfare and progress of that society whose most urgent necessity is that of earnest, enterprising, active, working, intelligent, moral, religious men, devoted to the great interests of their species and to the fulfillment of those high destinies which man is placed here to work out.

It will be easily seen that they aim to strike a powerful and effective blow at evils at once radical and deep, that they seek to remove difficulties and impediments at once serious and overwhelming, which beset man at the very outset of his disciplinary and preparatory career. Descending to those deep well-springs of individual and social life, welfare, progress, and happiness—the primary schools—they labor to purify, elevate, and improve. Recognizing the simple truth that “it is the master that makes the school,” they take the teacher by the hand, unfold to his view the fearful and wonderful structure of this complex physical being, teach him to look in upon the mysterious spirit that animates it, to understand, as far as possible its nature and capacities, to observe its manifestations, to master its laws, to investigate the methods by which its subtle forces are to be drawn out, train him to their application, and send him forth over the lengths and breadths of the land to wake up the latent energies of its embryo citizens, to infuse into the home circle a higher appreciation of parental duty and obligation, and to animate the public heart with a livelier interest in that great work which should ever be its chief concern.

Hence it is that normal schools, by the direct and powerful influence which they must inevitably exert upon the principal *sources* of public intelligence, virtue, and happiness, will serve to invigorate and intensify the entire social organization. If conducted in accordance with their true intent and spirit, if conducted as they *may* and *should* be, they will do more in the course of years for primary education, for the education of the fireside and the common school, and hence for the real welfare of society, than all other agencies combined. For who does not know that the moral and intellectual renovation of entire neighborhoods is often effected by the almost silent, yet potent influence of a good school and a faithful, intelligent, skillful and conscientious teacher of youth? The heart of the true parent is said to be bound up in his child; and if the teacher can mould that child—like clay in the hands of the potter—to his will, by what a natural and easy transition may he not work upon the parent too? leading him to a knowledge and practice of the duties which he owes to those who are dear to him as the “apple of his eye,” and to his brethren of a common heritage.

But normal schools, by virtue of their diffusion of the great *principles* of education, and the improved and philosophical methods of training based thereon, by the desire and ability for further advancement which they impart through their pupils to the young, by the habits of manly self-reliance which they instill, and by the almost incredible abridgment of labor and of time which they secure, are destined to play an important part in that modification and regeneration of all those institutions growing out of the primary schools, which are certain gradually to take place. These institutions will be forced to reorganize on a more comprehensive and philosophical basis. They will be obliged more fully to recognize the great truth, that the office of the school, of whatever grade, *is* not, and can not be, to make profound scholars, but rather to *train the powers of the student*; to arm him with the means and methods, by the proper and diligent use of which he may himself become learned, and wise, and good; to teach him the uses of knowledge; to qualify him for its judicious application; to impress upon him the dignity and duty of labor: and thus to qualify him for whatever position on the busy stage of life a beneficent God may assign him.

We need not mistake the signs of the times; we need not close our eyes and ears to the teachings of experience. What has been done, and is doing on another theatre, can be done and will be done in our own land. While this grand idea of education has attained on a less congenial soil a degree of development hitherto unequalled and unknown, how can we doubt that, fostered by the genius of a people and a government, whose hopes and whose safety are based upon its legitimate results, it is destined here, to its noblest, fullest, most unlimited expansion. In those countries where education is the most complete and the most universal, normal schools are the most numerous and the most nearly perfect; and they have been the all-potent agency, by means of which, this completeness and universality have been reached. They have accomplished this work by regenerating and vivifying the primary schools, impelling them to lay a broad and deep foundation, as well as creating an unconquerable desire in the youthful mind for higher attainments, by a rigorous mastery of elementary principles, and a judicious application of the same at every stage of its progress. Discarding the dogmatic modes of teaching which compel the pupil to take on trust the unqualified *dicta* of the master, and which are alike destructive of intellectual freedom and rational progress, they aim to develop and to disseminate those means and methods of tuition which result from an intelligent perception and application of those laws which God has imposed upon the human faculties.

And while laboring for the improvement of the intellectual, they strive also to draw out the moral powers and to inculcate those kindly, courteous, and fraternal sentiments which should regulate the intercourse of mankind in the routine of social life. Passing even further still, they have been made the instruments for infusing into the entire texture of the teacher's life, enabling him thus to inculcate it in turn upon the hearts of the future citizens, a spirit of contentment with whatever lot in the order of Providence may be assigned him, and a faithful discharge of the duties, however humble, which that lot imposes.

If we do not under our own genial skies mould them to the accomplishment of all, and more than all, of the high purposes which have been indicated, it will not be because of their exotic origin, or of their inherent incompatibility with our peculiar needs, or of their lack of a direct and powerful relation to our most vital interests, either as individuals or as a people, but rather because of our blind ignorance of their true nature, distinctive objects, and priceless value, or to a perverse determination to close our eyes to the light alike of immutable truth and of enlightened experience.

He who in this country sits down deliberately to calculate the cost of its teachers, at the same time puts a price upon the privileges and the blessings which under the benignant sway of its government, he is permitted to enjoy. And on the other hand he who would even approximate to the *value* of our true, intelligent, and faithful teachers must, as a preliminary step, absolutely *determine* the value of these same privileges and blessings. And again, he who feels that under the operation of this principle of self-government, he has a superabundance of the good gifts which it imparts, will find that the most philosophical mode of removing these incumbrances is to offer a premium for incompetent and inefficient schoolmasters, and send them abroad to stultify and pervert the juvenile mind of the community.

But if there be any who feel deeply sensible that an abnormal abridgment of their rights and privileges has already occurred; if there be any who have a remote suspicion that justice is a costly commodity, and difficult to secure, at any price, that virtue and truth are held at a ruinous rate of discount, that portentous signs of anarchy and disorder are distinctly visible, that pauperism, idiocy, insanity, vice, and crime, already stalk abroad over the land in frightful procession, that our houses of correction and our penitentiaries are unduly patronized, that the demons of corruption, avarice, and misrule, like so many vampires, are extracting the life blood of the body politic,—if any have come to a realizing sense of these startling facts, they are

in some measure prepared to appreciate the value and importance to the republican commonwealth of a band of whole-souled, well-trained, and devoted teachers of youth. If passing a step further, they are penetrated by an intense desire to see these evils eradicated—not covered—and if they in honesty and sincerity, seek for the most effective means for their removal, they have but to exercise that ordinary common sense so highly commendable in every other pursuit, to perceive, and to know, that these same humble teachers, imbued with the humanitarian spirit, filled with a sense of the magnitude of their mission, specially drilled and prepared for their special work, and full of energy and zeal for its accomplishment,—that these offer the surest, the *only* practical mode for the solution of so great and so important a problem.

The Prussians say that, “whatever you would have appear in the life of a nation, you must put into its schools.” But they may with equal truth, go still further, and affirm that whatever you would put into its schools, you must put into its teachers, and whatever you would put into its teachers, you must first put into its normal schools. No combination of words could be made more forcibly to express the direct and intimate relation of the normal school, not only to the people, but to the government itself. In determining the future of these institutions, therefore, their numbers, their influence, in moulding the moral, intellectual, social, and political character of our people, we may say with impressive distinctness, that we likewise determine the future of our government, as founded upon the principle of popular virtue and intelligence.

Wherefore, does it not become our government and every subject of that government by every means in *its* and *his* power to multiply, build up, and perfect that instrumentality by which more than by any other, the blessings of liberty are to be preserved, perpetuated, and increased, through all coming time?

In Europe, these institutions have been, according to our ideas, perverted to the strengthening, preservation, and perpetuation of arbitrary power. But how much more may they become the means in the hands of freemen for the propagation of the great doctrine of equal rights, and of the inviolability of our immortal natures, as well as for cementing those ties of unity and of brotherhood so conductive to the welfare, progress and happiness of a free people.

The great length of this paper, will not permit a more extended development of the train of thought here initiated, we will therefore conclude it by the enunciation of a few concise, yet self-evident propositions which must commend themselves to the assent and approbation of every honest and intelligent mind.



1. A free government is, and ever must be based upon the fundamental idea of virtue and intelligence, universally diffused among the people.

2. This virtue and intelligence can be adequately secured only by means of the thorough mental and moral training afforded by a general system of effectively administered schools.

3. These schools depend for their value and efficiency upon a perpetual supply of well trained and properly qualified teachers.

4. All experience, no less than the dictates of common sense, has demonstrated that an adequate supply of competent teachers, fitted for the high duty of rearing a nation of intelligent freemen, can be secured only through the instrumentality of normal schools comprehending their great and distinctive mission, and organized and conducted with direct reference to the fulfillment of that mission.

5. Whence it follows that when these self-evident truths come to be fully understood and acknowledged, normal schools will become co-extensive with the wants of the people, and co-equal with the power, the dignity, and the importance of the government itself.

Wherefore let these impressive truths sink deep into the hearts of all who cherish the priceless blessings of good government and of social order. Let them be pondered by those upon whom is imposed the responsibility of conducting the normal "experiment," that it be so conducted as to vindicate that *perfection of common sense* upon which these institutions repose. Let them be weighed by the great mass of our "Popular Sovereigns," and by their servant, the government, whose first duty it is to foster, encourage, perpetuate and support. Let them not only sink deep into the heart, let them not only be pondered and weighed, but let them spring up and bring forth prolific fruits to the enduring welfare and glory of our country, and the happiness of our race.

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## XI. NATURAL HISTORY IN ITS EDUCATIONAL ASPECTS.

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(Extracts from the Introductory Lecture of the Popular course of the Natural History Society of Montreal, Winter of 1856-7.)

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THIS Society wisely regards as one of its functions, the cultivation among its members and the public in general, of a taste for those useful and ennobling pursuits to which it is devoted. Viewing this as the principal object of the popular course, the introductory lecture of which I have the honor of delivering, I have determined, instead of selecting any special scientific subject, to lay before you a few general thoughts on the importance of Natural History, as a branch of education; understanding by that term the training of our mental powers, of our æsthetic sentiments, and our moral faculties; and this not only in our Schools and higher Institutions of learning, but in our self-cultivation throughout life.

Man and the nature that surrounds him, are products of the same almighty, all-pervading mind. Hence man finds natural things adapted to his wants and powers, and can perceive in them a likeness to the results at which his own taste and reason arrive—finding thus fixed law, progressive movement, beauty, adaptation, and order, in nature, similar to those which exist in his own works, but of a higher type. Man's soul is thus the link between the spiritual Creator and the material creation; and this appears to be the real central truth of all those dark though exciting controversies, on the relations of the subjective and the objective in man and nature, which have bewildered the minds of those who, leaving the firm ground of revealed religion and inductive science, have wandered into the mists and darkness which shroud from our gaze the precise junction of the spiritual and the material. The middle path that leads between the opposite errors of transcendentalists and materialists, is the old familiar truth of our infancy, that man was made in the image of that God who made all things and pronounced them good.

Thus constituted, man must sympathize with nature, must observe its objects, must reason on them; and nature must react on man, strengthening and stimulating the faculties that act on it, and more

or less deepening on his mind the impress of that of the Creator of both. It is principally to this last aspect of the subject, the reaction of nature on ourselves, that I wish to direct your attention.

In this respect then, the study of nature presents itself in the first place, as a means of training the observing powers. This is an office strictly educational, and strictly elementary. Observation of external things begins in earliest infancy, and is essential to the happiness, the utilities, and even the safety of after life. It has been apparently a subject of doubt with modern educators, whether in this direction we require any training whatever. This has at least been strangely neglected in schools and colleges. We have been content to know that the savage can teach his children without any school or college, to detect and distinguish with the nicest discrimination, the minutest traces of men and animals; while civilized men highly cultivated in other respects, are often deficient in such powers to the last degree.

To what extent are such powers actually deficient in the generality of educated men? to what extent are they desirable in civilized life? to what extent can they be cultivated? In attempting to answer such questions, it is but fair to admit that, in many handicraft trades, and in the prosecution of the fine arts, the observing powers are extensively cultivated in persons of very different degrees of education. On the other hand, it can not be denied that men of the highest education are often remarkably unobservant; sometimes peculiarly so, inasmuch that their absent-mindedness, as it is called, has become proverbial; while the mass of men, apart from the special points to which business directs their attention, have little useful perception of outward things, in comparison with that which they might attain. The accounts of natural objects and scenes given by popular writers, and in conversation; and the extraordinary diversity of the evidence respecting matters of fact in our courts of law, sufficiently show the prevailing deficiency in accurate observation. It is deserving of note, also, that this deficiency is often only aggravated by the superior development of the reflective and imaginative powers; because in this case the observer is induced to substitute his own fancies and speculations for matters of fact. Much of the want of originality, and distortion of natural truth, which we lament in our literature, as compared with that of earlier and simpler states of society, proceeds from the same cause.

That the removal of these defects is desirable, I think no judicious educator will doubt. They are in part remedied by the object lessons in our primary schools, by the drawing, the music, the natural history of our more advanced schools; by the natural science of our colleges; and under these influences we may hope that among the educated

men now leaving our institutions of learning, we shall have more independent observation and originality, and less pedantry and absence of mind, than in those of former times. That these results may be fully attained, the study of nature must have a due place in education, and this it can attain only by engaging, as far as may be, the most gifted original investigators, to train the minds of others. Much of the teaching of natural history by object lessons and popular text-books, is too inaccurate and superficial; and too deficient in enlargement of view, to be really useful. In our colleges and scientific institutions, nature should be illustrated by the best possible collections of typical forms, explained and examined under the guidance of the best scientific skill. In the training of the teachers of the elementary schools, similar influences should be employed; that through them a higher kind of training of the senses and perceptive faculties may be given to those who do not receive the benefit of a collegiate education. In this way alone, will it be possible to send forth men and women trained to the right use of their senses, as well as of their reflective powers.

I have already suggested the connection between defective training of the observing powers and want of originality in literature, and want of accurate and truthful description in ordinary conversation and in public testimony. I may add that this same deficiency is closely connected with the prevalence of many of the errors that spread like epidemics through society. No one who has witnessed the ready faith in the feats of table-turners, accorded even by cultivated assemblages, and the evident want of perception in such cases of the real agencies producing the results observed, need doubt that cultivation of the reflective and imaginative faculties, without that of the observing powers, may leave us exposed to the most dangerous consequences. In no way can society be more effectually delivered from such delusions than by cultivating aright our powers of observation by the study of nature.

Nature also affords a large scope for the training of our thinking powers, whether those which are concerned in abstraction and analysis, or the comparison of facts and objects, or those which relate to the investigation of cause and effect. The careful comparing of objects, and the estimation of the amount and value of their differences, required in the determination and classification of species in natural history; the separation of qualities common to many species from those peculiar to one; the distinction between structures properly homologous and those which are merely analogous, the tracing of the functions and uses of structures; the application of modern causes to the

explanation of the ancient phenomena of the earth's crust, and many other operations required in the study of nature, not only cultivate habits of observation, but the reasoning powers, in directions not so much within the scope of other branches of education. Such investigations have also a powerful influence in cultivating the love of truth, and those mental habits which lead to acuteness and earnestness in working out the many contingent problems of ordinary life, which lie beyond the domain of the exact sciences. On this account the study of nature does not tend to alienate the mind from the ordinary business of life. This is well exemplified in the works of modern scientific travelers. Such men as Humboldt, Lyell and Darwin, even when they digress from their own immediate field of study, and enter on social habits and questions, give us representations more truthful, and reasonings more profound than those of ordinary travelers, because they carry to these things the mental habits which they have cultivated in their own proper department.

Natural History also claims a high position in education, in connection with the cultivation of taste—that appreciation of the truly grand and beautiful which opens up so many avenues of innocent pleasure, and is so intimately connected with the right exercise of our higher moral sentiments. A very high authority informs us, that the kingly state of the most sumptuous of Eastern monarchs, was inferior to that of the lily of the field; and we but announce a principle whose germ is hidden in that beautiful illustration, in saying that nature transcends art, not only in its grandeur, its varied contrivance, and self-sustaining power, but also in the beauty of its objects considered with reference to our æsthetic powers and preferences.

The world has worshipped art too much, revered nature too little. The savage displays the lowest taste when he admires the rude figures which he paints on his face or his garments, more than the glorious painting that adorns nature: yet even he acknowledges the preëminent excellence of nature, by imitating her forms and colors, and by adapting her painted plumes and flowers to his own use. There is a wide interval, including many gradations, between this low position, and that of the cultivated amateur or artist. The art of the latter makes a nearer approach to the truly beautiful, inasmuch as it more accurately represents the geometric and organic forms, and the coloring of nature; and inasmuch as it devises ideal combinations not found in the actual world; which ideal combinations, however, are beautiful or monstrous, just as they realize or violate the harmonies of nature.

I do not wish here so to depreciate art, as to raise the question—why

should there be such a thing as fine art? Why we should attempt to imitate that which we can not equal, and which yet every where surrounds us? The necessities of man's fallen nature—his desire to perpetuate the perishing forms dear to him—his own conceptions of the beautiful, and his longing to realize them—his ambitious wish to create something that may give him an undying reputation—his idolatrous desire to embody in material form, something that he or others may reverence or worship; these and such reasons are sufficient to account for art aspirations, as constant products of our mental constitution. Let us accord to art the admiration which it deserves, but let us not forget that nature is the highest art—the art which embraces in itself all else that truly deserves the name.

One essential difference between imitative art and nature, in reference to our present subject, is that the former is wholly superficial, while the latter has an inner life and finer structure, corresponding to its outward form. The painter's bouquet of flowers, may charm us with its fine combination of forms and colors, and with the thought and taste that speak in every hue and tint; but examine it closely and it becomes merely a mass of patches of colors, in which the parts of the actual flowers are but rudely shadowed forth. The natural flower, on the other hand, yields to the closest examination, only new structures and more delicate beauties not perceived at the first glance; and even under the microscope, we find it pregnant with new wonders, so that if we represent separately all its various parts and internal structures, we have a series of pictures, each full of beauty and interest, and the whole showing us that the painter's genius has availed only to depict that outer layer of charms which lies at the very surface: and then in the actual flower, we have all those changes of beauty that march in procession from the unfolding bud to the ripening fruit. Truly may the lily of the field laugh to scorn the efforts of human art.

In like manner the Apollo of the Sculptor may represent, not only years of study and laborious days of delicate chiseling, but also a beau-ideal of manly symmetry and grace, such as we can seldom find approached in the real world; but take for comparison, the living, well-developed human form, and you have an object infinitely more full of beauty. Every motion of such a form is a new statue. In a few minutes it gives you a whole gallery of varied attitudes, and then within, you have the wondrous mechanism of bones and muscles, which, if not individually beautiful, become so to our inner mental vision, when we consider their adaptation to this infinity of graceful form and motion. The frame contrived to enshrine the immortal

mind of man, is the chief of the works of God known to us, and is not the less beautiful, that in our present fallen state, considerations, both moral and physical, require that the nakedness which was its primeval glory and distinction, should be covered from our sight. It is a high ambition that fires the sculptor with the hope, that he shall be able to embody even one of those attitudes that speak the emotions of the soul within. Yet after he has exhausted all his art, how cold, how dead, how intensely wearisome and monotonous, when compared with the living form, is the changeless beauty of the statue.

The littleness of art is equally apparent when it attempts to rival the grandeur of nature. Her towers and spires have less effect than those rocky pinnacles and mountain peaks, her pillared porticos do not equal nature's colonnades of stately trunks and graceful foliage. We habitually acknowledge this, when we adorn our finest buildings with surrounding trees, just as nature masks with foliage the bases of rude cliffs, and the flanks of precipices.

Art takes her true place when she sits at the feet of nature, and brings her students to drink in its beauties, that they may endeavor, however imperfectly, to reproduce them. On the other hand, the naturalist must not content himself with "writing latin names on white paper," wherewith to label nature's productions, but must rise to the contemplation of the order and beauty of the Kosmos. Both will thus rise to that highest taste, which will enable them to appreciate not only the elegance of individual forms, but their structure, their harmonies, their grouping and their relations, their special adaptation and their places as parts of a great system. Thus art will attain that highest point in which it displays original genius, without violating natural truth and unity, and nature will be regarded as the highest art.

Much is said and done in our time, with reference to the cultivation of popular taste for fine art, and this so far as it goes is well; but if the above views are correct, the only sure path to success in art education, is the cultivation of the study of nature. This is also an easier branch of education, provided the instructors have sufficient knowledge. Good works of art are rare and costly; but good works of nature are every where around us, waiting to be examined. Such education, popularly diffused, would react on the efforts of art. It would enable a widely extended public to appreciate real excellence, and would cause works of art to be valued just in proportion to the extent to which they realize or deviate from natural truth and unity. I do not profess to speak authoritatively on such subjects, but I confess that the strong impression on my mind is, that neither the  
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revered mediæval models, nor the practice and principles of the generality of modern art reformers, would endure such criticism; and that if we could combine popular enthusiasm for art, with scientific appreciation of nature, a new and better art might arise from the union.

I may have appeared to dwell too long upon this part of my subject; but if so, my excuse must be that it leads to the vastly more important use to which I have now to refer. The study of nature guides to those large views of the unity and order of creation, which alone are worthy of a being of the rank of man, and which lead him to adequate conceptions of the Creator. The truly wise recognize three grades of beauty. First, that of art, which in its higher efforts, can raise ordinary minds far above themselves. Secondly, that of nature, which in its most common objects, must transcend the former, since its artist is that God, of whose infinite mind the genius of the artist is only a faint reflection. Thirdly, that preëminent beauty of moral goodness, revealed only in the spiritual nature of the Supreme. The first is one of the natural resources of fallen man in his search for happiness. The second was man's joy in his primeval innocence. The third is the inheritance of man redeemed. It is folly to place these on the same level. It is greater folly to worship either or both of the first, without regard to the last. It is true wisdom to aspire to the last, and to regard nature as the handmaid of piety, art as but the handmaid of nature.

Nature to the unobservant, is merely a mass of things more or less beautiful or interesting, but without any definite order or significance. An observer soon arrives at the conclusion that it is a series of circling changes, ever returning to the same points, ever renewing their courses, under the action of invariable laws. But if he rests here, he falls infinitely short of the idea of the Kosmos; and stands on the brink of the profound error of eternal succession. A little further progress conducts him to the inviting field of special adaptation and mutual relation of things. He finds that nothing is without its use; that every structure is most nicely adjusted to special ends; that the supposed ceaseless circling of nature is merely the continuous action of great powers, by which an infinity of utilities are worked out—the great fly-wheel, which in its unceasing and at first sight apparently aimless round, is giving motion to thousands of reels and spindles and shuttles that are spinning and weaving, in all its varied patterns, the great web of life.

But the observer as he looks on this web, is surprised to find that it has in its whole extent a wondrous pattern. He rises to the contemplation of type in nature, a great truth to which science has only



lately opened its eyes. He begins dimly to perceive that the Creator has from the beginning had a plan before his mind, that this plan embraced various types or patterns of existence; that on these patterns he has been working out the whole system of nature, adapting each to all the variety of uses, by an infinity of minor modifications. That in short, whether he study the eye of a gnat, or the structure of a mountain chain, he sees not only objects of beauty and utility, but parts of far-reaching plans of infinite wisdom, by which all objects, however separated in time or space, are linked together

Natural history, rising from the collection of individual facts to such large views, does not content itself with merely naming the objects of nature. A naturalist is not merely a man who knows hard names for many common or uncommon things, or who collects rare and curious objects, and can tell something of their habits and structures. His studies lead him to grand generalizations, even to the consideration, in part at least, of the plans that from eternity existed in the infinite mind, and guided the evolution of all material things. Natural history thus rises to the highest ground occupied by her sister sciences, and gives a mental training which in grandeur, can not be surpassed, inasmuch as it leads her pupils as near as man may approach, to those counsels of the Almighty in the material universe, which are connected, at least by broad analogies, with our own moral and religious interests.

It follows from the preceding views, that the study of nature forms a good training for the rational enjoyment of life. How much of positive pleasure does that man lose who passes through life absorbed with its wants and its artificialities, and regarding with a "brute, unconscious gaze," the grand revelation of a higher intelligence in the outer world. It is only in an approximation through our Divine Redeemer to the moral likeness of God, that we can be truly happy; but of the subsidiary pleasures which we are here permitted to enjoy, the contemplation of nature is one of the best and purest. It was the pleasure, the show, the spectacle prepared for man in Eden, and how much true philosophy and taste shine in the simple words, that in that paradise, God planted trees "pleasant to the sight," as well as "good for food;" and other things being equal, the nearer we can return to this primitive taste, the greater will be our sensuous enjoyment, the better the influence of our pleasures on our moral nature, because they will then depend on the cultivation of tastes at once natural and harmless, and will not lead us to communion with, and reverence for merely human genius, but will conduct us into the presence of the infinite perfection of the Creator. Nature is thus less likely

to lead to idolatry than art. Hence the Holy Scriptures, which guard so jealously against the tendencies of human nature to exalt itself and its works into divinities, every where recognize nature as a secondary revelation of God. So deep is the degradation of man, that even in the contemplation of nature, he tends to rest contented with the material creation—to abase himself in idolatrous veneration of the creature, rather than to worship the Creator. But if men will depart from the true God, even in this way, I may still be permitted to maintain that the Chaldean or Egyptian, who recognized the hosts of heaven, or the creeping things of earth, as fit emblems of Deity, or the naturalist, whose religion rises no higher than the theism to be gathered from nature, has a nobler faith than that of the Greek who worshipped the Phidian Jove, or the modern amateur who adores the genius of Raphael or Michael Angelo.

I have sought to magnify the office of this Society, on educational grounds alone; but I can not conclude without reminding you that natural science has its utilitarian aspects. All our material wealth consists of the objects of natural history. All our material civilization consists of such knowledge of these things, as may give us mastery over their uses and properties. Such knowledge is every day finding its reward, not merely in the direct promotion of the happiness of its possessor, but in enabling him to add to the comforts of our race, or to diminish the physical evils to which they are exposed. Into this subject, however, I can not now enter; and this is the less necessary, since the minds of nearly all intelligent men are sufficiently alive, at least, to the utilitarian value of the natural Sciences.

## FRERES CHRETIENS, OR CHRISTIAN BROTHERS,

FOR THE

INSTRUCTION OF POOR CHILDREN.

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THE Christian Brothers, or Brothers of the Christian Doctrine, or Teaching, constitute a most remarkable body of teachers devoted exclusively, and without pay to the education of the children of the poor. The original Institute of this brotherhood was the earliest professional school for the training of teachers in Europe, and the body has been instrumental in introducing improved methods of organization, instruction and government into elementary schools.

The Institute was established as a professional school in 1681, and to Abbe John Baptist de la Salle, belongs the high honor not only of founding it, but of so infusing into its early organization his own profound conviction of the Christ-like character of its mission among the poor, that it has retained for nearly two centuries the form and spirit of its origin. This devoted Christian teacher, was born at Rheims on the 30th of April, 1651, of parents distinguished alike by their piety and their high social position. To his mother he owed a prayerful and watchful home training, and to his father every facility for obtaining a university education. He was early distinguished for his scholarly attainments and maturity of character; and at the age of seventeen, before he had completed his full course of theological study, he was appointed Canon in the Cathedral church of Rheims. From the first, he became interested in the education of the young, and especially of the poor, as the most direct way of leading them to a Christian life;—and with this view before he was twenty-one years old, he assumed the direction of two charities, devoted to female education. From watching the operation of these schools, conducted by teachers without professional training, without plan, and without mutual sympathy and aid, he conceived the design of bringing the teachers of this class of schools from the neighboring parishes into a community for their moral and professional improvement. For this purpose, he invited them first to meet, and then to lodge at his house, and afterwards, about the year 1681, he purchased a house for their special accommodation. Here, out of school hours and during their holydays, they spent their time in the practice of religious duties, and in mutual conferences on the work in which they were engaged. About this period, a large number of free schools for the poor were established in the neighboring towns; and applications were constantly made to the Abbe, for teachers formed under his training, care, and influence. To meet this demand, and make himself more directly useful in the field of

Christian education, he resigned his benefice, that he might give his whole attention to the work. To close the distance between himself, having a high social position and competence from his father's estate, and the poor schoolmasters to whom he was constantly preaching an unreserved consecration of themselves to their vocation—he not only resigned his canonry, with its social and pecuniary advantages, but distributed his patrimony, in a period of scarcity, in relieving the necessities of the poor, and in providing for the education of their children. He then placed himself on the footing equality—as to occupation, manner of life, and entire dependence on the charity of others—with the schoolmasters of the poor. The annals of education or religion, show but few such examples of practical self-denial, and entire consecration to a sense of duty. His reasons for the step are thus set forth in a memorandum found among his papers.

1. "If I have resources against misery, I can not preach to them an entire confidence in Providence.

2. "In remaining as I am, they will always find a specious pretext in my revenue to warrant their diffidence.

3. "A temptation, so plausible in appearance, can not ultimately fail to produce the effects which the demon desires; and the masters in part or in whole will desert the schools, and leave me without persons to conduct them.

4. "The rumor of their desertion will spread through the city: and those who would have a vocation to become masters, will be attacked by the same temptations, even before they enter.

5. "The schools without permanent masters will fail, and the Institute will become buried under their ruins, never more to be re-established.

6. "Should none of these anticipations be realized, can I be superior of these masters without ceasing to be a canon? are the two duties compatible? I must renounce either.

7. "Now, in this choice, what should determine me? The greater glory of God, the greater service of the church, my own perfection, and the salvation of souls. If I consult but such motives, so worthy of a priest of the Lord, I must resign my canonry to take upon me the care of the schools, and to form masters capable of conducting them.

8. "I feel no further attraction in the vocation of a canon; and though I have entered upon it legitimately, it appears to me that God now calls me to renounce it. He has placed me in my present situation; but does he not show me another which merits a preference?"

Having completed his act of resignation and self-imposed poverty, he assembled his teachers, announced to them what he had done, and sung with them a *Te Deum*. After a retreat—a period set apart to prayer and fasting,—continued for seventeen days, they devoted themselves to the consideration of the best course to give unity, efficiency, and permanence to their plans of Christian education for the poor. They assumed the name of "The Brothers of the Christian Doctrine," as expressive of their vocation—which by usage became to be abbreviated into "Christian Brothers." They took on themselves vows of poverty, celibacy, and obedience for three years. They prescribed to themselves the most frugal fare, to be provided in turns by each other. They adopted at that time some rules of behavior, which have since been incorporated into the fundamental rules of order, viz., not to speak of any individual in censorious terms—not to contradict, or correct each other,

this being reserved to the brother-director—not to jest, or speak of idle and frivolous topics, but to introduce such matters only as might lead to the love of God and practice of virtue—to exhibit equal affection for all poor scholars, and more for the poor than the rich—to give a continual example of modesty and of all the virtues which these pupils ought to practice; and never to punish when they were irritated.

Their dress was fixed by a sort of accident. The mayor of Rheims saw some of the brothers badly clothed; and, as it was the depth of winter, he feared lest their health might suffer, from want of defense from the inclemencies of the weather. He represented this to the founder, who accordingly procured some coarse black cloth, part of which he got made into cloaks, and part into *soutans*, such as were worn in former times by ecclesiastics—closed in front by hooks and eyes. To this he added a collar of coarse linen, strong shoes, and a hat of ample dimensions, which is the dress still worn by the brothers.

Ardent zeal, like that of these Christian schoolmasters, is liable, if not joined with discretion, to run into excess. Some of the brothers carried their austerities so far that their health was destroyed, and three of them fell victims to their indiscreet ardor. This left a sad blank in the establishment. However, in spite of these losses, the number of the brothers soon began rapidly to increase, and still more the demand for their services; so great was their reputation for skill, patience, and indefatigableness in teaching.

From the great increase of the establishment, M. de la Salle resolved to vacate the office of principal. He also judged it necessary, for his soul's health, to be subject like the rest, to the orders of a superior. Accordingly, he persuaded the brothers to elect brother Felix, as his successor. He was the first to greet the new superior; and, for a time, became an ordinary brother. He swept the house in his turn; washed the utensils; and submitted himself implicitly to all the rules of the institution. However, it was judged expedient that he should resume the office of superior, which he did from a sense of duty, though with great reluctance.

The life which this pious man had chosen was not without its disappointments and drawbacks. His former friends, and even his relations, scoffed at his pious labors, and publicly insulted him; all of which he bore with patience. Some of the younger members of the institute were unable to command the respect of the children under their instruction; and, in the hope of maintaining discipline, had recourse to undue severity. M. de la Salle knew the source of the evil: he exhorted his disciple to *watch over themselves*; to restrain their impatience; and to make themselves beloved by mildness. His instruction and example had the desired effect; and the leading characteristic of the Christian Brothers is, that imperturbable patience, joined with kind benevolence, which are the most valuable qualities of the teachers of youth. *If the teachers would but watch over themselves, they would soon learn to influence others.*

The demand for teachers, in connection with the brothers, exceeded the supply; and to remedy this, those who stood in need of teachers sought out young men of good dispositions to attend on the instructions of M. de la Salle. These young candidates were lodged and instructed by the most experienced brothers, and thus received a normal training in their future duties.

In 1688, M. de la Salle, with two brothers, took charge of a school in the parish of St. Sulpice, in Paris. They found the schools in great disorder; without regulation, as the time of opening and closing, the order and length of lessons, and without discipline. By skill and patience the school was improved, and a desire created for similar schools in other parishes. But all this was done at a time when some of the brothers proved weak and faithless; and the founder was under the necessity of

reorganizing this institute, and providing for its permanence by a novitiate at Vaugirard, near Paris, in which pious young persons who felt it to be a duty and a pleasure to teach and labor for the poor, might go through a course of trial and preparation for the self-denying life of the brothers. He accordingly associated with him two brothers, and they together consecrated themselves entirely to God, "to procure by all our power, and all our care, the establishment of Christian schools, and for this purpose make vow of association and union, to procure and maintain this establishment, without liberty to swerve, even though there should remain but three in the society, and that we should be obliged to ask alms, and live on bread only." And they did persevere in seasons of scarcity, when they lived on herbs only, against the misapprehensions of good men, and the interested opposition of the teachers of Paris, who found that the gratuitous and skillful labors of the brothers interfered with their emoluments. The schoolmasters of Chârtres, where M. de la Salle had sent six brothers to open a large school, succeeded in obtaining from the bishop an order, that no children should be admitted into this school unless they were inscribed on the list of paupers. This regulation was fatal to the school. In 1706 a school was opened at Calais.

In 1699, M. de la Salle attached to the novitiate in Paris, a Sunday school for apprentices and other young persons under twenty years of age. In these schools, besides oral instruction in the catechism and Bible, lessons in reading, arithmetic, and drawing, were given to those whose early education had been entirely neglected. But he was not allowed to continue these schools many years without opposition. In 1706, the society of writing masters presented a memorial to the officer of police, charging the brothers with keeping, under pretext of charity, schools not legally authorized, to the prejudice of those that were, and asking if these schools were to be tolerated, they should be confined to those only who were paupers, and that such children should be taught only those things which were suitable to the condition of their parents. They succeeded, and at a subsequent application, obtained a grant, prohibiting parents who had means from sending to free schools. By these efforts the Sunday schools were broken up, after some six years trial.

In 1702, the first step was taken to establish an Institute at Rome, under the mission of one of the brothers, Gabriel Drolin, who after years of poverty, was made conductor of one of the charitable schools founded by Pope Clement XI. This school became afterwards the foundation of the house which the brothers have had in Rome since the pontificate of Benedict XIII., who conferred on the institute, the constitution of a religious order. In 1703, under the pecuniary aid of M. Chateau Blanc, and the countenance of the archbishop, M. de Gontery, a school was opened at Avignon. The archbishop, in a certificate addressed to the Pope in 1720, says: "since the establishment of the gratuitous schools in the city of Avignon, the brothers have already discharged their duties with zeal and assiduity. The public have derived great advantages

from their application to the Christian education of the children; and their modesty and purity of morals have, at all times, given singular edification."

In 1704 a school was opened at Marseilles, for the children of sailors, under the care of two brothers. They were so successful, that in 1735 their number was increased to 10, and they were received into the regular communities, or guilds, of the city.

In 1705, two teachers, under the invitation of the archbishop of Rouen, opened a school in that city, and in the course of a few months, M. de la Salle, decided to remove and establish his Novitiate there. But here the established order of schoolmasters interposed their claim against the new comers, and it was only after submitting to the following conditions prescribed by a committee of the great hospital, to whom the right of granting permission to teach belonged by charter.

1. That the brothers should be present when the poor of the city hospital were rising and going to bed; and that they should recite for them morning and evening prayers.

2. That they should, moreover, instruct them, and attend also to the four large schools of the city.

3. They were to return from the schools, though situated in the most remote parts of the city, to take their refraction at the hospital.

4. On their return from the schools, they were to serve the poor at table.

5. Five brothers were to perform all these duties.

The brothers acceded to these terms. And in the neighborhood established, in 1705, a novitiate on an estate called St. You—through the aid of Madame de Louvois. Here candidates for admission to the community came and entered the novitiate—here he renewed the annual retreats, in which the brothers who were now dispersed abroad in different cities, reassembled and renewed their vows of poverty and obedience.

In 1710, a priest of Vans, Vincent de St. John Delzé du Rouze, having witnessed the success of the schools at Avignon, made provision in his will for the support of a school to be taught by the brothers, "persuaded as I am, that the greater part of young children fall into irregularity of morals, for want of a religious education."

In the same year a school was established at Moulins, where the Abbé Languet was so pleased with their methods of instruction, that he engaged the senior brother to instruct the children in the church of St. Peter, the principal church in the town, and required all the young ecclesiastics to attend on his instruction with a view of acquiring his methods. The last labor of M. de la Salle, was to assist in establishing a school at Boulogne under the auspices of M. de la Cocherie, and the Marquis de Colbert.

In the year 1716, he urged the acceptance of his resignation as superior over the community; and brother Bartholomew was elected in his stead. At this time, the rules of the order were revised and confirmed. He died on the 7th of April, 1719, at the Institute of St. You, near Rouen; a portion of the last year of his life was devoted to a class of little children, confided by their parents to the care of the brothers for their

training. Born with a large endowment of mental faculties, which he had enriched by studious and careful culture, after a life of laborious usefulness, he died poor, having in possession only the New Testament, the Imitation of Christ, a crucifix, a breviary, and his beads, on the 17th of April, 1719, in the sixty-eight year of his age.

In 1724, the society obtained a corporate existence under letters-patent from Louis XV., and early in 1725 the rules of the institute were approved by Pope Benedict XIII., and the community raised to the dignity of a religious order. The Bulls of the Pope were approved by the king's council, and immediately accepted by the society. St. Yon continued to be the residence of the superior general until 1770, when it was changed to Paris, and in 1778 to Melun. In 1777, the society raised a fund to sustain the aged and infirm brothers who could no longer labor in their vocation as schoolmasters, and at the same time established a normal school at Melun, for the training and education of novitiates. In addition to the common or ordinary gratuitous day schools, for rich and poor, as taught by the brothers, there were two classes of boarding schools under their care—the first consisted of lads of noble and respectable parents, whose early profligacy and bad character, required a separation from home; and the second was composed of children of parents in easy circumstances. There was one of the first class a boarding schools at St. Yon, and its establishment was one of the conditions on which the lease, and afterwards the purchase of the property, was obtained. It was a sort of reform school. Of this last class, there were five or six, which were established in consideration of liberal subscriptions in aid of the day schools, for the benefit of the children of the subscribers. These schools did not fall within the regular plan of the brothers, but were maintained until their dispersion in 1792.

In 1789, the national assembly prohibited vows to be made in communities; and 1790, suppressed all religious societies; and in 1791, the institute was dispersed. At that date there were one hundred and twenty houses, and over one thousand brothers, actively engaged in the duties of the school room. The continuity of the society was secured by the houses established in Italy, to which many of the brothers fled, and over which Pope Pius VI., appointed one of the directors vicar-general. The houses were suppressed in 1798, on the success of the French arms, and of the once flourishing society, there remained in 1799 only the two houses of Ferrara and Orvietto. In 1801, on the conclusion of a *Concordat* between the Pope and the government, the society was revived in France by the opening of a school at Lyons; and in 1815, they resumed their habit, and opened a novitiate, the members of which were exempt from military service. At the organization of the university in 1808, the institute was legally reorganized, and from that time has increased in numbers and usefulness. Since 1833, they have opened evening schools for adults in Paris, and the large provincial towns. To supply teachers for this class of schools, a preparatory novitiate was established in 1837 at Paris, which has since become the normal school of the society.



In 1842, there were 390 houses, (of which 326 were in France) with 3,030 brothers, and 585 novices. There were 642 schools with 163,700 children, besides evening schools with 7,800 adults in attendance, and three reformatory schools with 2,000 convicts, under instruction.

The self-devotion and missionary spirit of the Christian Brothers, and the religious influence which pervades their schools have attracted the attention, and won the admiration of every visitor.

The following sketch is taken from Kay's "*Education of the Poor in England and Europe*," published by J. Hatchard and Son, London, 1846.

"The Frères are a society of men devoted entirely and exclusively to the education of the poor. They take the vow of celibacy, renounce all the pleasures of society and relationship, enter into the brotherhood, and retain only two objects in life,—their own spiritual advancement and the education of the people. But before a young man can be received into the society, he is required to pass an intermediate period of education and trial, during which he is denied all the ordinary pleasures of life, *is accustomed to the humblest and most servile occupations*, and receives an excellent and most liberal education. During this period, which lasts three years, he is carefully instructed in the principles of the Roman Catholic religion, in the sciences, in the French and Latin languages, in history, geography, arithmetic, writing, &c., and at the same time he is required to perform the most humble household duties. The Frères and the young men who are passing through their first novitiate, manage in turn all the household duties, as the cooking, the preparation of the meals, and all the ordinary duties of domestic servants; whilst their simple and perfectly plain costume, their separation from the world and from their friends, who are only permitted to visit them at long intervals, accustom them to the arduous and self-denying life they are called upon afterward to lead in the primary schools.

By these means they form a character admirably fitted for the important office of a schoolmaster.

The Frères never leave the walls of one of their houses except in company. One Frère is not permitted to travel without being accompanied by another; and when a department or commune requires their services in a primary school, three are sent out, one of whom manages their domestic concerns, whilst the other two conduct the school classes. If, however, there is in any town more than one school conducted by Frères, they all live together under the superintendence of an elder Frère, who is styled director.

If at the end of the first novitiate the young man is still willing and desirous of entering the brotherhood, he is admitted by gradual advancement and preparation into the bosom of the society. He is then at the disposition of the principal of the order, who sends him, in company with two brothers, to some district which has demanded a master from them.

What remains of their salaries after defraying the expenses of their frugal table, is returned to the treasury of the society, by which it is expended in the printing of their school-books, in the various expenses of their central establishment, and in works of charity.

Before a Frère is allowed to conduct a primary school, he is obliged to obtain, in like manner as the other teachers, a *brevet de capacité*; government demanding in all cases assurance of the secular education of the teachers, and of the character of the instruction given by them in their schools. All their schools are of course open as well to the inspectors of government, who visit, examine, and report upon them, as to their own, who strictly examine the conduct and progress of the Frères in their different schools, and report to the principal.

The following table will show the number of schools conducted by Frères in 1844, and the number of children educated in them :—

	No. of Schools.	No. of Children.
France, . . . . .	658	169,501
Belgium, . . . . .	41	9,535
Savoy, . . . . .	28	5,110
Piedmont, . . . . .	30	6,490
Pontifical States, . . . . .	20	4,199
Canada, . . . . .	6	1,840
Turkey, . . . . .	2	580
Switzerland, . . . . .	2	444
Total, . . . . .	787	197,699

The education given in their schools is very liberal and the books used very good. The Frères consider that if they *neglect to develop the intellect of their pupils, they can not advance their religious education satisfactorily*; they consequently spare no pains to attain the former development, in order that the latter, which is the great end of their teaching and of all instruction whatsoever, may not be retarded.

The following are among the regulations of the Society:

1. The Institution des Frères des Ecoles Chrétiennes is a society which professes to conduct schools gratuitously. The design of this institution is to give a Christian education to children. With this object in view, the Frères conduct schools where children may be placed under the management of masters from morning until evening, so that the masters may be able to teach them to live honestly and uprightly, by instructing them in the principles of our holy religion, by teaching them Christian precepts, and by giving them suitable and sufficient instruction.

2. The spirit of the institution is a spirit of faith which ought to encourage its members to attribute all to God, to act as continually in the sight of God, and in perfect conformity to His orders and His will. The members of this association should be filled with an ardent zeal for the instruction of children, for their preservation in innocence and the fear of God, and for their entire separation from sin.

3. The institution is directed by a *superior*, who is nominated for life. He has two assistants, who compose his council, and aid him in governing the society. These assistants live in the same house with him, assist at his councils, and render him aid whenever necessary.

4. The superior is elected by ballot by the directors assembled at the principal houses; the two assistants are chosen in the same manner, and these latter hold office ten years, and can then be re-elected.

5. The superior may be deposed, but only by a general chapter, and for grave causes.

6. This chapter is composed of thirty of the oldest Frères, or directors of the principal houses, who assemble by right once every ten years, and whenever it is deemed necessary to convoke an extraordinary meeting.

7. The private houses are governed by Frères-directors, who are appointed for three years, unless it appears advisable to the superior and his assistants to name a shorter period, or to recall them before the end of it.

8. The superior names the visitors. They are appointed for three years, and make a round of visits once every year. They require of the directors an account of their receipts and expenses, and as soon as their visits are completed, they present a report to their superior of the necessary changes and corrections to be made by him.

9. No Frère can take priest's orders, or pretend to any ecclesiastical office, neither can he wear a surplice or serve in the churches, except at daily mass; but they confine themselves to their vocation, and live in silence, in retreat, and in entire devotion to their duties.

10. They are bound to the institution by three simple religious vows, which are taken at first for only three years, as well as by a vow of perseverance and a renouncement of any recompense for the instruction they give. These vows can only be annulled after dispensation granted by the Pope.

11. They are not admitted to take the vows until they have been at least two years in the institution, and until they have passed one year in the novitiate and one year in the school.

12. They are only admitted after a severe examination, and then only by a majority of the votes of the Frères of the house where they have passed their novitiate.

13. There are two novitiates, one where they admit young men between 13 and 16 years of age, the other for older men. But all young men who are admitted below the age of 25 renew their vows every year till they attain that age.

14. They banish from the society every Frère who conducts himself unbecomingly. But this is only done for grave offenses, and by a majority of votes at a general chapter.

15. The same regulation is observed when a Frère desires to leave the society and to obtain a dispensation from his vows.

16. The Frères do not establish themselves in the dioceses without the consent of the bishops, and they acknowledge their authority as their spiritual government, and that of the magistrates as their civil government.

19. The Frères shall instruct their pupils after the method prescribed to them by the institution.

20. They shall teach their scholars to read French and Latin, and to write.

21. They shall teach them also orthography, and arithmetic, the matins and vespers, le Pater, l'Ave Maria, le Credo et le Confiteor, and the French translations of these prayers, the Commandments of God and of the Church, the responses of the holy mass, the Catechism, the duties of a Christian, and the maxims and precepts that our Lord has left us in the holy Testament.

22. They shall teach the Catechism half an hour daily.

27. The Frères shall not receive from the scholars, or their parents, either money or any other present, at any time.

30. They shall exhibit an equal affection for all their poor scholars, and more for the poor than for the rich; because the object of the institution is the instruction of the poor.

31. They shall endeavor to give their pupils, by their conduct and manners, a continual example of modesty, and of all the other virtues which they ought to be taught, and which they ought to practise.

37. The Frères shall take the greatest care that they very rarely punish their children, as they ought to be persuaded that, by refraining as much as possible from punishment, they will best succeed in properly conducting a school, and in establishing order in it.

38. When punishment shall have become absolutely necessary, they shall take the greatest care to punish with the greatest moderation and presence of mind, and never to do it under the influence of a hasty movement, or when they feel irritated.

39. They shall watch over themselves that they never exhibit the least anger or impatience, either in their corrections, or in any of their words or actions; as they ought to be convinced, that if they do not take these precautions the scholars will not profit from their correction, (and the Frères never ought to correct except with the object of benefiting their children) and God will not give the correction his blessing.

40. They shall not at any time give to their scholars any injurious epithet or insulting name.

41. They shall also take the greatest care not to strike their scholars with hand, foot, or stick, nor to push them rudely.

42. They shall take great care not to pull their ears, their hair, or their noses, nor to fling any thing at them; these kinds of corrections ought not to be practised by the Frères, as they are very indecent and opposed to charity and Christian kindness.

43. They shall not correct their scholars during prayers, or at the time of catechising, except when they cannot defer the correction.

They shall not use corporal punishment, except when every other means of correction has failed to produce the right effect.

58. The Frère-director shall be inspector over all the schools in his town; and when more than one inspector is necessary for one house of Frères, the other inspector shall report to the Frère-director twice a week on the conduct of each Frère, on the condition of his class, and on the progress of his scholars.

The following remarks on the Training School of this Brotherhood of Teachers are taken from "the Second Report of J. P. Kay Shuttleworth, on the Schools for the Training of Parochial Schoolmasters at Battersea."

We had frequently visited the schools of the Brothers of the Christian Doctrine in France, and had spent much time in the examination of their *Ecoles-mères*, or Mother-School. Our attention was attracted to these schools by the gentle manners and simple habits which distinguished the Frères; by their sympathy for children, and the religious feeling which pervaded their elementary schools. Their schools are certainly deficient in some of the niceties of organization and method; and there are subjects on which the instruction might be more complete and exact; but each master was, as it were, a parent to the children around him. The school resembled a harmonious family.

The self-denying industry of these pious men was remarkable. The habits of their order would be deemed severe in this country. In the Mother School (where they all reside,) they rise at four. After private meditation, their public devotions in the chapel occupy the early hours of the morning. The domestic drudgery of the household succeeds. They breakfast at seven, and are in the schools of the great cities of France at nine. When the routine of daily school-keeping is at an end, after a short interval for refreshment and exercise, they open their evening schools, where hundreds of the adult population receive instruction, not merely in reading, writing, and the simplest elements of numbers, but in singing, drawing, geography; the mensuration of planes and solids; the history of France, and in religion. Their evening schools do not close till ten. The public expenditure on account of their services is one-third the usual remuneration of an elementary schoolmaster in France, and they devote their lives, constrained by the influence of a religious feeling, under a rule of celibacy, but without a vow, to the education of the poor.

The unquestionable self-denial of such a life; the attachment of the children, and of the adult pupils to their instructors, together with the constant sense of the all-subduing presence of Christian principle, rendered the means adopted by the Christian Brothers, for the training of their novices, a matter of much interest and inquiry.

The Mother School differs in most important respects from a Normal School, but the extent of this difference is not at first sight apparent, and is one of those results of our experience which we wish to submit.

The Mother School is an establishment comprising arrangements for the instruction and training of novices; for the residence of the brothers, who are engaged in the active performance of the duties of their order, as masters of elementary day and evening schools; and it affords an asylum, into which they gradually retire from the fatigues and cares of their public labors, as age approaches, or infirmities accumulate, to spend the period of sickness or decrepitude in the tranquillity of the household provided for them, and amidst the consolations of their brethren. The brothers constitute a family, performing every domestic service, ministering to the sick and infirm, and assembling for devotion daily in their chapel.

Their novices enter about the ages of twelve or fourteen. They at once assume the dress of the order, and enter upon the self-denying routine of the household. The first years of their novitiate are of course devoted to such elementary instruction as is necessary to prepare them for their future duties as teachers of the poor. Their habits are formed, not only in the course of this instruction, but, by joining the religious exercises; performing the household duties; and enjoying the benefit of constant intercourse with the elder brethren of the Mother School, who are at once their instructors and friends. In this life of seclusion, the superior of the Mother School has opportunities of observing and ascertaining the minutest traits of character, which indicate their comparative qualifications for the future labors of the order; nor is this vigilance relaxed, but rather increased, when they first quit the private studies of the Mother School, to be gradually initiated in their public labors as instructors of the people.

Such of the novices as are found not to possess the requisite qualifications, especially as respects the moral constitution necessary for the duties of their order, are permitted to leave the Mother School to enter upon other pursuits.

During the period of the novitiate, such instances are not rare, but we have reason to believe, that they seldom occur after the brother has acquired maturity.

As their education in the Mother School proceeds, the period devoted every day to their public labors in the elementary schools is enlarged; and they thus, under the eye of elder brethren, assisted by their example and precepts, gradually emerge from the privacy of their novitiate to their public duties.

In all this there is not much that differs from the life of a young pupil in a Normal School; but, at this point, the resemblance ceases, and a great divergence occurs.

The brother, whose novitiate is at an end, continues a member of the household of the Mother School. He has only advanced to a higher rank. He is surrounded by the same influences. The daily routine which formed his domestic and religious habits continues. His mind is fed, and his purposes are strengthened by the conversation and examples of his brethren, and his conduct is under the paternal eye of his superior. Under such circumstances, personal identity is almost absorbed in the corporate life by which he is surrounded. The strength of the order supports his weakness: the spirit of the order is the pervading principle of his life: he thinks, feels, and acts, by an unconscious inspiration from every thing by which he is surrounded, in a calm atmosphere of devotion and religious labor. All is prescribed; and a pious submission, a humble faith, a patient zeal, and a self-denying activity are his highest duties.

Contrast his condition with that of a young man leaving a Normal School at the age of eighteen or nineteen, after three or four years of comparative seclusion, under a regimen closely resembling that of the Mother School. At this age, it is necessary that he should be put in charge of an elementary school, in order that he may earn an independence.

The most favorable situation in which he can be placed, because remote from the grosser forms of temptation, and therefore least in contrast with his previous position, is the charge of a rural school. For the tranquil and eventless life of the master of a rural school, such a training is not an unfit preparation. His resources are not taxed by the necessity for inventing new means to meet the novel combinations which arise in a more active state of society. His energy is equal to the task of instructing the submissive and tractable, though often dull children of the peasantry; and the gentle manners and quiet demeanor, which are the uniform results of his previous education, are in harmony with the passionless life of the seclusion into which he is plunged. His knowledge and his skill in method are abundantly superior to the necessities of his position, and the unambitious sense of duty which he displays attracts the confidence and wins the regard of the clergyman of the parish and of his intelligent neighbors. For such a life, we have found even the young pupils whom we introduced into the training schools at their foundation well fitted, and we have preferred to settle them, as far as we could, on the estates of our personal friends, where we are assured they have succeeded. Those only who have entered the Normal School at adult age, have been capable of successfully contending with the greater difficulties of town schools.

But we are also led by our experience to say, that such a novitiate does not prepare a youth of tender age to encounter the responsibilities of a large town or village school, in a manufacturing or mining district. Such a position is in the most painful contrast with his previous training. He exchanges the comparative seclusion of his residence in the Normal School for the difficult position of a public instructor, on whom many jealous eyes are fixed. For the first time he is alone in his profession; unaided by the example of his masters; not stimulated by emulation with his fellows; removed from the vigilant eye of the Principal of the school; separated from the powerful influences of that corporate spirit, which impelled his previous career, yet placed amidst difficulties, perplexing even to the most mature experience, and required to tax his invention to meet new circumstances, before he has acquired confidence in the unsustained exercise of his recently developed powers. He has left the training school for the rude contact of a coarse, selfish, and immoral populace, whose gross appetites and manners render the narrow streets in his neighborhood scenes of impurity. He is at once brought face to face with an ignorant and corrupt multitude, to whose children he is to prove a leader and guide.

His difficulties are formidable. His thoughts are fixed on the deformity of

this monstrous condition of society. It is something to have this sense of the extremity of the evil, but to confront it, that conviction should become the spur to persevering exertion. We have witnessed this failure, and we conceive that such difficulties can only be successfully encountered by masters of maturer age and experience.

The situation of the novice of a Mother School, founded in the centre of a great manufacturing city, is in direct contrast with that of the young student, exchanging his secluded training in a Normal School for the unaided charge of a great town school.

If such a Mother School were founded in the midst of one of our largest commercial towns, under the charge of a Principal of elevated character and acquirements; if he had assembled around him devoted and humble men, ready to spend their lives in reclaiming the surrounding population by the foundation and management of schools for the poor; and into this society a youth were introduced at a tender age, instructed, trained, and reared in the habits and duties of his profession; gradually brought into contact with the actual evil, to the healing of which his life was to be devoted; never abandoned to his own comparatively feeble resources, but always feeling himself the missionary of a body able to protect, ready to console, and willing to assist and instruct him: in such a situation, his feebleness would be sustained by the strength of a corporation animated with the vitality of Christian principle.

We are far from recommending the establishment of such a school, to the success of which we think we perceive insurmountable obstacles in this country. The only form in which a similar machinery could exist in England is that of a Town Normal School, in which all the apprentices or pupil teachers of the several elementary schools might lodge, and where, under the superintendence of a Principal, their domestic and religious habits might be formed. The masters of the elementary schools might be associates of the Normal School, and conduct the instruction of the pupil teachers, in the evening or early in the morning, when free from the duties of their schools. The whole body of masters would thus form a society, with the Principal at their head, actively employed in the practical daily duties of managing and instructing schools, and also by their connection with the Town Normal School, keeping in view and contributing to promote the general interests of elementary education, by rearing a body of assistant masters. If a good library were collected in this central institution, and lectures from time to time delivered on appropriate subjects to the whole body of masters and assistants, or, which would be better, if an upper school were founded, which might be attended by the masters and most advanced assistants, every improvement in method would thus be rapidly diffused through the elementary schools of towns.

### XIII. THE SCHOOL AND THE TEACHER IN LITERATURE.

(Continued from page 160, Vol. III., No. 8.)

WILLIAM SHENSTONE, 1714—1763.

WILLIAM SHENSTONE was born at Leasowes, in the parish of Hales-Owen, Shropshire, in 1714. He was taught to read at a "dame school," the house, and teacher of which, have been immortalized in his poem of the *Schoolmistress*—spent four years at Pembroke College, Oxford,—and then impoverished himself in embellishing a small paternal estate, which he made the envy of men of wealth, and the admiration of men of taste. His poems, essays, and lectures, were collected and published after his death, which occurred in 1763. His "Schoolmistress," a descriptive sketch in imitation of Spenser, ranks in poetry, with the paintings of Teniers and Wilkie, for its force and truthfulness to nature, as well as its quiet humor.

#### THE SCHOOLMISTRESS. (1.)

Ah, me! full sorely is my heart forlorn,  
To think how modest worth neglected lies;  
While partial fame doth with her blasts adorn  
Such deeds alone as pride and pomp disguise;  
Deeds of ill-sort and mischievous emprise;  
Lend me thy clarion, goddess! let me try  
To sound the praise of merit ere it dies;  
Such as I oft have chanced to espy,  
Lost in the dreary shades of dull obscurity.

In every village mark'd with little spire,  
Embowered in trees, and hardly known to fame,  
There dwells, in lowly shed and mean attire,  
A matron old, whom we schoolmistress name,  
Who boasts unruly brats with birch to tame;  
They griev'd sore, in piteous durance pent,  
Awed by the power of this relentless dame,  
And oft-times, on vagaries idly bent,  
For unkempt hair, or task unconn'd, are sorely shent.

And all in sight doth rise a birchin tree, (2.)  
Which learning near her little dome did stowe,  
Whilom a twig of small regard to see,  
Though now so wide its waving branches flow,  
And work the simple vassals mickle woe;  
For not a wind might curl the leaves that blew,  
But their limbs shudder'd, and their pulse beat low  
And as they looked, they found their horror grew,  
And shaped it into rods, and tingled at the view.

So have I seen (who has not, may conceive)  
 A lifeless phantom near a garden placed ;  
 So doth it wanton birds of peace bereave,  
 Of sport, of song, of pleasure, of repast ;  
 They start, they stare, they wheel, they look aghast ;  
 Sad servitude ! such comfortless annoy  
 May no bold Briton's riper age e'er taste !  
 Ne superstition clog his dance of joy,  
 Ne vision empty, vain, his native bliss destroy.

Near to this dome is found a patch so green,  
 On which the tribe their gambols do display ;  
 And at the door imprisoning board is seen,  
 Lest weakly wights of smaller size should stray,  
 Eager, perdie, to bask in sunny day !  
 The noises intermixed, which thence resound,  
 Do learning's little tenement betray ;  
 Where sits the dame, disguised in look profound,  
 And eyes her fairy throng, and turns her wheel around.

Her cap, far whiter than the driven snow,  
 Emblem right meet, of decency does yield ;  
 Her apron, dyed in grain, as blue, I trowe,  
 As is the hare-bell that adorns the field ;  
 And in her hand, for scepter, she does wield  
 Tway birchen sprays, with anxious fears entwined,  
 With dark distrust, and sad repentance filled,  
 And steadfast hate, and sharp affliction joined,  
 And fury uncontrolled, and chastisement unkind.

Few but have kened, in semblance meet portrayed,  
 The childish faces of old Eol's train ;  
 Libs, Notus, Auster ; these in frowns arrayed,  
 How then would fare on earth, or sky, or main,  
 Were the stern god to give his slaves the rein ?  
 And were not she rebellious breasts to quell,  
 And were not she her statutes to maintain,  
 The cot no more, I ween, were deemed the cell,  
 Where comely peace of mind, and decent order dwell.

A russet stole was o'er her shoulders thrown ;  
 A russet kirtle fenced the nipping air ;  
 'Twas simple russet, but it was her own ;  
 'Twas her own country bred the flock so fair ;  
 'Twas her own labor did the fleece prepare ;  
 And, sooth to say her pupils, ranged around,  
 Through pious awe, did term it passing rare ;  
 For they in gaping wonderment abound,  
 And think, no doubt, she been the greatest wight on ground !

Albeit ne flattery did corrupt the truth,  
 Ne pompous title did debauch her ear ;  
 Goody, good-woman, n'aunt, forsooth,  
 Or dame, the sole additions she did hear ;  
 Yet these she challenged, these she held right dear ;  
 Ne would esteem him act as mought behove,



Who should not honored eld with these revere ;  
 For never title yet so mean could prove,  
 But there was eke a mind that did that title love.

One ancient hen she took delight to feed,  
 The plodding pattern of the busy dame ;  
 Which, ever and anon, impeled by need,  
 Into her school, begirt with chickens, came !  
 Such favor did her past deportment claim ;  
 And if neglect had lavished on the ground  
 Fragment of bread, she would collect the same,  
 For well she knew, and quaintly could expound,  
 What sin it were to waste the smallest crumb she found.

Herbs, too, she knew, and well of each could speak,  
 That in her garden sipped the silvery dew ;  
 Where no vain flower disclos'd a gawdy streak ;  
 But herbs for use and physic not a few,  
 Of grey renown, within those borders grew ;  
 The tufted basil, pun-provoking thyme,  
 Fresh baum, and mary-gold of cheerful hue ;  
 The lowly gill, that never dares to climb ;  
 And more I fain would sing, disdaining here to rhyme.

Yet euphrasy may not be left unsung,  
 That gives dim eyes to wander leagues around,  
 And pungent radish, biting infants tongue ;  
 And plantain ribbed, that heals the reaper's wound ;  
 And marjoram sweet, in shepherd's posie found ;  
 And lavender, whose spikes of azure bloom  
 Shall be ere-while in arid bundles bound,  
 To lurk amidst the labors of her loom,  
 And crown her kerchiefs clean, with mickle rare perfume.

And here trim rosemarine, that whilom crowned  
 The daintiest garden of the proudest peer,  
 Ere, driven from its envied site, it found  
 A sacred shelter for its branches here ;  
 Where edged with gold its glittering skirts appear.  
 O, wassel days ! O, customs meet and well !  
 Ere this was banished from its lofty sphere ;  
 Simplicity then sought this humble cell,  
 Nor ever would she more with thane and lordling dwell.

Here oft the dame, on sabbath's decent eve,  
 Hymn'd such psalms as Sternhold forth did mete ;  
 If winter 'twere, she to her hearth did cleave,  
 But in her garden found a summer-seat ;  
 Sweet melody ! to hear her then repeat  
 How Israel's sons, beneath a foreign king,  
 While taunting foe-men did a song intreat,  
 All for the nonce, untuning every string,  
 Uphung their useless lyres—small heart had they to sing

For she was just, and friend to virtuous lore,  
 And passed much time in truly virtuous deed ;  
 And in those elfin ears would oft deplore

The times when truth by popish rage did bleed,  
 And torturous death was true devotion's meed;  
 And simple faith in iron chains did mourn,  
 That nould on wooden image place her creed;  
 And lawny saints in smouldering flames did burn;  
 Ah, dearest lord, forefend, thilk days should e'er return!

In elbow-chair, like that of Scottish stem  
 By the sharp tooth of cankering eld defaced,  
 In which, when he receives his diadem,  
 Our sovereign prince and liefast liege is placed,  
 The matron sate, and some with rank she graced,  
 (The source of children's and of courtiers pride!)  
 Redressed affronts, for vile affronts there passed;  
 And warned them not the fretful to deride,  
 But love each other dear, whatever them betide.

Right well she knew each temper to descry;  
 To thwart the proud, and the submiss to raise,  
 Some with vile copper-prize exalt on high,  
 And some entice with pittance small of praise;  
 And other some with baleful sprig she frays;  
 Ee'n absent, she the reins of power doth hold,  
 While with quaint arts the giddy crowd she sways;  
 Forewarned if little bird their pranks behold,  
 'Twill whisper in her ear, and all the scene unfold.

Lo! now with state she utters the command;  
 Eftsoons the urchins to their tasks repair;  
 Their books of stature small they take in hand,  
 Which with pellucid horn secured are, (3.)  
 To save from fingers wet the letters fair;  
 The work so gay, that on their back is seen,  
 St. George's high achievements does declare;  
 On which thilk wight, that has y-gazing been  
 Kens the forth-coming rod—unpleasing sight, I ween!

Ah! luckless he, and born beneath the beam  
 Of evil star! it irks me whilst I write;  
 As erst the\* bard by Mulla's silver stream,  
 Oft as he told of deadly, dolorous plight,  
 Sighed as he sung, and did in tears indite.  
 For, brandishing the rod, she doth begin  
 To loose the brogues, (4.) the stripling's late delight!  
 And down they drop; appears his dainty skin,  
 Fair as the furry-coat of whitest ermin.

O, ruthful scene! when, from a nook obscure,  
 His little sister doth his peril see;  
 All playful as she sate, she grows demure;  
 She finds full soon her wonted spirits flee;  
 She meditates a prayer to set him free;  
 Nor gentle pardon could this dame deny  
 (If gentle pardon could with dames agree)  
 To her sad grief which swells in either eye,  
 And wrings her so that all for pity she could die.

No longer can she now her shrieks command,  
 And hardly she forbears, through awful fear,  
 To rushen forth, and, with presumptuous hand,  
 To stay harsh justice in his mid career.  
 On thee she calls, on thee, her parent dear!  
 (Ah! too remote to ward the shameful blow!)  
 She sees no kind domestic visage near,  
 And soon a flood of tears begins to flow,  
 And gives a loose at last to unavailing woe.

But, ah! what pen his piteous plight may trace?  
 Or what device his loud laments explain?  
 The form uncouth of his disguised face?  
 The pallid hue that dyes his looks amain?  
 The plenteous shower that does his cheek distain?  
 When he, in abject wise, implores the dame,  
 Ne hopeth aught of sweet reprieve to gain;  
 Or when from high she levels well her aim,  
 And, through the thatch, his cries each falling stroke proclaim.

The other tribe, aghast, with sore dismay,  
 Attend, and conn their tasks with mickle care;  
 By turns, astonied every twig survey,  
 And from their fellow's hateful wounds beware,  
 Knowing, I wist, how each the same may share;  
 Till fear has taught them a performance meet,  
 And to the well-known chest the dame repair,  
 Whence oft with sugared cates she doth them greet,  
 And ginger-bread y-rare; now, certes, doubly sweet.

See to their seats they hie with merry glee,  
 And in beseemly order sitten there;  
 All but the wight of flesh y-galled; he,  
 Abhorreth bench, and stool, and form, and chair;  
 (This hand in mouth y-fixed, that rends his hair;)  
 And eke with snubs profound, and heaving breast,  
 Convulsions intermitting, does declare  
 His grievous wrong, his dame's unjust behest;  
 And scorns her offered love, and shuns to be caressed

His face besprent with liquid crystal shines,  
 His blooming face, that seems a purple flower,  
 Which low to earth its drooping head declines,  
 All smear'd and sullied by a vernal shower.  
 O, the hard bosoms of despotic power!  
 All, all but she, the author of his shame,  
 All, all but she, regret this mournful hour;  
 Yet hence the youth, and hence the flower, shall claim,  
 If so I deem aright, transcending worth and fame.

Behind some door, in melancholy thought,  
 Mindless of food, he, dreary caitiff! pines;  
 Ne for his fellows' joyaunce careth aught,  
 But to the wind all merriment resigns;  
 And deems it shame, if he to peace inclines;

And many a sullen look ascance is sent,  
Which for his dame's annoyance he designs ;  
And still the more to pleasure him she's bent  
The more doth he, perverse, her havior past resent.

Ah me ! how much I fear lest pride it be !  
But if that pride it be, which thus inspires,  
Beware, ye dames, with nice discernment see,  
Ye quench not too the sparks of nobler fires :  
Ah ! better far than all the muses' lyres,  
All coward arts, its valor's generous heat ;  
The firm fixt breast which fit and right requires,  
Like Vernon's patriot soul ! more justly great  
Than craft that pimps for ill, or flowery false deceit.

Yet, nursed with skill, what dazzling fruits appear  
Ee'n now sagacious foresight points to show  
A little bench of heedless bishops here,  
And there a chancellor in embryo,  
Or bard sublime, if bard may e'er be so,  
As Milton, (5.) Shakspeare, names that ne'er shall die !  
Though now he crawl along the ground so low,  
Nor weeting how the muse should soar on high  
Wisheth, poor starveling elf ! his paper kite may fly.

And this perhaps, who, censuring the design,  
Low lays the house which that of cards doth build,  
Shall Dennis be ! if rigid fate incline,  
And many an epic to his rage shall yield ;  
And many a poet quit the Aonian field ;  
And, soured by age, profound he shall appear,  
As he who now with disdainful fury thrill'd  
Surveys mine work ; and levels many a sneer,  
And furls his wrinkly front, and cries, " What stuff is here ?"

But now Dan Phœbus gains the middle sky,  
And liberty unbars her prison-door ;  
And like a rushing torrent out they fly ;  
And now the grassy cirque had covered o'er  
With boisterous revel-rout and wild uproar ;  
A thousand ways in wanton rings they run.  
Heaven shield their short-lived pastimes, I implore ;  
For well may freedom erst so dearly won,  
Appear to British elf more gladsome than the sun.

Enjoy, poor imps ! enjoy your sportive trade,  
And chase gay flies, and cull the fairest flowers ;  
For when my bones in grass-green sods are laid,  
O, never may ye taste more careless hours  
In knightly castle or in ladies' bowers.  
O, vain to seek delight in earthly thing !  
But most in courts, where proud ambition towers ;  
Deluded wight ! who weens fair peace can spring  
Beneath the pompous dome of kesar or of king.

See in each sprite some various bent appear !  
 These rudely carol most incondite lay ,  
 Those, sauntering on the green, with jocund leer  
 Salute the stranger passing on his way ;  
 Some builden fragile tenements of clay ;  
 Some to the standing lake their courses bend,  
 With pebbles smooth at duck and drake to play ;  
 Think to the huxter's savory cottage tend,  
 In pastry kings and queens the allotted mite to spend.

Here as each season yields a different store,  
 Each season's stores in order ranged been ;  
 Apples with cabbage-net y-covered o'er,  
 Galling full sore the unmoneyed wight, are seen ;  
 And goose-b'rie clad in livery red or green,  
 And here, of lovely dye, the catharine pear,  
 Fine pear, as lovely for thy juice, I ween ;  
 O, may no wight e'er pennyless come there,  
 Lest, smit with ardent love he pine with hopeless care !

See, cherries here, ere cherries yet abound,  
 With thread so white in tempting posies tied,  
 Scattering, like blooming maid, their glances round.  
 With pampered look draw little eyes aside,—  
 And must be bought, though penury betide.  
 The plum all azure, and the nut all brown,  
 And here each season do those cakes ( . ) abide,  
 Whose honored names \* the inventive city own,  
 Rendering through Britain's isle Salopia's† praises known.

Admired Salopia ! that in venial pride  
 Eyes her bright form in Severn's ambient wave,  
 Famed for her loyal cares in perils tried,  
 Her daughters lovely, and her striplings brave :  
 Ah ! midst the rest, may flowers adorn his grave  
 Whose art did first these dulcet cates display !  
 A motive fair to learning's imps he gave,  
 Who cheerless o'er her darkling region stray ;  
 Till reason's morn arise, and light them on their way.

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\* Shrewsbury cakes.

† Salopia, Shrewsbury.



## ANNOTATIONS.

(1.) *The Schoolmistress.*

Of honest Sarah Lloyd, "the Schoolmistress" of Shenstone, whose faithful portraiture has given her school and her vocation, with all its interesting details, to undying fame, we have had in this country but few representatives. There are traditions among us, of such "dame schools," and such bent and wrinkled "school-marms," but the female teachers of our primary schools belong to a much younger, and much prettier class, of whom "Mary Smith" in Warren Burton's "*District Schools as it was*," is a charming specimen. But the universal acceptance by successive generations, of this poem, by which Shenstone passes into the list of the living authors of the language, proves that the sketch was drawn from life, and that the race has not yet died out in England or Scotland. Gilfillan, in his edition of Shenstone, remarks:

"Almost all people have some aged crone who stands to them in the light through which Shenstone has contemplated honest Sarah Lloyd; and as soon as she appears on his page, every one hails her as an old acquaintance, and is ready to prove, by her gown, or her cap, her birch, her herbs, or her devout hatred for the Pope, that she answers to his ancient preceptress—just as every one who has read Goldsmith's Schoolmaster in the "*Deserted Village*" is ready to cry out "that is my old teacher."

"We, at least, never can read Goldsmith's lines without seeing a certain worthy old *domine*, long since dead, with his two wigs, the dun for ordinary, and the black for extra occasions; the one synonymous with frowns and flagellations, and the other with a certain snug smile which sometimes lay all day on his face and spoke of a projected jaunt, or a quiet evening jug of punch,—with his sage advice, his funny stories, at which we were compelled to laugh, his smuggled translations discovered by us sometimes with infinite glee in his neglected desk, the warm fatherly interest he displayed now and then in his famed scholars, and the severe inimical sarcasm, (a power this in which he peculiarly excelled,) which he drew at other times in a merciless mesh around the victim of his wrath till he writhed again. Nor can we take up Shenstone's poem without reviving the memory of an elderly dame, now many years at rest, with her spectacles on her nose, her cat at her feet, her well-worn *torse*, (twisted leather,) in her hand, and this universal apology for her continued flagellations upon her lips, the logic of which her pupils were never able exactly to comprehend, "If ye are no in a fault just now, ye're sure to be't!" And we are certain that if all who have had similar experience were piling each a stone on two cairns, (*heaps over the dead*,) erected to the two ingenious authors who have impressed and represented this common phase of human life, they would soon out tower the pyramids. Shenstone's "Schoolmistress" has not indeed the point and condensation of Goldsmith's "Schoolmaster," but its spirit is the same; and there is besides about it a certain, soft, warm slumberous charm, as if reflected from the good dame's kitchen fire. The very stanza seems murmuring in its sleep."

In justice to the "schoolmistress" of our day—of the many accomplished young women, "in whose own hearts love, hope and patience, have first kept school," now in charge of the "Primary" and "District Schools" of our country, we introduce the following sketch of "My First Teacher" from the "*District School as it was*," \*

"Mary Smith was my first teacher, and the dearest to my heart I ever had. She was a niece of Mrs. Carter, who lived in the nearest house on the way to school. She had visited her aunt the winter before; and her uncle being chosen committee for the school at the town meeting in the spring, sent immediately to her home in Connecticut, and engaged her to teach the summer school. During the few days she spent at his house, she had shown herself peculiarly qualified to interest, and to gain the love of children. Some of the neighbors, too, who had dropped in while she was there, were

\* THE DISTRICT SCHOOL AS IT WAS, SCENERY-SHOWING, AND OTHER WRITINGS, by Rev. Warren Burton. This little volume should belong to every teacher, and every popular library, for its faithful portraiture of the common school *as it was*, in the country districts of New England, and for its many excellent suggestions in the way of improvement.

much pleased with her appearance. She had taught one season in her native state; and that she succeeded well, Mr. Carter could not doubt. He preferred her, therefore, to hundreds near by; and for once the partiality of the relative proved profitable to the district.

Now Mary Smith was to board at her uncle's. This was deemed a fortunate circumstance on my account, as she would take care of me on the way, which was needful to my inexperienced childhood. My mother led me to Mr. Carter's, to commit me to my guardian and instructor for the summer. I entertained the most extravagant ideas of the dignity of the school-keeping vocation, and it was with trembling reluctance that I drew near the presence of so lovely a creature as they told me Mary Smith was. But she so gently took my quivering little hand, and so tenderly stooped and kissed my cheek, and said such soothing and winning words, that my timidity was gone at once.

She used to lead me to school by the hand, while John and Sarah Carter gamboled on, unless I chose to gambol with them; but the first day, at least, I kept by her side. All her demeanor toward me, and indeed toward us all, was of a piece with her first introduction. She called me to her to read, not with a look and voice as if she were doing a duty she disliked, and was determined I should do mine too, like it or not, as is often the manner of teachers; but with a cheerful smile and a softening eye, as if she were at a pastime, and wished me to partake of it.

My first business was to master the A B C, and no small achievement it was; for many a little learner waddles to school through the summer, and waddles to the same through the winter, before he accomplishes it, if he happens to be taught in the manner of former times. This might have been my lot, had it not been for Mary Smith. Few of the better methods of teaching, which now make the road to knowledge so much more easy and pleasant, had then found their way out of or into, the brain of the pedagogical vocation. Mary went on in the old way indeed; but the whole exercise was done with such sweetness on her part, that the dilatory and usually unpleasant task was to me a pleasure, and consumed not so much precious time as it generally does in the case of heads as stupid as mine. By the close of that summer, the alphabet was securely my own. That hard, and to me unmeaning, string of sights and sounds, were bound forever to my memory by the ties created by gentle tones and looks.

That hardest of all tasks, sitting becomingly still, was rendered easier by her goodness. When I grew restless, and turned from side to side, and changed from posture to posture, in search of relief from my uncomfortableness, she spoke words of sympathy rather than reproof. Thus I was won to be as quiet as I could. When I grew drowsy, and needed but a comfortable position to drop into sleep and forgetfulness of the weary hours, she would gently lay me at length on my seat, and leave me just falling to slumber, with her sweet smile the last thing beheld or remembered.

Thus wore away my first summer at the district school. As I look back on it, faintly traced on memory, it seems like a beautiful dream, the images of which are all softness and peace. I recollect that, when the last day came, it was not one of light-hearted joy—it was one of sadness, and it closed in tears. I was now obliged to stay at home in solitude, for the want of playmates, and in weariness of the passing time, for the want of something to do; as there was no particular pleasure in saying A B C all alone, with no Mary Smith's voice and looks for an accompaniment. \* \*

The next summer, Mary Smith was the mistress again. She gave such admirable satisfaction, that there was but one unanimous wish that she should be re-engaged.

Mary was the same sweet angel this season as the last. I did not, of course, need her soothing and smiling assiduity as before; but still she was a mother to me in tenderness. She was forced to caution us younglings pretty often; yet it was done with such sweetness, that a caution from her was as effectual as would be a frown, and indeed a blow, from many others. At least, so it was with me. She used to resort to various severities with the refractory and idle, and in one instance, she used the ferule; but we all knew, and the culprit knew, that it was well deserved.

At the close of the school, there was a deeper sadness in our hearts than on the last summer's closing day. She had told us that she should never be our teacher again,—should probably never meet many of us again in this world. She gave us much parting advice about loving and obeying God, and loving and doing good to everybody. She shed tears as she talked to us, and that made our own flow still more. When we were dismissed, the customary and giddy laugh was not heard. Many were sobbing with grief, and even the least sensitive were softened and subdued to an unusual quietness.

The last time I ever saw Mary was Sunday evening, on my way home from meeting. As we passed Mr. Carter's, she came out to the chaise where I sat between my parents, to bid us good by. Oh, that last kiss, that last smile, and those last tones! Never shall I forget them, so long as I have power to remember or capacity to love. The next morning she left for her native town; and before another summer she was married. As Mr. Carter soon moved from our neighborhood, the dear instructress never visited it again. \* \*

There was one circumstance connected with the history of summer schools of so great importance to little folks, that it must not be omitted. It was this. The mistress felt obliged to give little books to all her pupils on the closing day of her school. Otherwise she would be thought stingy and half the good she had done during the summer would be canceled by the omission of the expected donations. If she had the least generosity, or hoped to be remembered with any respect and affection, she must devote a week's wages, and perhaps more, to the purchase of these little toy-books. My first present, of course, was from Mary Smith. It was not a little book the first summer, but it was something that pleased me more.

The last day of the school had arrived. All, as I have somewhere said before, were sad that it was now to finish. My only solace was that I should now have a little book, for I was not unmoved in the general expectation that prevailed. After the reading and spelling, and all the usual exercises of the school, were over, Mary took from her desk a pile of the glittering little things we were looking for. What beautiful covers,—red, yellow, blue, green! Oh! not the first buds of spring, not the first rose of summer, not the rising moon, nor gorgeous rainbow, seemed so charming as that first pile of books now spread out on her lap, as she sat in her chair in front of the school. All eyes were now centered on the outspread treasures. Admiration and expectation were depicted on every face. Pleasure glowed in every heart; for the worst, as well as the best, calculated with certainty on a present. What a beautifier of the countenance agreeable emotions are! The most ugly visaged were beautiful now with the radiance of keen anticipation. The scholars were called out one by one to receive the dazzling gifts beginning at the oldest. I being an abecedarian, must wait till the last; but as I knew that my turn would surely come in due order, I was tolerably patient. But what was my disappointment, my exceeding bitterness of grief, when the last book on Mary's lap was given away, and my name not yet called! Every one present had received, except myself and two others of the A B C rank. I felt the tears starting to my eyes; my lips were drawn to their closest pucker to hold in my emotions from audible outcry. I heard my fellow-sufferer at my side draw long and heavy breaths, the usual preliminaries to the bursting out of grief. This feeling, however, was but momentary; for Mary immediately said, "Charles and Henry and Susan, you may now all come to me together;" at the same time her hand was put into her work-bag. We were at her side in an instant, and in that time she held in her hand—what? Not three little picture books, but what was to us a surprising novelty, viz.: three little birds wrought from sugar by the confectioner's art. I had never seen or heard or dreamed of such a thing. What a revulsion of delighted feeling now swelled my little bosom! "If I should give you books," said Mary, "you could not read them at present; so I have got for you what you will like better perhaps, and there will be time enough for you to have books, when you shall be able to read them. So, take these little birds, and see how long you can keep them." We were perfectly satisfied, and even felt ourselves distinguished above the rest. My bird was more to me than all the songsters in



the air, although it could not fly, or sing, or open its mouth. I kept it for years, until by accident it was crushed to pieces, and was no longer a bird."

It must be confessed that all the "schools of the olden time" in New England were not taught by "Mary Smiths," and some of the worthy "school-ma'ams," continued to "board round" long after they had passed out of "their teens." The following stanzas which were first published in the *Maine Farmer*, describe a class of schools and teachers, which many graduates of common schools will recognize as their own.

The Schools—the schools of other days!

Those were the schools for me;

When, in a frock and trousers dressed,

I learned my A B C.

When, with my dinner in my hat,

I trudged away to school;

Nor dared to stop, as boys do now,—

For school-ma'ams had a *rule*.

With locks well combed, and face so clean,

(Boys washed their faces then,)

And a "stick horse" to ride upon—

What happy little men.

And if a traveler we met,

We threw no sticks and stones

To fright the horses as they passed,

Or break good people's bones.

But, with our hats beneath our arms,

We bent our heads full low;

For ne'er the school-ma'am failed to ask,

"Boys, did you make a bow?"

And all the little girls with us

Would courtesy full low;

And hide their ankles 'neath their gowns—

Girls don't have ankles now.

We stole no fruit, nor tangled grass;

We played no noisy games,

And when we spoke to older folks,

Put *handles on their names*.

And when the hour for school had come—

Of bell we had no need—

The school-ma'am's rap upon the glass

Each one would quickly heed.

The school-ma'am—Heaven bless her name—

When shall we meet her like?

She always wore a green calash,

A calico vandyke.

She never sported pantelets,

No silks on her did rustle;

Her dress hung gracefully all round—

She never wore a bustle.

With modest mien and loving heart

Her daily task was done,

And, true as needle to the pole,

The next one was begun.

The days were all alike to her,  
 The evenings just the same,  
 And neither brought a change to us  
 Till Saturday forenoon came.  
 And then we had a "spelling match,"  
 And learned the sounds of A—  
 The months and weeks that made the year,  
 The hours that made the day.

And on that day we saw her smile—  
 No other time smiled she—  
 'Twas then she told us learnedly  
 When next "leap-year" would be.

Alas, kind soul, though leap-year came  
 And went full many a time,  
 In "single-blessedness" she toiled  
 Till far beyond her prime.

But now indeed her toils are o'er,  
 Her lessons all are said,  
 Her rules well learned, her words well spelled—  
 She's *gone up to the head*.

We now return to our English authorities for the character and social standing of the schoolmistress of former days.

HENRY KIRKE WHITE thus commemorates the "village matron," of Nottingham, Mrs. Garrington, who introduced him into the mysteries of alphabetic lore :

In yonder cot, along whose mouldering walls,  
 In many a fold the mantling woodbine falls,  
 The village matron kept her little school—  
 Gentle of heart, yet knowing well to rule.  
 Staid was the dame, and modest was the mien,  
 Her garb was coarse, yet whole and nicely clean ;  
 Her neatly border'd cap, as lily fair,  
 Beneath her chin was pinn'd with decent care ;  
 And pendant ruffles of the whitest lawn  
 Of ancient make her elbows did adorn.  
 Faint with old age, and dim were grown her eyes ;  
 A pair of spectacles their want supplies.  
 These does she guard secure in leather case,  
 From thoughtless wights in some unweeded place.  
 Here first I entered, though with toil and pain,  
 The low vestibule of learning's fane—  
 Entered with pain, yet soon I found the way,  
 Though sometimes toilsome, many a sweet display.  
 Much did I grieve on that ill-fated morn  
 When I was first to school reluctant borne ;  
 Severe I thought the dame, though oft she tried  
 To soothe my swelling spirits when I sighed,  
 And oft, when harshly she reproved, I wept—  
 To my lone corner broken-hearted crept—  
 And thought of tender home, where anger never kept ;  
 But, soon inured to alphabetic toils,  
 Alert I met the dame with jocund smiles—  
 First at the form, my task for ever true,  
 A little favorite rapidly I grew ;

And oft she strok'd my head, with fond delight  
Held me a pattern to the dunce's sight ;  
And, as she gave my diligence its praise,  
Talked of the honors of my future days.

REV. GEORGE CRABBE, the poet of homely life, in his description of the Borough, in speaking of the "Poor and their Dwellings," pays a passing tribute of respect and gratitude to his first teacher :

At her old house, her dress, her air the same,  
I see mine ancient letter-loving dame :  
" Learning, my child," said she, " shall fame command ;  
Learning is better worth than house or land—  
For houses perish, lands are gone and spent ;  
In learning then excel, for that's most excellent."  
" And what her learning ?"—'Tis with awe to look  
In every verse throughout one sacred book  
From this her joy, her hope, her peace is sought ;  
This she has learned, and she is nobly taught.  
If aught of mine have gained the public ear ;  
If RUTLAND deigns these humble Tales to hear ;  
If critics pardon, what my friends approved ;  
Can I mine ancient Widow pass unmoved ?  
Shall I not think what pains the matron took,  
When first I trembled o'er the gilded book ?  
How she, all patient, both at eve and morn,  
Her needle pointed at the guarding horn ;  
And how she soothed me, when with study sad,  
I labored on to reach the final zad ?  
Shall I not grateful still the dame survey,  
And ask the Muse the poet's debt to pay ?  
Nor I alone, who hold a trifler's pen,  
But half our bench of wealthy, weighty men,  
Who rule our Borough, who enforce our laws ;  
They own the matron as the leading cause,  
And feel the pleasing debt, and pay the just applause :  
To her own house is borne the week's supply ;  
There she in credit lives, there hopes in peace to die.

Again, in his Parish Register he gives us a pleasing picture of the Good Schoolmistress, out of school hours :

—————With due respect and joy,  
I trace the matron at her loved employ ;  
What time the striplings wearied down with play,  
Part at the closing of the summers' day,  
And each by different path returned the well-known way.  
Then I behold her at the cottage door,  
Frugal of light ;—her Bible laid before,  
When on her double duty she proceeds,  
Of time as frugal ; knitting as she reads  
Her idle neighbors, who approach to tell  
Of news or nothing, she by looks compels  
To hear reluctant, while the lads who pass  
In pure respect walk silent on the grass :  
Then sinks the day, but not to rest she goes,  
Till solemn prayers the daily duties close.

(2.) "*And all in sight doth rise a birchen tree.*"

THE BIRCH has attained a place in English life and literature hardly surpassed by any other tree. It figures in name and in fact—in prose and verse—in matters sacred and profane. Our readers, many of whom, must have a traditional reverence for this emblem of magisterial authority in the school-room, may be pleased with a few of the many references to its manifold uses and virtues as described by the classic authors of our language, as well as with specimens of the wit and poetry which it has inspired.

It had place in the popular festivities of May-day, and of Mid-Summer's Eve, and Christmas. Owen, in his Welsh Dictionary defines *Bedwen*, a birch tree, by "a May-pole, because it is always made of birch." Stowe, in his "Survey of London," tells us "that on the vigil of St. John Baptist, every man's door being shadowed with *green birch*, long fennel, &c., garnished with garlands of beautiful flowers, had also lamps of glass with oil burning in them all night." Coles, in his "Adam in Eden," says—"I remember once as I rid through little Brickhill in Buckinghamshire, every sign-post in the town almost, was bedecked with green birch," on Mid-Summer Eve. Coles quaintly observes among the civil uses of the birch tree, "the punishment of children, both at home and at school; for it hath an admirable influence on them when they are out of order, and therefore some call it *make peace*." In some sections, on Christmas Eve, a nicely bound bundle of birchen twigs with one end immersed in cake or frosted sugar, was placed in the stockings of naughty boys.

In "Whimsies," or a New Cast of Characters, (1631,) mention is made of the *birch-pole*, as having been set up before ale-houses for a sign,—as a *bush* of some kind was formerly hung over the door of wine-shops,—whence came the proverb, "good wine needs no bush."

Pope introduces one of his heroes with

"His beaver'd brow a *birchen* garland bears."

Roger Ascham, in his "Toxophilus: or Schole of Shootinge," enumerates it among "the kinde of wood, whereof the shaft is made"—"being both strong enough to stand in a bowe, and light enough to fly far." Of its use in archery, Spencer, in the "Faerie Queene," speaks of "the birch for shafts" in the equipment of one of his characters.

Shakspeare has not forgot its disciplinary use, (*in Measure for Measure, Act I., Sen. 2d.*)

— "Now as fond fathers,

Having bound up the threatening *twigs of birch*,

Only to stick it in their childrens' sight

For terror, not for use: in time the rod

Becomes more mocked than used."

The scholastic uses of the birch have been celebrated not only in occasional stanzas, but constitute the inspiration and burden of poems devoted exclusively to its praise.

Rev. Henry Layng, Fellow of New College, Oxford, published in 1754, Oxford, a poem entitled "*The Rod*, a poem in three cantos, 4to, 46 pages." It has an advertisement of three pages, deprecating the imputation of any personal allusions or designs to encourage school rebellions. It has also a frontispiece, representing two youths, one standing, the other sitting on a form, and before them the figure of an ass, erect on his hind legs, clothed in a pallium (the dress of a Doctor at Oxford.) A birch, doctoral hat, and books, lettered Priscian and Lycophron, form the base; and on the ribbon above is the legend, "An ass in the Greek pallium teaching."

The following is a specimen of the spirit and humor of the poem, being a description of the birch tree.

"A tree there is, such was Apollo's will,  
That grows uncultured on the Muses' Hill,  
Its type in Heav'n the blest Immortals know,  
There call'd the tree of Science, Birch below.

These characters observ'd thy guide shall be,  
 Unerring guide to the mysterious tree.  
 Smooth like its kindred Poplar, to the skies  
 The trunk ascends and quivering branches rise;  
 By teeming seeds it propagates its kind,  
 And with the year renew'd it casts the rind;  
 Pierc'd by the matron's hand, her bowl it fills,  
 Scarce yielding to the vine's nectareous rills.  
 Of this select full in the Moon's eclipse,  
 Of equal size thrice three coeval slips,  
 Around the Osier's flexile band entwine,  
 And all their force in strictest union join.  
 Each Muse shall o'er her favorite twig preside,  
 Sacred to Phœbus, let their band be tied;  
 With this when sloth and negligence provoke,  
 Thrice let thy vengeful arm impress the stroke,  
 Then shalt thou hear loud clamors rend the breast,  
 Attentive hear, and let the sound be blest;  
 So when the priestess at the Delphic shrine,  
 Roar'd loud, the listening votary hail'd the sign."

We find in the London Notes and Queries—from which the above notice and extract is taken, the following lines.

THE BIRCH: A POEM.

*Written by a Youth of thirteen.*

Though the *Oak* be the prince and the pride of the grove,  
 The emblem of power and the fav'rite of Jove;  
 Though Phœbus his temples with *Laurel* has bound,  
 And with chaplets of *Poplar* Alcides is crown'd;  
 Though Pallas the *Olive* has graced with her choice,  
 And old mother Cybel in *Pines* may rejoice,  
 Yet the Muses declare, after diligent search,  
 That no tree can be found to compare with the *Birch*.

The Birch, they affirm, is the true tree of knowledge,  
 Revered at each school and remember'd at college.  
 Though Virgil's famed tree might produce, as its fruit,  
 A crop of vain dreams, and strange whims on each shoot,  
 Yet the Birch on each bough, on the top of each switch,  
 Bears the essence of grammar and eight parts of speech.  
 'Mongst the leaves are conceal'd more than mem'ry can mention,  
 All cases, all genders, all forms of declension.

Nine branches, when cropp'd by the hands of the Nine,  
 And duly arranged in a parallel line,  
 Tied up in nine folds of a mystical string  
 And soak'd for nine days in cold Helicon spring,  
 Form a sceptre composed for a pedagogue's hand,  
 Like the Fases of Rome, a true badge of command.  
 The sceptre thus finish'd, like Moses's rod,  
 From flints could draw tears, and give life to a clod.  
 Should darkness Egyptian, or ignorance, spread  
 Their clouds o'er the mind, or envelop the head,  
 The rod, thrice applied, puts the darkness to flight,  
 Disperses the clouds, and restores us to light.  
 Like the *Virga Divina*, 'twill find out the vein  
 Where lurks the rich metal, the ore of the brain,

Should Genius a captive in sloth be confined,  
 Or the witchcraft of Pleasure prevail o'er the mind,  
 This magical wand but apply—with a stroke,  
 The spell is dissolved, the enchantment is broke.  
 Like Hermes' caduceus, these switches inspire  
 Rhetorical thunder, poetical fire :  
 And if Morpheus our temple in Lethe should steep,  
 Their touch will untie all the fetters of sleep.

Here dwells strong conviction—of Logic the glory,  
 When applied with precision *a posteriori*.  
 I've known a short lecture most strangely prevail,  
 When duly convey'd to the head through the tail ;  
 Like an electrical shock, in an instant 'tis spread,  
 And flies with a jerk from the tail to the head ;  
 Promotes circulation, and thrills through each vein  
 The faculties quickens, and purges the brain.

By sympathy thus, and consent of the parts,  
 We are taught, *fundamentally* classics and arts.

The Birch, *a priori*, applied to the palm,  
 Can settle disputes and a passion becalm.  
 Whatever disorders prevail in the blood,  
 The birch can correct them, like guaiacum wood :  
 It sweetens the juices, corrects our ill humors,  
 Bad habits removes, and disperses foul tumors.  
 When applied to the hand it can cure with a switch,  
 Like the salve of old Molyneux, used in the itch  
 As the famed rod of Circe to brutes could turn men,  
 So the twigs of the Birch can unbrute them again.  
 Like the wand of the Sybil, that branch of pure gold,  
 These sprays can the gates of Elysium unfold—  
 The Elysium of learning, where pleasures abound,  
 Those sweets that still flourish on classical ground.  
 Prometheus's rod, which, mythologists say,  
 Fetch'd fire from the sun to give life to his clay,  
 Was a rod well applied his men to inspire  
 With a taste for the arts, and their genius to fire.

This bundle of rods may suggest one reflection,  
 That the arts with each other maintain a connection.  
 Another good moral this bundle of switches  
 Points out to our notice and silently teaches ;  
 Of peace and good fellowship these are a token,  
 For the twigs, well united, can scarcely be broken.

Then, if such are its virtues, we'll bow to the tree,  
 And THE BIRCH, like the Muses, immortal shall be."

This poem was written by Rev. Thomas Wilson, B. D., Head-master of Clitheroe Grammar School, Lancashire, in 1784, and first published in *Adam's Weekly Courant*, July 25, 1786. See *Notes and Queries*, Vol. x. p. 432.

Hood, in his whimsical and comic stanzas indulges in frequent allusions to the school where he "was *birched*," and contrives to extract some sweet out of the bitter discipline of his school days :

" Ay, though the very birch's smart  
 Should mark those hours again ;  
 I'd kiss the rod, and be resigned  
 Beneath the stroke, and even find  
 Some *sugar* in the *cane*."

- (3.) "*Their books of stature small they take in hand,  
Which with pellucid horn secured are,  
To save from fingers wet the letters fair.*"

A **HORNBOOK** was the earliest form of the Primer—or first book to teach children to read—being a card or table, set in a frame, on which the letters were inscribed, and covered with a thin plate of *horn* to prevent the paper being soiled, and thumbed to pieces by rough and frequent use.

A writer in "*Notes and Queries*," Vol. III. p. 151, describes a *Hornbook* in the British Museum, as follows: "It contains on one side the 'Old English Alphabet'—the capitals in two lines, the small letters in one. The fourth line contains the vowels twice repeated, (perhaps to doubly impress upon the pupil the necessity of learning them.) Next follow in two columns, our ancient companions, 'ab, eb, ib,' &c., and 'ba, be, bi,' &c. After the formula of exorcism comes the 'Lord's Prayer,' (which is given somewhat differently to our present version,) winding up with 'i. ii. iii. iv. v. vi. vii. viii. ix. x.' On the other side is the following whimsical piece of composition:—

"*What more could be wished for, even by a literary gourmand under the Tudors, than to be able to Read and Spell; To repeat that holy charm before which fled all unholy Ghosts, Goblins, or even the old Gentleman himself to the very bottom of the Red Sea, and to say that immortal prayer, which secures heaven to all who exanimo use it, and those mathematical powers, by knowing units, from which spring countless myriads.*"

Shakspeare, in "*Love's Labor's Lost*," introduces the schoolmaster, (Holofernes,) as being "lettered" because "he teaches boys the *hornbook*."

It appears from a stanza of Prior, that children were sometimes served with a hornbook, far more palatable and easily digested than that described by Shenstone.

To master John the English maid  
A *hornbook* gives of gingerbread;  
And, that the child may learn the better,  
As he can name, he eats the letter.

Locke was one of the earliest English writers on Education to recommend the abandonment of hornbooks, or any arrangement of the letters in horizontal or perpendicular columns, as in the old fashioned Primers, to be learned by the direct repetitions at school, for some game, in which the letters should be pasted on the sides of the dice, or on blocks, and that the shape and name of each should be acquired by familiarity at home.

- (4.) "*To loose the brogues,*" &c.

The word *brogue* is used in Scotland to mean a coarse kind of shoe, stitched together by thongs of leather. Shenstone adopts some provincial use of the word for *breeches*. But be the origin of the word what it may, the schoolmistress was not the first or last to act on the maxim—

"*Spare the rod and spoil the child.*"

Samuel Butler who is the author of this line makes the hero of his satirical poem say—

'Whipping, that's virtue's governess,  
Tutoress of Arts and Sciences;  
That mends the gross mistakes of nature,  
And puts new life into dead matter;  
That lays foundation for renown,  
And all the heroes of the gown."

Byron, in a satirical stanza urges the unsparing use of the rod.

"Oh ye! who teach the ingenious youth of nations,  
Holland, France, England, Germany or Spain,  
I pray ye flog them upon all occasions  
It mends their morals, never mind the pain."

- (5.) 'A little bench of heedless bishops here,  
And there a chancellor in embryo,  
Or bard sublime, if bard may e'er be so,  
As Milton, Shakspeare—names that ne'er shall die," &c.

These lines, are thought by Mr. D'Israeli, to have suggested to Gray, the lines in his *Elegy*—

Some mute inglorious Milton here may rest,  
Some Cromwell guiltless of his country's blood, &c.

Chambers thinks the conception of Shenstone—that in the undeveloped minds of these young children there may slumber the powers of poet or statesman far more natural, than that of Gray, that the peasant should have grown up to be a man, and to have gone to his grave, without having given indications of the existence of these powers.

- (6.) *Embowered in trees, and hardly known to fame,  
There dwells in lowly shed," &c.*

For the illustration of Sarah Lloyd's thatched cottage, near Hales-Owen, Shropshire, we are indebted to J. P. Jewett & Co., Boston, the publishers of "*Rural Poetry*," a royal octavo volume of 544 pages of the best poetry which has been inspired by the charms of nature, the occupations of the garden and the field, and the genius of domestic life. The cut is copied from one introduced by Shenstone in the original edition of his poem—which was printed in red letter, and illustrated by designs of his own. The last edition published by Shenstone contains seven stanzas more than the first, with several omissions and verbal alterations. To the first edition was appended a "*ludicrous index*," so styled by Shenstone himself, in one of his letters, "purely to show fools that I am in jest." As a contribution to the literature of Education, we publish this Index, from Mr. D'Israeli's *Curiosities of Literature, second series*."

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Her gown, . . . . .	8	The secret connection between WHIPPING and RISING IN THE WORLD, with a view as it were, through a perspective, of the same LITTLE FOLK in the highest posts and reputation, 28
Her TITLES, and punctilious nicety in the ceremonious assertion of them, . . . . .	9	An account of the nature of an EMBRYO FOX-HUNTER, . . . . .
A digression concerning her HEN's presumptuous behavior, with a circumstance tending to give the cautious reader a more accurate idea of the officious diligence and economy of an old woman, . . . . .	10	[Another stanza omitted.]
A view of this RURAL POTENTATE as seated in her chair of state, conferring HONORS, distributing BOUNTIES, and dispersing PROCLAMATIONS, . . . . .	16	A deviation to an huckster's shop, . . . . . 32
Her POLICIES, . . . . .	17	Which being continued for the space of three stanzas, gives the author an opportunity of paying his compliments to a particular county, which he gladly seizes; concluding his piece with respectful mention of the ancient and loyal city of SHREWSBURY. . . . .
The ACTION of the poem commences with a general summons, follows a particular description of the artful		



#### XIV. ART.—ITS IMPORTANCE AS A BRANCH OF EDUCATION.

BY M. A. DWIGHT.

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Continued.

WE have already considered the rise and progress of ancient art, and its various influences as well as the importance of artistic monuments as historical records of the people by whom they were produced. Let us now suppose, that the historians of the year of our Lord, three thousand, will refer to the productions of the nineteenth century for statistics, and find that the Dusseldorf school, which ignores all rules of art, is considered as exhibiting the highest standard of excellence, and that these productions are regarded by their contemporaries as possessing a merit superior to all others that have stood the test of ages;—and Ruskin, who gives no principles to guide his followers, saying, that he “can only account for his dislike to the Ionic capital by the reason contained in the well known lines,

I do not like the Doctor Fell,” etc.,

is the most acceptable writer on the subject, they will probably record the time in regard to art, as the second period of the dark ages.

In every period but the dark ages, so called, all cultivated nations had their established schools of art; and in every period the best masters were the teachers. Phidias and Michel Angelo had their scholars. “Raffaelle, at all times employed a number of scholars, constantly instructing them, whence he never went to court as we are assured by Vasari, without being accompanied out of respect, by probably fifty of the first artists. He employed every one in the way best suited to his talent. Some of them, after having received sufficient instruction, returned to their native places. Others remained with him, and after his death established themselves at Rome, where they became the germ of a new school. At the head of these was Giulio Romano, but they taught with little energy, and the works of their scholars soon degenerated to mannerism.”

According to Lanzi, “the school of the Carracci was the last one in Italy that deserved any celebrity. The three brothers were on the most perfect understanding as to the art of teaching; but the most laborious branches of the professorship were sustained by Agostino. He drew up a short treatise upon perspective and architecture, from which he expounded to the schools. He explained the nature of the

bones and muscles, designating them by their names, in which he was assisted by a professor of anatomy. His lectures were sometimes founded upon history, at others upon fictions. These he illustrated and offered for designs, which, being exhibited at stated intervals, were examined by skillful judges who decided upon their respective merits. The meed of fame was sufficient for the crowned candidates, around whom the poets assembled to celebrate their names. Agostino enthusiastically joined, both with harp and voice, applauding the progress of his scholars. These last were likewise instructed in true criticism, and to give due praise or blame to the works of others. They were also taught to criticise their own works, and whoever was unable to give good reasons for what he had done, and defend his own work, must cancel it upon the spot. Each, however, was at liberty to pursue what path he chose, or rather, each entered upon that to which nature had best adapted him; which accounts for so many original styles from the same school. Yet each style was founded upon reason, nature, and imitation. In all more doubtful points, recourse was had to Lodovico Carracci; the cousins presided over the daily exercise of designs, full of assiduity, industry, and perseverance. Even the recreations of the academicians had a view to art. Drawing landscapes from nature, or sketching caricatures, were the customary amusements of Annibal and the disciples of his school, when they wished to relax from study. Uniting the study of nature, and the maxims of the best masters, formed the real foundation of the Carracci school. At the same time, they were careful to adapt this study to the peculiar talent of the scholar." [*Lanzi, Vol. III., p. 70.*]

At the present day, no rules are inculcated in the teaching of art, consequently, artists work as it were in the dark, much in the same manner as when art was in its infancy, before rules were formed and established. If, as some suppose art has no rules, how could the Carracci have "instructed in true criticism," or require of a scholar either to "defend his own work or cancel it on the spot." There is no study in which scholars are so wronged as in this. "Sir Joshua Reynolds took scholars, and Northcote who was one of them, and a favorite one too—is the best authority on this point. He informs us, that after the drudgery of the studio was over, cleaning pallettes, dead coloring, etc., he was allowed to copy his master's pictures, but received no instruction as to the colors to be used, or the mode of mixing and applying them. On the contrary, Sir Joshua kept his colors locked up, and never allowed Northcote, or any of his scholars to see him at work. Sir Thomas Lawrence likewise took pupils at a high premium, whom he permitted to copy his pictures from nine

until four, under the special condition that he was to give them no instruction whatever, and that they were not to see him at work. Harlow was one of these favorite pupils who paid him one hundred pounds yearly for that privilege." [*Cleghorn's Hist. of Art.*]

Such was art in the fifteenth and sixteenth centuries, and such in the eighteenth and nineteenth. Let us "look on this picture—and then, on this." Raffaele went to court alike honored and conferring honor. Ruskin, who in these degenerate days is considered authority in matters of art, says, "an artist should be fitted for the best society and keep out of it." In the time of Raffaele and the Carracci, a thorough knowledge of the rules and principles of art was considered indispensable to success in every department, and in all good schools they were faithfully inculcated. Now, artists take scholars with the express stipulation that no instruction shall be given them, and the editor of the *TRIBUNE*, in speaking of the establishment of the New-York school of design, says, "the idea of the movement was fundamentally, *charity*, and not *art*. The first aim was to aid women, not to improve art." The Boston and Philadelphia schools of design, both established on the same false foundation have come to nought; and the New York School, after a few years of sickly existence, is rescued from absolute extinction by being engrafted on another institution. Still, nothing can save any department of instruction from obloquy and oblivion, where the vital principle, indispensable to all existence, is absolutely wanting.

In order to understand the causes of failure in these schools, let us look a little into their details. Two of them at their commencement, the one in Boston and the other in New York, placed at the head, teachers who understood nothing of art, and were incompetent to use the pencil in any but the most mechanical drawing. The instruction was then limited to the "Pestalozzi system," so called, on the supposition that the only thing necessary to success in designing, was the development of the inventive powers. Even if it were so, they made a mistake in this system which exercises the powers of ingenuity only, and the most ingenious will the most excel in it, as the most ingenious will be the first to unriddle a conundrum, or explain a puzzle. Pestalozzi no doubt intended it for the practice of children on the black-board, and for that purpose it is excellent. In drawing upon the black-board there is no possibility of acquiring a cramped hand. At the schools referred to, it was practiced with the pencil, and in the Boston school, people in mature life practiced it by the day, month after month. What would our people say, if in a school for engineers, the only instruction given during the first six months was,

how to use a calculating machine. Yet this Pestalozzi system is quite as important and quite as valuable to the artist, as a calculating machine to the engineer. It is to ideal art, just what the machine is to the science of mathematics.

The question naturally arises, how could such an egregious blunder have been committed in regard to the method of instruction adopted in those schools? It was because they were managed by "people of taste," instead of being in the charge of educationists. The acting committee of a school of design should be well informed upon the essential requisites of art as well as the best method of teaching it; because, in the first place, they have accepted a public trust, and control the funds appropriated to the establishment of a school, the success of which depends upon its being well directed. In the next place, the teacher who is best competent to conduct the school, both from natural ability and skillful acquisition, would shrink from subjecting himself to a committee, who from ignorance of the subject in pursuit, were incapable of appreciating his qualifications; besides which, his chance of success would be so small, that he would not willingly risk his reputation. Again, if both teacher and committee are ignorant, they act in harmony, neither one detecting the deficiencies of the other, and the public look in vain for some progress proportioned to the time, money and labor that the school has absorbed. On the contrary, if each one engaged in the undertaking, is qualified to discharge his duties, the efforts will be well directed, and great good accomplished. Every one knows that ignorance is ever subject to imposition, and in observing the school of design at New York, we have been reminded of an anecdote told of a certain committee of taste in London, in which no artist was included. In the execution of some work which was to come under their supervision, a pupil of a celebrated sculptor accidentally cut away the middle knuckle of a hand. In a great fright he called out to his master, "what's to be done?" To which the master replied, "Oh, never mind! The committee will never find it out."

Another cause for failure was, that the funds for the establishment of those schools were obtained by an appeal to the benevolent, and this being made the prominent object of the institutions, the acting committees were embarrassed in their course, because they were from time to time obliged to bring the schools to the notice of the public, for the purpose of increasing their funds, when it must be made to appear that there was something accomplished; therefore, the scholars were hurried on beyond their acquisition in skill. But what was gained in the end by thus temporising? Some scholars, immediately

on entering the schools were placed under the wood engraver. Others, after a few months mechanical practice, and before any thing was learned of the principles of design, or any instruction given in the rules and requisites of art, were encouraged to make designs for prints, paper-hangings, etc. The benevolence of the manufacturer was then appealed to for the purchase of these productions. For the sake of benevolence he took them, paid the price asked, laid them on the shelf, and the school was pronounced flourishing and successful. A scholar of the Boston school stated to us that at one manufactory, six designs for paper-hangings were purchased—one of them her own production—all of which proved so imperfect that they were laid aside as useless. This is the natural and necessary result of making *art* subordinate to *charity*.

The excellence of the motive which actuated the committees, we fully appreciate; but, can any one who will give the slightest attention to the subject, believe that the efforts of benevolence, independent of artistic excellence, can sustain schools of design, or accomplish the end proposed, *viz.*: “essential benefit to suffering needle-women,” by enlarging the sphere of woman’s labor. On the present plan, schools of design, instead of promoting the interests of woman, are doing them a positive injury. Because in the first place, with such superficial instruction, their work must necessarily be inferior, and of course unsuccessful; and in the second, the failure not only throws schools of design into disrepute, but also woman’s work. The responsibility of the system, adopted, and the manner in which art is taught, rests with the committee of management, who control all regulations, and have the power of selecting teachers. With regard to instruction in every pursuit, there are certain observations that are too common to be regarded or discussed as individual opinions, one of which is, the importance of thorough instruction in the rudiments, or rather, fundamental principles, and to drawing must be added a faithful practice with the pencil, until skill of hand and accuracy of eye are acquired before advancing to the higher departments of art. The race is not to the swift, and the managers of schools of design must not expect that glaring faults will be overlooked in the work of their scholars on the ground of charity. The public responded generously to the calls for funds, and ample provision was made for establishing schools of the highest order, and when the women who have been admitted to the full privileges of these schools compete with designers who have been thoroughly trained in schools where art, not “charity,” is the “fundamental idea,” what will be their chance of success? To those who understand the rules of art, the preëminence

of the French as designers and artisans, is no mystery ; and without true artistic knowledge and thorough training, no people of any nation can compete with them in the arts of design and manufactures.

If the committees had informed themselves on the subject, as they should have done, they would have turned in some other direction to find a new sphere of labor for women. Any person who will take the trouble to inquire, will learn that new designs are not much in demand, because those who manufacture for the market find that foreign designs can be modified, altered, or combined to suit their purpose. It is true, a practiced eye will detect the want of harmony in a whole that is made up of various parts, originally designed by different minds, and for different objects. But the multitude see no defect in the incongruity or want of taste displayed in these combinations, which is proof sufficient of the necessity for a school where art can be taught to all classes of people. The taste of the whole community needs cultivation, therefore schools of design should not be made exclusive. The disadvantages of an exclusive system are very great. If one class monopolize art as an elegant accomplishment, excluding all others from a knowledge of it, they would need the stimulus given by that universal cultivation, which makes an appreciative public, neither will a school succeed that is on a strictly benevolent plan, and for the benefit of the industrial classes only, for the wishes of the donors must ever be made the rule of action, and govern the standard of teaching. Yet, an industrial department in a school that is open to the community may be supported by a benevolent fund without the least disadvantage. On the contrary, a great amount of good may be accomplished by such an arrangement, for it is these who continue to labor, and whose works are scattered abroad, that will help to diffuse the taste there cultivated. Suppose a scholar has entered, who leaves after having taken only the course of lessons in drawing, the instruction given and received is not lost, for if she becomes a seamstress, her work will show the training of the eye and hand ; and if she has progressed so far as to have acquired the principles of color, she will make a better dress-maker and milliner. In this way alone, schools of design may be made an immense benefit to women, for the best workmanship always commands the best price, therefore skill in any of the mechanic arts is capital to the possessor. In such a department, those who are capable of it could be made embroiderers. The French embroiderers, whose work commands the highest price, are first taught to draw, and any person accustomed to the use of the pencil would see at once, that nothing but skill in the art of drawing could enable them to work with such exquisite delicacy. Many of

these embroiderers design for their own work, and obtain copy-rights for their designs which gives them the control of the pattern. This, we are convinced, is the only way of making schools of design essentially useful to the "suffering class of seamstresses." Let them be thoroughly taught in all that belongs to their respective trades, and a certificate of qualification given as dress-makers, milliners, or shirt-makers, and there would then be no complaint of want of work, or ill-required labor.

Schools of design, like our other schools, should be open to the public without reference to any one class of people, and such instruction given to all scholars as will prepare them to enter any department of art according to their several abilities, and the school will soon take a high rank, and meet the expenses incurred. An industrial department should be a part of the establishment where those scholars can enter who wish to render their skill of pecuniary profit to themselves. This department should not be limited in the branches pursued, because among those who enter it, few will have the ability to excel as designers. The same may be said of those whose wealth gives them every facility for study, and at the same time makes them independent of all exertion. Why does not every graduate of a college become a prominent man and an author. For the same reason that every scholar instructed in all that belongs to true art does not make a designer. God has not gifted all men with great abilities, and each one must work according to that which he hath, and not according to that which he hath not. Of the graduates of such a school, some will become designers, some teachers, some botanical draftsmen, others portrait painters, miniature painters and teachers. Yet none can excel in his chosen department, who has not received as thorough instruction in the rules of art as would be given in the rules of mathematics to a school of engineers.

We are often asked, what is the best course of instruction in art? Our only reply is, a thorough knowledge of the rules and principles, beginning at the foundation, combined with such practice as will not only give to the scholar skill of hand and accuracy of eye, but also make these rules his own. First the rules of form must be mastered, then of light and shade, and then of color. Having mastered these first and fundamental principles of art, the scholar is prepared to learn their application in composition and design, from the highest department of art to the lowest, for the same rules are essential to every branch from the highest ideal composition to the simplest design for the artizan. An experienced teacher will soon discover in what branch of art the scholar will most excel, and direct his studies with

reference to the talent developed. Success with each one depends no less upon natural ability than upon right instruction.

It is the same with the study of art as with that of mathematics. If the scholar is not well grounded in the first principles of arithmetic, and made familiar with numbers, he can make little or no progress in algebra or geometry; and in the study of mathematics, no progress is expected unless the scholar goes on regularly from step to step. When the same importance is attached to method and accuracy in teaching the first principles of art, we shall have artists who will produce works of intrinsic excellence. Without it, they can never rise above mediocrity either as historical painters or designers.

We lately visited a collection of drawings that were open to the public for the purpose of displaying the progress of a school devoted to that art. There were about a hundred pieces exhibited, the majority of them fancy heads, shaded in black chalk. They were, without exception, faulty in drawing, the shading as hard and dry as possible, and absolutely deficient in its most essential requisite, transparency. The execution of each one marked it at once as a beginner's work. Indeed, this was so manifest, that it was quite superfluous for the spectators to point to the production of some favorite acquaintance, and say, "just look at that, she has taken lessons only three months!" Would a music teacher give to a beginner, one who had taken lessons only three months, a difficult opera to learn, with the expectation that she would perform it creditably? And if he were to do anything so injurious to the success of his scholar, would the parents sanction it by continuing his services as teacher? The successful drawing of a head, belongs to an advanced stage of progress. The representation of stiff inflexible features, where there is no indication of muscle underneath the surface, is hardly pardonable in the work of a tyro. But such combinations of wooden mouths, and stony eyes, all set awry, representing what is called, "the human face divine," grates upon the cultivated eye, like the harshest discords of a sound upon the cultivated ear; and in each case, the offended sense is forcibly closed or withdrawn to escape further molestation. If fault is found with such work, it is at once excused on the ground that the scholar has but just commenced the use of the pencil. Suppose a teacher of mathematics should call forward a class to exhibit their skill in demonstrating a problem in Euclid, and then excuse all blunders of the scholars by stating that they were beginners, not yet having mastered simple arithmetic. This would be quite as rational and pardonable in the teacher of mathematics as in the teacher of art, and we earnestly hope that the time will come when the public will realize it.



If a teacher of drawing really knows what belongs to art and good teaching, he must, in making such an exhibition, confide most implicitly in the incompetence of the public to judge of the work of his scholars. If on the contrary, he is himself as ignorant of the subject as the exhibition would lead one to suppose, the sooner he is discarded the better,—because, in the first place, this system of omitting all elementary instruction, giving his scholars something to do that will make a show, rather than secure accuracy of eye and skill of hand, fosters and encourages the false notion already existing in regard to the subject, and which must be dispelled before any real improvement is made in this important department of instruction. In the next place, such a teacher essentially retards the progress of art by promulgating a style so ordinary, that it borders upon the vulgar. In the article on the subject of art published in this Journal, [Drawing in Schools of Art,] the writer speaks of the importance of using models of the highest standard. The same principle pervades all departments of instruction. A teacher of belle lettres might with as good reason adopt coarsely written works for the use of his classes, as the teacher of drawing bad models.

It is difficult for one who is not familiar with the practise of art, as well as the general theory of the subject, to realize the deleterious influence of such a school. Suppose the leader of a church choir in a country village, should go to some city and establish himself as a music-teacher, opening an academy for the purpose of collecting under his instruction a large class of scholars for any length of time, and should then be followed by a musician of refined and cultivated taste and a master of his art; how long would it be before he could undo the work of his predecessor, and establish a higher and truer standard of teaching and practice? A mediocre teacher of art, who is so ignorant of the subject that he attaches no importance to the inculcation of rules and elementary practice is as much out of place at the head of a school of art, as an uneducated village chorister would be at the head of an academy of music.

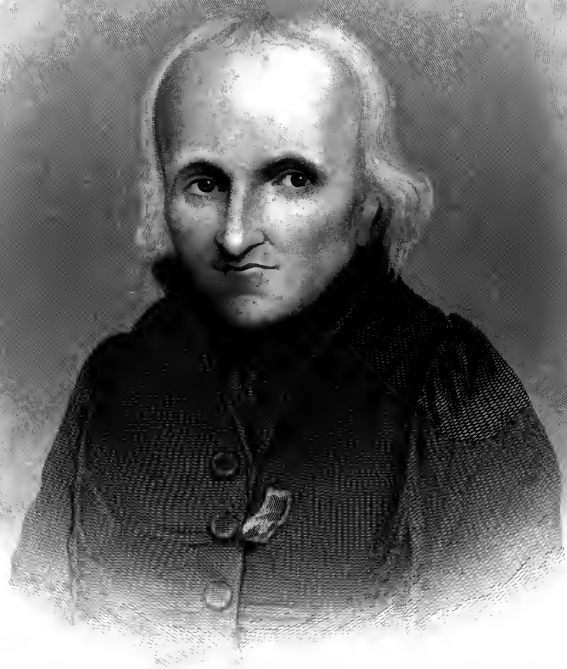
The study of music has been so thoroughly cultivated, that at the present time there is little danger of such an imposition. The study of art seems the last one to be rescued from this great evil. Some twenty years since, a lady, by way of praising a friend, remarked to a Parisian, "she speaks French very fluently." "Yes,"—he replied, "but she uses expressions such as no true French lady would ever allow to pass her lips. She has learned her French of a *femme de chambre*." Ignorance also praises and commends the efforts of the pencil, under teachers of the same common stamp, while those who

truly understand the subject, look on and lament the blunders and bad work, to which both the scholars and their friends are perfectly insensible.

Our schools of design have done nothing toward the accomplishment of their ostensible object, neither have they done any thing for art proper. Nothing has ever contributed so much to the interest of art and artists in our country as the Art Union. By distributing pictures, scattering them far and wide, a universal taste for pictorial works has been excited and seeks gratification. This led to the employment of artists, and the benefit resulting to them is so certain and so great, that they could well afford to pay the managers of an Art-Union for keeping a free gallery, and distributing some of their pictures gratuitously. The Art Union did for artists what they could never have accomplished unaided and alone, and every one interested in art is more or less indebted to it. The next step in our progress must be to educate the taste so universally excited by the efforts of this institution. Our people are beginning to feel their ignorance of the subject, and are seeking information. On this point we are sometimes told how much the French gain by a free access to all works of art. Yes, because they are prepared for it by instruction in their schools, and until our people have the same advantage, they might as profitably visit a library filled with beautifully bound volumes written in the dead languages, of which they know not a word. To diffuse this knowledge, the importance of which is so universally acknowledged, we need good teachers; and to send out scholars thoroughly qualified to impart it, should be the first object of our schools of design. Then the emulation excited by an appreciative and discriminating public, than which no stimulus can be more powerful, will call out the best powers of the best artists, when we shall successfully compete with European skill in every department of art. We are not wanting in artistic ability, but without the requisite instruction we must forever remain in the back-ground, taking the low rank of followers and imitators.

It is with nations as with individuals, "those that follow must always go behind," an imputation that we must bear, until educationists take an interest in the study of art, introduce it into all schools, and require that it shall be as well taught as others pursued. They will then be as they have already been, the benefactors of their age and their country, and produce a new era in its arts and manufactures.





THE END OF THE WORLD

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## XV. VALENTIN HAÜY,

THE FOUNDER OF INSTITUTIONS FOR THE INSTRUCTION OF THE BLIND.

BY L. P. BROCKETT, M. D.

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COMPARATIVELY few Americans are prepared to do justice to the character of the French people. The English writers whose productions till within a very few years constituted the greater part of American literature, invariably represented them as frivolous and heartless; devoid alike of morality and of high intellectual power, and fit only to preside over the toilet or the cuisine.

Yet to this people, belongs the honor of having achieved the greatest discoveries of modern times in Mathematical, Chemical, and Astronomical Science; of having explored successfully the animal and vegetable kingdoms, and what is more honorable to them than aught else, of having initiated four of the most remarkable philanthropic enterprises of modern times. At the command of Pinel, the maniac was freed from his chains and soothed by kindness till reason resumed its deserted throne; the deaf-mute, under the instruction of the Abbe De l'Epee, was raised to the intelligence and responsibility of citizenship; the blind, enlightened by Haüy's teachings, no longer sought a subsistence at the hand of charity; and the idiot, roused from his apathy by the patient and laborious toils of Seguin, asserted, though perhaps with imperfect utterance, his claims to manhood. The memory of Pinel and De l'Epee is enshrined too deeply in the hearts of those whom their labors have benefited to need eulogy at our hands—Haüy, not less deserving than they, was in his latter years the victim of a malice which sought to consign to oblivion his well earned reputation, and a brief sketch of his philanthropic labors may interest our readers.

VALENTIN HAÜY, born at St. Just, a small village in Picardy, on the 13th November, 1745, was the second son of a poor weaver whose constant toil only sufficed for the support of his little family. His elder son, Renè, afterward the Abbe Haüy, the most eminent mineralogist of his time, was, through the kindness of the monks of a neighboring monastery, educated at their expense. It was probably through their good offices, also, that the young Valentin, who, in such schools as the poor vicinage afforded, had manifested a wonderful aptitude for

learning, was removed, at an early age, to one of the colleges of Paris. Here his thirst for knowledge could be measurably gratified, and his proficiency, especially in classical learning, was remarkable. His collegiate course completed, he soon received an appointment, to which, probably, his superb penmanship contributed, in the Bureau of Foreign affairs, where for nearly twenty years he filled the post of translator of dispatches. Up to his thirty-eighth year he seems to have had no premonitions of the future in store for him; his life was quiet, but schemes of benevolence had their fascination for him, for we read that he was deeply interested in the organization of the school for the Deaf and Dumb, by the Abbe De l'Epce, and devoted much time to visiting it, and ascertaining the processes adopted for their instruction.

At length his attention was called to the condition of the blind, by an incident, which though trivial in itself, changed the whole current of his thoughts.

The proprietor of a Café, in one of the principal thoroughfares, desirous of attracting a larger amount of custom, procured the services of eight or ten blind men, whom he arranged before a long desk, with spectacles on nose, and instruments in their hands; upon the desk were placed open music books and the blind men feigning to read their music from these, executed, at short intervals, the most discordant symphonies. The object of the proprietor of the Café was gained; the music drew together a large crowd, who laughed heartily at the ridiculous performance, while they patronized the Café. Among the by-standers was Haüy; but to him it was not an occasion of mirth; the misfortunes of his fellow men seemed to him not to be a subject for idle jest, and the performance at once suggested to his mind the query, whether the blind might not in some way, be enabled to read words and music.

Haüy not only possessed a benevolent heart, but a high order of mechanical talent, and he soon contrived some apparatus for enabling the blind to discern letters and characters by the touch. His efforts in this direction were materially aided by the counsels of a young German lady, of high rank, who, blind from the age of two years, had acquired a good education, and had made extensive attainments in music, with very little assistance. She explained and exhibited to him her movable types with raised letters, and the pin-type, both the invention of Weissebourg, of Mannheim—by means of which, she could communicate with her absent friends. After repeated interviews with M<sup>lle</sup> de Paradis, Haüy determined to test his plans by the instruction of one or more blind persons. This was in the spring of 1784. After some time he found a lad of seventeen years, blind from

infancy, named Lesueur, who was in the habit of soliciting charity at the door of one of the city churches. Forming his acquaintance, he proposed to him to come to his house, and receive instruction—Lesueur would have been delighted to do so, but a widowed mother and several helpless children, were dependent on the amount he received in charity, for their support, and they must starve unless his income were continued. Haüy inquired the average amount of his receipts, and learning it, paid it from his own pocket.

Lesueur proved a very tractable pupil. After six months instruction, his progress in reading, geography, arithmetic and music, was such that Haüy after reading an essay on the instruction of the blind, before the Royal Academy of Science, exhibited his pupil's attainments as a proof of the positions he had advanced. The members of the Academy expressed much gratification at the results they had witnessed, and appointed a commission to examine the matter more fully, and report. Meantime the Philanthropic Society, then recently established, and which numbered among its members some of the best men in France, offered to support twelve blind children, if Haüy would instruct them. The offer was accepted.

In February, 1785, the commission of the Royal Academy reported. Meantime, such was the interest excited by the labors of the philanthropist, that in less than three months the number of his pupils had increased to twenty. During this interval, too, he had given to the world his great invention of printing for the blind, in raised letters. This, like many other important inventions, seems to have been partly the result of accident. M. Gailliod, who at a later date became one of Haüy's most celebrated pupils, thus relates the circumstance. "Lesueur was sent one day to his master's desk, for some article, and passing his fingers over the papers, they came in contact with the back of a printed note, which, having received an unusually strong impression, exhibited the letters in relief on the reverse—he distinguished an o, and brought the paper to Haüy, to show him that he could do so; Haüy at once perceived the importance of the discovery, and testing it further, by writing upon paper with a sharp point, and reversing it found that Lesueur read it with great facility." The invention was not yet complete, however; the blind must not only be able to distinguish raised characters by touch, but they must perceive the difference between those which were similar, and this so readily, that their reading may approach in fluency, that of persons possessing sight. The selection of a form of letter which would fulfill these requisites was a matter of considerable difficulty; the inventor adopted at first the Illyrian letter which, from its angular character, promised

to be more tangible than any other; but his letters were too large, and his embossing, for want of a proper press, not so distinct as was desirable—still his pupils mastered it with tolerable facility.

The report of the Commission appointed by the Royal Academy was as favorable as could have been desired. They describe very fully the processes of instruction adopted, and the results attained, and conclude with these words: "If the success, which we have witnessed, does honor to the intelligence of the pupils, it is no less satisfactory and creditable to their instructor, whose beneficent labors merit the public gratitude." The effect of this report upon the community was soon perceptible. The school for the blind attracted universal attention. Eminent musical performers, and actors, musical societies even, gave it benefits; the nobility, at their soirees, must have one or more of the blind pupils to exhibit their proficiency under training; royalty itself must witness their performances. There seemed every probability, that the school and its teacher would be spoiled by public adulation. But the noble hearted philanthropist was not one whom flattery could spoil; he pursued the even tenor of his way, amid the commendations of the public, constantly seeking the improvement of his processes of instruction, and providing for the training of his pupils in those studies and mechanical arts which would best fit them to acquire an independent and honorable support. During the five years, 1785—1790, he had reduced the size and improved the character of his type; introduced and carried to a high state of perfection a system of musical instruction; invented and published a series of maps in relief; and established a number of workshops, in which those trades best adapted to the capacities of the blind were taught.

But if the days of prosperity had been long, the days of adversity which succeeded them were longer, and amid their gloom, any but a stout heart would have sunk in despair.

In 1791, the Philanthropic Society, which had patronized his undertaking almost from its inception, was broken up, its members imprisoned or exiled—many of them, alas, subsequently guillotined; and the school for the blind passed under the care of the state, which provided liberally for its support, and gave it a home in what had once been the convent of the Celestins.

All yet looked fair for it; but the reign of terror soon followed, and philanthropy, which had so lately been the *fashion* in Paris, gave place to a demoniac and blood-thirsty cruelty which has no parallel in the history of nations. The best blood of France flowed like water; the Abbe Sicard, the successor of De l'Epee in the instruction of the Deaf and Dumb, was imprisoned, and narrowly escaped the



guillotine. All thought of humanity, as well as all idea of God, seemed banished from the minds of the frantic and blood-stained barbarians who ruled Paris. Amid all the confusion and discord, Haüy quietly continued his course of instruction, though sorely straightened for means to sustain the helpless children confided to his care; the government nominally provided for them, but the orders on a bankrupt treasury were nearly worthless; he gave up freely his own little fortune, and when this was gone, with the aid of his pupil Lesueur, he worked faithfully at a printing press, which in the more prosperous times of the Institution he had purchased; printing the numberless bulletins, hand-bills, affichés and tracts, which so abounded in that period of anarchy. Meantime, want each day pressed more sorely upon them, and for nearly a year this noble-hearted philanthropist subsisted on one meal a day, lest his dear children, as he called them, should suffer from hunger.

As the government and the country became more quiet, their condition was somewhat improved, and though food was never plentiful, yet there came a time when the satisfying of hunger was not so decidedly the first necessity. Amid this long period of darkness and misery, extending over ten years, (from 1791 to 1801,) Haüy had been able to form some pupils, whose subsequent renown reflected its splendor upon their patient and self-denying teacher; among these were Galliod, who, in after years, became one of the most eminent of the French Musical composers; Penjon, whose mathematical attainments were such, that, for thirty years, he filled, with the highest distinction, the post of professor of mathematics, at the college of Angers; and Avisse, whose early death deprived France of one of her sweetest poets.

In 1801, a blow fell upon the Institution, in comparison with which, all its previous privations and suffering seemed light. The government decided that the school for the young blind should be incorporated with the Hospice des Quinze-Vingts. This Institution, an Asylum for the adult blind, was occupied at this time by a large number of blind persons, with their families, who were indolent, degraded and vicious. To place the children, for whom he had sacrificed so much and upon whose tender minds, even in that godless era, he had sought to impress religious truth, in constant association with these vicious, indolent and profligate men and women, was more than he could bear. Cheerfully had he endured hunger and privation for their sake, and as cheerfully would he do it again—but to see their minds and morals corrupted, their habits of industry and study abandoned—this was too much. The government however was in-

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exorable, and Haüy resigned his position. The government acknowledged his past services by a pension of 400 dollars per annum!

Unwilling to abandon a class for whom he felt so deep a sympathy, Haüy opened a private institution for the blind under the title of *Musée des Aveugles*. He maintained it for three years, and in that time educated, among others, two pupils whose names and reputation are yet fresh throughout Europe; Rodenbach, the eloquent writer and statesman of Belgium, and Fournier, hardly less distinguished in France. The undertaking, however, proved pecuniarily unsuccessful, and in 1806, he accepted the pressing invitation of the Czar, to establish an Asylum for the blind at St. Petersburg. On his way thither, he visited Berlin, and gave the first impulse to the organization of the school for the blind there, which has gone on, increasing in usefulness, with each succeeding year, to the present time. Arrived at St. Petersburg, he organized an institution, over which he presided, for ten years, with great ability.

In 1817, having attained his seventy-second year, and feeling the pressure of disease, as well as years, he determined to return to his native land to die. His parting with the Czar Alexander, who was greatly attached to him, was very affecting. The Emperor embraced him repeatedly, and conferred upon him the order of St. Vladimir—the highest order of merit then established in Russia. On his return to Paris, Haüy was domiciled with his brother, the Abbe. During his absence, the government had experienced the evils, which he had predicted, as the result of the transfer of the school for the blind to the Hospice des Quinze-Vingts, and after fourteen years of union, they had re-organized the school as a separate establishment, and upon a liberal basis, but had found it necessary to expel more than half the pupils for the indolent and vicious habits they had contracted there.

The heart of Haüy was overflowing with affection for the school he had organized, and for which he had suffered so much, and he hastened, feeble as he was, to pay it a visit; but the new director, Dr. Guillié with a cruelty worthy of the inquisition, refused him admission, alleging that as the Bourbons were now in power, and Haüy had been favorably disposed to the Revolution, it would be displeasing to the Royal family, to have him recognized. It is difficult to believe that even a Bourbon, imbecile as Louis XVIII was, could have authorized so contemptible an act; we incline rather to the opinion that the refusal was the result of Dr. Guillié's own malignity; and the more, as with a refined cruelty, which shows the baseness of his disposition, he forbade the teachers, many of whom had been pupils of Haüy, ever

mentioning his name, and soon after published a history of the school for the young blind, in which he did not even refer to Haüy, but attributed its origin to Louis XVI.

It is pleasant to know, however, that justice is sometimes done even in this world, and that meanness and injustice meet their reward. It was so with Dr. Guillié; his cruelty to the aged Haüy, led to such clamors against him, that the government were compelled to appoint a commission to investigate his management of the school; and after careful and thorough inquiry, this commission reported that, in every department, they found ample evidence of the fraud, deception, and charlatanism of the director, and this was so abundantly illustrated by the details of their report, that the miserable man, finding the poisoned chalice which he had drugged for others, commended to his own lips, was fain to resign amid a storm of popular indignation. He was succeeded by Dr. Pignier, in February, 1821. After re-organizing the school and adopting regulations which should prevent the deceptions and finesse, practiced in the previous administration, Dr. Pignier felt that it was due to Haüy, that his eminent services should be recognized by a suitable ovation. Accordingly on the 22d of August, 1821, a public concert, in his honor, was given at the Institution of the Blind in the Rue de St. Victor, and the pupils and teachers vied with each other in their expressions of gratitude to the Father of the blind. Songs and choruses composed for the occasion, commemorated his trials, his hardships and his successes; and as the good old man, with streaming eyes, witnessed the triumphant results of his early labors, and listened to their expressions of thankfulness, he exclaimed, "Give not the praise to me, my children; it is God who has done all."

It was his last visit to the Institution. His health, long feeble, gave way during the succeeding autumn, and after months of suffering, he fell asleep on the 18th of March, 1822. In the hall of the National Institution for the young blind, on the Boulevard des Invalides, the visitor may read the following inscription: "To the memory of Valentin Haüy, former translator to the King, to the Admiralty of France, and to the Hotel de Ville, chevalier of the imperial order of St. Vladimir, born at St. Just in Picardy, the 13th of November, 1745, died at Paris the 18th of March, 1822, inventor of the methods and processes employed for the education of the blind. He established, at first, at his own expense, this school, afterward organized at his petition by Louis XVI in 1791, and subsequently propagated in Russia and other states of Europe, through the impulse given by the French director."

The slanders and falsehoods which the insane jealousy of Dr. Guilliè led him to circulate, may have prejudiced, to some extent the reputation of Haüy in other countries; but in his own land, few names are mentioned with more of reverence or love, and this emotion is due, not more to his genius, than to his self-denying goodness and purity of heart. This was strikingly manifested at the inauguration of the new edifice of the Institution for the young blind, in 1843. The principal exercises consisted of a eulogy upon Haüy, and odes in which were rehearsed his efforts and sacrifices for the blind. Gratitude is by no means extinct in the heart of the French people.

## NOTE.

As a public testimonial to Valentin Haüy's services to humanity, a marble statue will soon be erected in front of the Imperial Institution which he founded in Paris, to which the blind of all nations are invited to contribute. The Secretary of the Department of the Fine Arts has subscribed the sum of (\$2,400,) twelve thousand francs, toward the expense. But his noblest monument is in the schools and workshops and asylums for the blind, of which there were, in 1853, over one hundred and twenty in Europe and America.

FRANCE had 13, all except the Institute for the young blind at Paris, and Dr. Ratier's Day School for the Blind in the same city, being under the control of the different religious orders and none of them having more than 15 or 20 pupils. The whole number of blind persons under instruction in France at that date was not more than 400.

IN GERMANY, including Austria and Prussia, there were 32 Institutions—divided among the different states as follows: Austria 9, Prussia 8, Bavaria 4, Wurtemberg 3, Dresden, Frankfort, Hamburg, Hamelin, Leipsic, Ratisbon and Regensburg each 1. None of these are large except those at Berlin and Vienna, and the whole have not more than 1000 pupils. The number of blind persons in Germany is estimated at more than 30,000.

SWITZERLAND has 5 schools for the Blind, at Zurich, Schaffhausen, Lausanne, Berne and Fribourg. None of these are large; but those at Zurich and Lausanne have a high reputation.

SWEDEN has but one, at Stockholm, which is connected with the Deaf and Dumb Asylum, and for a few years past has been conducted with great ability.

RUSSIA has three, viz.: at St. Petersburg, Warsaw and Gatschina. The first was founded by Haüy and is quite large—the others are of less extent. The number of the blind in Russia is about 50,000.

BELGIUM has three, viz.: at Bruges, Brussels, and Liege, all receiving Deaf and Dumb, as well as Blind pupils.

SPAIN has two. One at Madrid intended principally to educate blind persons for teachers.

GREAT BRITAIN has thirteen. Of these that at Liverpool, organized in 1791, had in 1855 seventy-nine pupils. In London there are three, all richly endowed, and two of them having nearly 200 pupils each; Edinburgh has one, established in 1792. The others are at Manchester, Brighton, Norwich, Glasgow, York, Bristol, Nottingham and Warwick. Most of them are mainly industrial in their character, and in none of them is the course of instruction as extended as in the American schools.

IRELAND has six Institutions for the Blind; four of them, however, are hospitals in which little or no instruction is attempted. The whole six contained in 1855, 131 inmates. There are in Great Britain and Ireland about 25,000 blind persons.

Italy has six, viz.: at Naples, Palermo, Rome, Milan, Turin and Padua.

PORTUGAL has one, at Lisbon. Turkey has one, at Constantinople.

HOLLAND has three—the largest at Amsterdam, the others are quite small. The Amsterdam Institution is largely endowed, and in its means of instruction and the extent of its course, is one of the best institutions for the Blind in Europe. In 1853 there were in the school 55 pupils, and in the work department for the adult blind 30. Great attention is given in this school to mathematical and musical instruction. The most eminent organists in Holland are graduates of this school.

In the UNITED STATES there are 20 Institutions, with over 800 pupils.

## XVI. SPECIAL TRAINING OF WOMEN

FOR SOCIAL EMPLOYMENTS.

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THE following article on the "Institution of Rev. Thomas Fliedner, at Kaiserswerth on the Rhine," was prepared originally to illustrate the views entertained by the editor of this Journal, as to the kind of special preparation which should be provided for, somewhere in our country, for women who are willing to devote themselves to the charitable, sanitary and reformatory work of society. In the department of education much has already been done in the right direction, by establishing Public High Schools for girls, as well as boys, and Normal Schools for the appropriate training of such young women as show the requisite tact, taste and character, for the employment of teaching. Our experience in New England has already shown, not only the capacity of women, but their superiority to the male sex, in the whole work of domestic and primary instruction, not only as principal teachers of infant and the lowest class of elementary schools, but as assistants in schools of every grade in which girls are taught, and as principal teachers, with special assistants in certain studies, in country schools generally. Their more gentle and refined manners, purer morals, stronger instinctive love for the society of children, and greater tact in their management,—their talent for conversational teaching, and quickness in apprehending the difficulties which embarrass a young mind, and their power, when properly developed and sustained by an enlightened public sentiment, of governing the most wild and stubborn dispositions, by mild and moral influences, are now generally acknowledged by our most enlightened educators.

In this department we are far in advance of European practice and opinion. There even in states where public instruction is most thoroughly organized, the provision for the education of girls, beyond schools of the lowest grade, is very defective. While boys are highly instructed in language, and the elements and higher principles of science, as applied in the useful arts, in public schools of different kinds, general and special, the girls, except those of wealthy and aristocratic families, are entirely neglected. Until within fifteen years, no attempt was made to train females for the employment of teaching, except in certain convents of the Catholic

Church, where the self-denying life which the rules of the establishment require, and the excellent education there given, are an admirable preparation for the important duties which many of the sisters are called upon to perform, as teachers in schools of the poor, as well as for boarding-schools connected with their religious houses. This omission in European systems of public education, has opened a chasm, broad and deep, between the intelligence and intellectual capabilities of the two sexes—has weakened the power and influence of woman in society—has narrowed the circle of a mother's teaching at home, and shut her out from the wide and appropriate field of employment as a teacher in public and private schools of different grades.

But in opening other spheres of useful activity for women, especially in associating them with men in the administration of many departments of charitable, sanitary and penal establishments, we have yet much to learn, especially from the Catholic countries of Europe. In confirmation of our own views, especially in respect to the co-operation of women in the management of Homes and Asylums for orphans, and of Refuges, Reformatory and Farm Schools for destitute, vagrant and criminal children, we have incorporated copious extracts from two lectures of Mrs. Jameson, (recently published\* by Longman, London,) one entitled "Sisters of Charity at Home and Abroad," and the other, "Communion of Labor." These extracts are published with our notice of Mr. Fliedner's establishment at Kaiserswerth, as illustrating the views we entertain of the peculiar natural endowments, and the necessity of special preparation of women for the highest labors of beneficence.

Something has already been attempted among us, in this direction, and with a good degree of success. Women have long been associated with men in the *visitation* of institutions for the insane, in the management of asylums for orphans, and in the subordinate work of hospitals; and some facilities are provided for training them to the duties of nurses and physicians. But much more is required to be done, not with a view of confounding the special functions and provinces of labor of men and women, but to enable the latter to understand thoroughly their own specific work, and to acquire that practical knowledge of principles and details, which are essential to the highest success. Institutions and opportunities of acquiring this practical knowledge, and testing the possession of the requisite tact and talent, are now wanting to women.

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## XVII. INSTITUTION OF PASTOR FLIEDNER,

AT

KAISERSWERTH, ON THE RHINE.\*

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KAISERSWERTH, on the Rhine, is a town of about four hundred inhabitants, in which a manufactory of cotton goods, was established about the year 1812, the proprietors of which failed in 1822, and thus left the workmen, who were principally Protestants, without the means of supporting their pastor,—the Rev. Thomas Fliedner, then twenty-two years of age. In 1823 and 1824, he traveled through Holland and England to collect funds sufficient to maintain a church in his little community. He succeeded, but this was the smallest part of the results of his journey. In England, he became acquainted with Mrs. Fry—and his attention having been thus turned to the fact, that prisons were but a school for vice, instead of for reformation, he formed, at Düsseldorf, in 1826, the first German society for improving prison discipline. He soon perceived how desolate is the situation of the woman, who, released from prison, but often without the means of subsistence is, as it were, violently forced back into crime. With one female criminal, with one volunteer (Mdlle. Göbel, a friend of Madame Fliedner,) who came, without pay, to join the cause, he began his work in September, 1833, in a small summer-house in his garden. Between December and June of the next year, he received nine other penitents, of whom eight had been more than once in prison. A second volunteer was then found, who has since gone out as the wife of the missionary, Barnstein, to Borneo.

The Infant School was the next branch of the Institution, which was added in May, 1836, under a first-rate infant schoolmistress, Henrietta Frickenhaus, who still conducts it, and has already trained more than four hundred candidates for the office of infant schoolmistresses.

In October, of the same year, induced partly by the general feeling of the great deficiency of good nurses, partly by regret at seeing how much good female power was wasted, and also by the fact that the volunteers, who had come forward for the first Institution, wanted a further field for the education of their faculties, pastor Fliedner established a hospital (with one patient, one nurse, and a cook, in the manufactory before spoken of, which was now vacant. The nurse, now the deaconess Reichardt, (sister of a missionary of that name, among the Jews in Lon-

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\* This account is drawn from a pamphlet of 32 pages, entitled "*The Institution of Kaiserswerth on the Rhine, for the Practical Training of Deaconesses, under the direction of the Rev. Pastor Fliedner, embracing the support and care of a Hospital, Infant and Industrial Schools, and a Female Penitentiary.*"

don,) is still in the Institution; though too infirm for physical nursing, her services are found invaluable in conducting the devotions of the male patients, who look up to her as a mother, and in instructing and advising the probationers and younger deaconesses. During the first year, the number of nurses thus volunteering, had increased to seven, but these were submitted to a probation of six months—sister Reichardt only having been exempted, from her long experience and faithfulness in this department. From fifteen to eighteen patients were now received, so that the number of those nursed during the first year, in the Institution, amounted to sixty, besides twenty-eight at their own homes. The hospital having been established chiefly as a school for training the deaconesses, all kinds of sick were received, though the proportion of recoveries thus afforded a less brilliant list at the close of the year.

Behind the present hospital is a large enclosed court, with outbuildings; and again, behind that, a walled garden, of about an acre, fit for the use of the patients. Beyond, lies a row of small houses, which pastor Fliedner has hired, and in which the different branches of his Institution were established, as they arose. First, on the right, is the Infant School, which numbers about forty children, and almost as many young women, training for infant schoolmistresses. These do not necessarily become deaconesses, and most of them have chosen to remain independent—a fortunate thing for the Institution, which, with its present funds, would have provided with difficulty for the old age of so many.

Next to the infant school is the Penitentiary. Here the Institution, which sprung, in 1833, from the small beginning in the summer-house, was transplanted. It has now a large garden and field behind, stretching beyond the Infant School, with farm yard and outbuildings.

Thirdly, comes the Orphan Asylum, where two families, twelve in each, of orphans,—chiefly the daughters of clergymen, missionaries, schoolmasters, and other respectable parents, live with their respective deaconesses. These take the entire care of the children committed to their charge, sleep with them, eat with them, and instruct them in household work. This Institution is meant to become a nursery ground for future deaconesses and teachers.

Connected with it is the Seminary, (Normal School,) for industrial, day, and infant schoolmistresses, who here receive a practical education in learning to teach, (passing through the orphan asylum, the infant school, the parish day school, and the children's wards in the hospital,) a theoretical education from a first-rate master, and some excellent female teachers, in every branch of knowledge necessary to them,—and a religious education from the pastor himself, and an assistant clergyman.

The other houses in the row are occupied by the pastor Fliedner and his family, by the bureau, where the accounts of the Institution are kept by two clerks; and further on, nearest the river, are the parish school, church, and vicarage. Pastor Fliedner has now resigned the care of the parish, which was become impossible in addition to that of the institution.



In the Rhine are baths for the whole establishment, and the scrofulous children receive great benefit from them. Behind the row of houses are about forty acres of land, which supply the institution with vegetables and herbs, and with pasture for eight cows and several horses. And the little summer-house, the starting point of the whole, still stands in the pastor's garden.

We see by these details, how, with small funds, without a competition of architects or vast plans for a "new and convenient" erection, using only the means and the buildings near at hand, a great institution can grow up and flourish.

In 1854, the hospital contained 120 beds, which were generally full, and more than 6000 patients have been received since its commencement.

But the chief purpose of this hospital is, to serve as a training school for nursing sisters or deaconesses. Every one who offers herself (and there is no want of offers,) is taken on trial for six months, during which she must pay for her board, and wears no distinctive dress. If she persists in her vocation and is accepted, she undergoes a further probation, (like the novitiate of the Roman Catholic sisters, of from one to three years. She then puts on the hospital dress, and is boarded and lodged gratis. The male wards are served by men nurses, of whom there are five, who have been educated in the hospital, and are under the authority of the sisters.

As no inducements are offered to these Protestant sisters, no prospect of pecuniary reward, or praise, or reputation, nothing in short, but the opportunity of working in the cause of humanity for which Christ worked and still works; so if this does not seem to be their ruling principle, they are dismissed. After they have been accepted and made their profession, they receive yearly a small sum for clothing, and nothing more; they can receive no fee or reward from them they serve, but in age, or illness the parent institution is bound to receive and provide for them. The deaconess even after her solemn consecration in the church to her vocation, and her engagement to serve for a period of five years, is at liberty to retire from the service, if her parents, or marriage, or any important duty claim her.

In 1854, there were 190 sisters, eighty of whom were stationed in the different hospitals of Germany; five in London; five in Jerusalem; two in Smyrna; and the rest were still probationers and learners. Their success illustrates in a beautiful manner the importance of Normal or professional training in every department of life which involve art and method. The following account of a visit to the institution is abridged from a communication in Lowes' *Edinburg Magazine*, for 1846.

"Kaiserswerth is the name of a small village on the east bank of the Rhine, about an hour from Dusseldorf. The village is clean and orderly, but very ancient in its houses, and still more so in the aspect of its church and manse. This circumstance the more fixes the attention of the traveler on a new street running at right angles to the old one. All the buildings in it are peculiar, and piece on but awkwardly with the old manse, whence they spring, and which is occupied by the "School for Deaconesses." The Rev. Thomas Fliedner is pas-

tor of this small parish, and has found full occupation for his benevolent energy in the institution of which he is the founder.

We unwittingly made our visit of investigation on the great anniversary; a day for school examinations, for inspecting the hospitals, and for setting apart, for the exercise of their functions, wheresoever they may be called, such deaconesses as have satisfactorily passed through their period of training. The whole place was therefore in its best attire. Windows bright, walls newly colored, and every here and there, where an arch or a peg to hang a wreath upon could be found, active and tasteful hands had transferred the garden's autumnal treasures of flowers to the various chambers of the dwellings. In a room on one side of the street, the floor was covered with beds for the repose of visiting schoolmistresses and deaconesses who had returned to enjoy the day with their former associates; while, on the other, the hall with its table of many covers, and the savor of good food from the kitchen, indicated that the mother was on that day to entertain her children. In short, it was a gala day—the day of all the year when many acquisitions are brought to light, and for which many a studious preparation is made. As all were engaged in the examination of the orphan-school, we had leisure, while waiting, to observe the characteristic furniture of the manse parlor, where, according to the fashion of the country, the pale sand crackled under our feet. There hangs a portrait of Mrs. Fleidner, the honored and most useful coadjutor of her husband. She has been a fitting mother of that institution, of which he is the father. Having given out all her strength to it, she was in her prime translated from the land of labor and anxiety to the land of eternal rest.

Near her is placed, in meet companionship, a portrait of our Mrs. Fry, whose experienced eye took in at once, with much delight, the utility of the whole institution. On the same wall appears a portrait of Mr. Fleidner's mother, a venerable widow of a former pastor, whose lovely Christian bearing we had occasion to respect and admire, having made her acquaintance in a distant city. She had reared a large family for the church, and suffered many hardships while her country was the scene of French warfare, being long separated from her husband, uncertain of his safety, and moving from place to place with her young children, at times at a loss for a lodging and all necessary provision.

Opposite to these portraits are engravings of some of the Protestant Reformers, among whom appear Luther and Calvin; and in a corner a cupboard with a glass door, furnished with books for sale, chiefly such as are employed in the schools or report their condition. Also the noble set of Scripture prints which was prepared for the institution, but which is now to be found in many seminaries for the benevolent instruction of the young in Germany and Prussia.

Presently an amiable and gentlemanly man, who apologized for his imperfect English, came and guided us to the school-room, in which an intelligent teacher was calling forth the attainments of his pupils. The audience consisted of Mr. Fleidner's co-presbyters, the physician, a few personal friends, the teachers who were that day visitors to the school where they had themselves been trained, and as many of the deaconesses as could be spared from their regular avocations.

The orphans under examination are many of them the children of pastors and schoolmasters. They looked more vigorous and hearty than most children of their age do in Germany, and are receiving good, sound education, which will fit them to help both themselves and others in future life.

We were led from the school-room to the dormitories, and found each containing six small beds, and one larger. The deaconess, who occupies the larger bed, is regarded as the mother of these six children, and fills that office as to washing, clothing, medicating, and instructing them, just as a real mother ought to do. Each bed has a drawer which draws out at its foot, containing all the little tenant's property, and on the opposing wall is hung a tin basin, jug, and tooth-brush for the use of each. The deaconess soon feels an attachment to the orphans spring up in her bosom, while she also feels responsibility about their neat and healthy appearance, proper demeanor, and attainments of all kinds.

We next saw the delinquents' shelter, and two women in charge, one an older, sensible, firm-looking person, whose post is probably never changed, and another younger, her pupil. They showed us with some satisfaction the needle-work they had taught to a set of lowering-browed, unpromising-looking females,

who, like their peers in Scotland, gratify their curiosity by side-peeps, but never look you fairly in the face. From the educational system of Prussia, it rarely occurs that reading requires to be taught to adults. The senior deaconess spoke mildly and sensibly of some intractable, two or three runaways, some reconciled to friends, some restored to society, and acquitting themselves well in service. In short, it was a fac-simile of poor humanity, and the uncertain results of benevolent effort at home. These women sleep in small apartments, which fill one side of a long gallery—each contains a bed, a stool, and a box, and in the midst of them is the room for the deaconess, who is, by means of her open door, enabled to observe all movements, and prevent all communications on the subject of past transgressions. The delinquents are shut into their night-rooms.

In the infant school department, we did not observe any thing differing from what is to be seen in the best schools of the same style elsewhere, unless we might mention an extensive frame of pigeon-holes, each numbered to indicate the proprietor, and occupied by pieces of bread. In this Normal School have been trained teachers who are now engaged in managing the infant population in many parts of Prussia and Germany.

We crossed the little street, and entered, on the opposite side, the hospital, a handsome building entirely of recent erection, in a pretty extensive and neatly laid-out garden, where we observed some patients of all ages—the children at play or carried in the arms of their tender-looking nurse—the adults resting on benches in the sun, for the day was cool, or moving feebly as their reduced strength enabled them.

Our guide, whom we here discovered to be chaplain to the hospital, led us first into the apothecary's room, where we saw two sensible, energetic-looking women compounding medicines after the prescription of the physician. They are licensed by government, serving a regular time to the acquisition of this important branch of knowledge, and are always on the spot to watch the effect of their administrations. The place is fitted up like a druggist's shop at home. We forgot to inquire if the counter, within whose railed-off quarter the chief apothecary stood, is rendered necessary by the shop being frequented by the villagers, which seems probable. The other deaconess was working at a mortar. From this place we passed to the kitchen, and saw the huge apparatus necessary for feeding such a family, and the extra supply required on that festival day, when their family was greatly increased. The plans for keeping food in that warm country, the cleanliness and beautiful order of the larder and laundries, indeed of every corner, was quite remarkable, and the ventilation so perfect, that even when we ascended to wards occupied by persons in bed, or resting on the long benches, who looked very ill, the atmosphere was tolerably fresh and agreeable. Our conductors dropped here and there a good word to the sick as we passed. In the male wards a part of the attendance seems to be done by men, but each has its quota of deaconesses who have their own charge and responsibility. In one chamber we found five women who had joined the establishment a few days before, who were engaged in learning the useful art of cutting out clothing, under two instructors. There was something touching in the ward of sick children, where we saw many eyes beaming tenderness, and many hearts exercising all the maternal instincts, albeit not mothers. Some who were very sick formed for the time the sole charge of one deaconess, while three or four might be intrusted to the care of another. In addition to minute watchfulness over the body, there is, as they can bear it, an endeavor to occupy the memory with suitable hymns and passages of Scripture, and to engage their minds on subjects that lead them to glorify God by honoring and loving Him in the days of their youth. The chaplain was acquainted with each face, and its owner's little history, and tried to draw out a little repetition of their small store of Scripture learning. One could not but remark the useful discipline which such employment must be for the young women who are engaged in it, or fail to observe the loving patience with which one or two met the feverish fractiousness of their nurslings.

The office of these 'sisters of charity,' which elevates them above the common sick nurse, and engages them in concerns that touch on eternity, is that of reading the Scriptures to the sick and aged, and dropping a word of consolation into the languid ear, while they minister to the bodily wants. This they are authorized and expected to do, so that, instead of doing it by stealth, as a pious

sick nurse may do in our hospitals; or, instead of railing on the poor sufferer who cries out in concern for his soul's health, as an impious one has sometimes been known to do they breathe balm while they turn the pillow, and speak of the way of reconciliation while they endeavor to lull pain. They are by the bed in the midnight hour, and can seize the moment of coolness and clearness to speak to the afflicted—a moment which neither chaplain, nor medical man, nor friendly visitor, may be so happy as to hit upon; and, while they are forbidden to be preachers, their living actions, their Christian bearing, and their faithful advices, are calculated to drop like balm on the wounded spirit, and have, in many cases, accomplished good which we may justly call incalculable, for its consequences are eternal.

After examining the excellent arrangement of the sick wards, we found ourselves in the chapel. It is placed at the lower extremity of the long range of buildings, and so crosses the end of four wards, two on the first, and two on the second story, the door of entrance to the chapel being placed in the center. Each ward has a folding-door of glass in the side of the place of worship, by opening which the Word of God can sound along even to the remotest beds. On communion occasions, the pastor is accustomed to convey the elements into these wards, so that many a fainting soul is thus refreshed, which, in any other circumstances, would be denied the privileges of the house of God. There are, on one side of the chapel, seats where the feeble can recline, and some with muslin curtains, behind which the unhappy or unsightly can find shelter. In this small, but sacred, place of worship, at three o'clock on that afternoon, October 5th, were the deaconesses, whose term of training was satisfactorily come to a close, questioned before the congregation with respect to their willingness to devote themselves to the work of mercy for the next five years, and having assented to the engagement proposed to them, they were solemnly set apart by prayer. They are now prepared to go to whatever city or country, to whatever hospital, or Normal Institution, or private family they may be called, the taste and capacity of the individual of course being consulted; for it must be carefully explained that there is nothing like a monastic vow of 'obedience to the church' in this affair, and that the engagement is formed subject to being set aside by the claims of nearer domestic duties, if such should arise. Some deaconesses have been called away to assist their own families, some have been lost to the Institution by entering on the conjugal relation. In truth, unfortunately for their vocation, they are rather too popular, as making excellent wives. But while one regards this circumstance with regret as respects the scheme, it is delightful to contemplate the sister of charity transformed into the rearer of her own children in the fear of the Lord.

In conversing with Mr. Fleidner, before taking leave, on the utility of forming such an institution in Scotland, he suggested, as a fundamental and absolute necessity, that it be ascertained that all who are admitted to the school are persons renewed in the spirit of their minds, and willing, under the guidance of the Holy Spirit, to devote themselves in humility and love to the service of their fellow-creatures for Christ's sake.

The two Prussian provinces of the Rhineland and Westphalia are united for its support, and it is under the superintendence of the Protestant Provincial Synod. Above one hundred deaconesses are now at work in different parts of Germany. Sixty are occupied in seventeen hospitals and orphan-houses at Berlin, Dresden, Frankfort, Worms, Cologne, Elberfeld, &c. Several are engaged for large congregations which have no hospital, and about twenty are sent out at the request of private families to nurse their sick members, &c. Five are now at work in the German hospital at Dalston, near London: one of them is matron of the establishment. It can readily be apprehended how uniformity of language, ideas, methods of preparing food, &c., will render these acceptable nurses to their sick countrymen.

In this country we lack a little of the German simplicity, and are so nice about distinctions of rank, and what belongs to our supposed station in society, that it may excite strong displeasure if we say that there are many single women in Scotland, of the excellent of the earth, who are not so useful in the church as they might be; that the reason of this is their want of proper guidance in selecting their work, and of support in its prosecution, and that the deaconess' status in society, and the style of character and bearing expected from her, is exactly what is wanted to confer the necessary energy and steadiness.

At Kaiserswerth, there are scholars not only of the middle classes, but several of the higher ranks of life. The king of Prussia, having taken a lively view of the utility of the Institution, is now forming a large model hospital at Berlin—a baroness, trained under Mr. Fleidner, is its destined matron; and twelve well-trained deaconesses are without delay to be called into active employment there.

The principle on which the deaconess is required to act is that of willingness to be a servant of Christ alone; to devote herself to the service, without the worldly stimulus of pecuniary emolument, and without over solicitude about worldly comforts; to do the work of charity and self-denial, out of gratitude to her Savior.

Her wants are all supplied by the Institution, respectably, but without superfluity; while the salary paid annually for her services by the family, parish, or hospital, by which she is employed, is paid to Kaiserswerth. From the fund thus accumulated, the supplies of the deaconesses are derived, and those of them who have suffered in health, in consequence of their services, are by it entirely sustained.

The deaconess, with her healthful, beaming, loving countenance, distinguished from her neighbors only by her dark print gown, a white habit-shirt, and cap, (a bit of head-gear that one often misses painfully, even on grey-headed German matrons,) looks all animation, attention, and lively collectedness of spirit.

There is at Kaiserswerth the simplicity of real life in this working-day-world, as exhibited by persons whose actions are under the influence of grateful love to their Lord and Redeemer, and to their fellow-pilgrims."

Among the number of English women who have gone through a regular training at Kaiserswerth, is Miss Florence Nightingale, who thus acquired that practical tact and knowledge which made her services so efficient in the military hospitals of the Crimea.

At the Scotch Crimean banquet at Edinburg, Sir John McNeill, who was one of the Government Commissioners sent to the seat of war to inspect the condition of the army, thus spoke of the services of Miss Nightingale:—

Though I am unable to tell you who was responsible for leaving the sick in that wretched condition, I am able to tell you who rescued them from it—Florence Nightingale. [Prolonged applause.] Except the aid received from the Times fund, she provided, at her own expense, linen for the numerous patients, which could not have cost less than £2,000 or £3,000. [Applause.] She found the hospitals unprovided with any establishment for washing the linen, and with the aid of the ladies and the nurses, made arrangements for that purpose, some of the ladies taking an active share in that menial labor. She found the hospitals without any trained cooks, and she established a private kitchen, in which food fitted for those who were most reduced was prepared, and I have no doubt contributed to save the life of many a brave man. [Cheers.]

Foreseeing that the accommodation would be insufficient, she urged the repair of a large wing of the Barrack hospital, which was so dilapidated as to be uninhabitable, and the repairs were commenced; but the workmen soon struck because they were unpaid, and the officer who had charge of the work could not procure the requisite funds. She advanced them from her own means, and, curiously enough, the very day on which these repairs were completed, a number of sick and wounded sufficient to fill that wing, and for whom there was no other accommodation, arrived from the Crimea, and were placed there. [Cheers.] But the wards were as empty as barns, and the hospital authorities declined to provide the requisite furniture. She purchased it at her own cost, and furnished the wards, but the amount has since been repaid. I mention these things, and I might tell you of many more, because many of you may not know or may not remember them, and very few, I am sure, have ever heard or will ever hear of them from her.

But it is needless to dwell further upon services of the sick and wounded which are known to the whole world; which have redounded to the honor of the nation;

which have made her name dear to the army and the country, and which secure to her a place in the history of our times as the worthy leader of one of the most remarkable movements which this war, in many respects memorable, has produced. I can not, however, refrain from stating one or two facts creditable to the soldiers of the British army, which ought to be known. Miss Nightingale had, of course, occasion to be in the hospital wards at all hours, and she informed me that she never heard even an oath from a soldier. [Applause.] And, lest you should imagine this propriety of behavior proceeded from deference and respect to her personally, I will read a very short extract from a letter written by a lady who was in another hospital. She says: "In bearing testimony, as I do most gratefully, to the extreme delicacy and respect with which I was in every instance treated by our soldiers, I am but echoing the sentiments of every lady who has been in the Eastern hospitals."

In answer to my inquiry whether she had observed on the part of the soldiers much reluctance to leave the hospital and return to their duty in the Crimea, Miss Nightingale replied that she did not remember having been asked to write one letter for any soldier with a view to prolong his stay in the hospital, but she believed she had written five or six hundred for men who wished to inform their officers that they considered themselves fit for duty. Such is the character which the soldiers of the army of the East have established for themselves in action, in camp during the worst times, and in hospital. I am confident that they will not throw away at home the high reputation they acquired in foreign service. [Applause.] Every one knows the public services of Florence Nightingale, but those only who have had the honor of meeting her can know the refinement and truly feminine delicacy of her mind and manners, or the unconsciousness of having done any thing great or remarkable that pervades her whole deportment and conversation.

Far from dwelling upon the past, or taking any pride in the applause which has followed her unsought, the whole energies of her powerful, highly cultivated, and essentially practical intellect are already directed toward further and more permanent plans of usefulness. Truly pious and thoroughly Protestant in her sentiments, her attachment to the Church of England is free from any tincture of sectarian bitterness. [Cheers.] She has not so read her Bible as to believe that it inculcates ill-will toward any class of God's creatures. Ready to extend her assistance to the sick and wounded of all persuasions without distinction, she has freely availed herself of the assistance of all.

Holding fast her own principles with a firm composure of a strong mind and a settled conviction, she avoids alike the extremes of High Church and Low Church, and hears without resentment the extravagant and contradictory absurdities that are circulated in regard to her opinions. She appears to be too intent upon doing the good which it may be permitted her to do in the walk she has chosen, to care for either the evil or the good that is spoken of her—otherwise than that it may affect her usefulness. It is not from us, and it is not here, that she seeks praise or reward. But I should be acting little in accordance with her practice, if, in speaking of the services rendered to the sick and wounded, I omitted to direct your attention to the obligations which she and all of us owe to the ladies who shared her pious labors; and I may be permitted, without disparagement to others, to remind you that some of the most prominent were our own countrywomen.

Miss Shaw Stewart had charge of the nurses in the general hospital at Bala-klava; Mrs. Mackenzie, and after her Miss Erskine, in the naval hospital at Therapia—the first a member of a leading family among our untitled aristocracy; the second, daughter of one of the foremost men of our generation, the late Dr. Chalmers, [loud cheers;] the third, daughter of the accomplished historian of the Mahomedan conquest of India, and granddaughter of the late Sir James Mackintosh. And there were other Scottish ladies in less prominent positions. Our country, therefore, was worthily represented in the hospitals of the East. [Cheers.] Let us hope that the moral and material improvements, the higher standard of feeling and of comfort which the wise benevolence and patriotism of Miss Nightingale and the ladies who aided her efforts have introduced into our military hospitals, will not be permitted to pass away with the occasion that gave rise to them.

THE success of Pastor Fliedner's "*Diaconissen Anstalt*," at Kaiserswerth, has led to the establishment of fifteen similar institutions for training of Protestant nurses and teachers, on the continent; and in England, the popular acknowledgment for the services of Miss Nightingale and her associates, is to be expended in founding a hospital which is to become a Training Institution for similar purposes. In furtherance of the general object of widening the sphere of woman's benevolent activity, Mrs. Jameson has published two lectures, delivered by her privately in London, the first entitled, "*Sisters of Charity, Catholic and Protestant, Abroad and At Home*," on the 14th of February, 1855, and the other, "*Communion in Labor, or the Social Employment of Women*," on the 28th of June, 1856. These lectures are valuable contributions to the educational literature of the English language, and, in the absence of any American edition, we give copious extracts.

#### SOCIAL POSITION AND EMPLOYMENT OF WOMEN.

THERE are many different theories concerning the moral purposes of this world in which we dwell, considered, I mean, in reference to us, its human inhabitants; for some regard it merely as a state of transition between two conditions of existence, a past and a future; others as being worthless in itself, except as a probation or preparation for a better and a higher life; while others, absorbed or saddened by the monstrous evils and sorrows around them, have really come to regard it as a place of punishment or penance for sins committed in a former state of existence. But I think that the best definition—the best, at least, for our present purpose—is that of Shakspeare: he calls it, with his usual felicity of expression, "*this working-day world*;" and it is truly this; it is a place in which work is to be done—work which *must* be done—work which it is *good* to do;—a place in which labor of one kind or another is at once the condition of existence, and the condition of happiness.

Well, then, in this working-day world of ours we must all work. The only question is, what shall we do? To few is it granted to choose their work. Indeed, all work worth the doing seems to leave us no choice. We are called to it. Sometimes the voice so calling is from within, sometimes from without; but in any case it is what we term expressively our *vocation*, and in either case the harmony and happiness of life in man or woman consists in finding in our vocation the employment of our highest faculties, and of as many of them as can be brought into action.

And work is of various kinds; there are works of necessity, and works of mercy;—*head* work, *hand* work;—man's work, woman's work;—and, upon the distribution of this work in accordance with the divine law, and what Milton calls the faultless proprieties of nature, depends the well-being of the whole community, not less than that of each individual.

Domestic life, the acknowledged foundation of all social life, has settled by a natural law the work of the man, and the work of the woman. The man governs, sustains, and defends the family; the woman cherishes, regulates, and purifies it; but, though distinct, the relative work is inseparable,—some-

times exchanged, sometimes shared ; so that, from the beginning, we have, even in the primitive household, not the *division*, but the *communion* of labor.

If domestic life be then the foundation and the bond of all social communities, does it not seem clear that there must exist between man and woman, even from the beginning, the communion of love, and the communion of labor ? By the first I understand all the benevolent affections and their results, and all the binding charities of life, extended from the home into the more ample social relations ; and in the latter I comprehend all the active duties, all intellectual exercise of the faculties, also extended from the central home into the larger social circle. When from the cross those memorable words were uttered by our Lord, " Behold thy Mother ! Behold thy Son ! " do you think they were addressed only to the two desolate mourners who then and there wept at his feet ? No — they were spoken, like all his words, to the wide universe, to all humanity, to all time !

I rest, therefore, all I have to say hereafter upon what I conceive to be a great vital truth, — an unchangeable, indisputable, natural law. And it is this : that men and women are, by nature, mutually dependent, mutually helpful ; that this communion exists not merely in one or two relations, which custom may define and authorize, and to which opinion may restrict them in this or that class, in this or that position ; but must extend to every possible relation in existence in which the two sexes can be socially approximated. Thus, for instance, a man, in the first place, merely sustains and defends his home ; then he works to sustain and defend the community or the nation he belongs to : and so of woman. She begins by being the nurse, the teacher, the cherisher of her home through her greater tenderness and purer moral sentiments ; then she uses these qualities and sympathies on a larger scale, to cherish and purify society. But still the man and the woman must continue to share the work ; there must be the communion of labor in the large human family just as there was within the narrower precincts of home.

The great mistake seems to have been that in all our legislation it is taken for granted that the woman is always protected, always under tutelage, always within the precincts of a home ; finding there her work, her interests, her duties, and her happiness ; but is this true ? We know that it is altogether false. There are thousands and thousands of women who have no protection, no guide, no help, no home ; — who are absolutely driven by circumstance and necessity, if not by impulse and inclination, to carry out into the larger community the sympathies, the domestic instincts, the active administrative capabilities, with which God has endowed them ; but these instincts, sympathies, capabilities, require, first, to be properly developed, then properly trained, and then directed into large and useful channels, according to the individual tendencies.

As to the want, what I insist on particularly is, that the means do not exist for the training of those powers ; that the sphere of duties which should occupy them is not acknowledged ; and I must express my deep conviction that society is suffering in its depths through this great mistake, and this great want.

We require in our country the recognition, — the public recognition, — by law as well as by opinion, of the woman's privilege to share in the communion of labor at her own free choice, and the foundation of institutions which shall train her to do her work well.

Mrs. Jameson proceeds to illustrate her position by certain facts drawn from her observation and study of the administration of various public institutions at home and abroad.



## HOSPITALS.

What is the purpose of a great hospital? Ask a physician or a surgeon, zealous in his profession: he will probably answer that a great hospital is a great medical school, in which the art of healing is scientifically and experimentally taught; where the human sufferers who crowd those long vistas of beds are not men and women, but "cases" to be studied: and so under one aspect it ought to be, and must be. A great, well-ordered medical school is absolutely necessary; and to be able to regard the various aspects of disease with calm discrimination, the too sensitive human sympathies must be set aside. Therefore much need is there here of all the masculine firmness of nerve and strength of understanding. But surely a great hospital has another purpose, that for which it was originally founded and endowed, namely, as a refuge and solace for disease and suffering. Here are congregated in terrible reality all the ills enumerated in Milton's visionary lazar-house:

"All maladies  
Of ghastly spasm or racking torture, qualms  
Of heart-sick agony, wide-wasting pestilence"—

I spare you the rest of the horrible catalogue. He goes on:

"Dire was the tossing, deep the groans; despair  
Tended the sick, busiest from couch to couch."

But why must despair tend the sick? We can imagine a far different influence "busiest from couch to couch"!

There is a passage in Tennyson's poems, written long before the days of Florence Nightingale, which proves that poets have been rightly called prophets, and see "the thing that shall be as the thing that is." I will repeat the passage. He is describing the wounded warriors nursed and tended by the learned ladies:

"A kindlier influence reigned, and everywhere  
Low voices with the ministering hand  
Hung round the sick. The maidens came, they talked,  
They sung, they read, till she, not fair, began  
To gather light, and she that was, became  
Her former beauty treble; to and fro,  
Like creatures native unto gracious act,  
And in their own clear element they moved."

This you will say is the poetical aspect of the scene: was it not poetical, too, when the poor soldier said that the very shadow of Florence Nightingale passing over his bed seemed to do him good?

Paula, a noble Roman lady, a lineal descendant of the Scipios and the Gracchi, is mentioned among the first Christian women remarkable for their active benevolence. In the year 385 she quitted Rome, then still a Pagan city; with the remains of a large fortune, which had been expended in aiding and instructing a wretched and demoralized people, and, accompanied by her daughter, she sailed for Palestine, and took up her residence in Bethlehem of Judea. There, as the story relates, she assembled round her a community of women "as well

of noble estate as of middle and low lineage." They took no vows, they made no profession, but spent their days in prayer and good works, having especially a well-ordered hospital for the sick.

In the old English translation of her life there is a picture of this charitable lady which I cannot refrain from quoting: "She was marvellous debonair, and piteous to them that were sick, and comforted them, and served them right humbly; and gave them largely to eat such as they asked; but to herself she was hard in her sickness and scarce, for she refused to eat flesh how well she gave it to others, and also to drink wine. She was oft by them that were sick, and she laid the pillows aright and in point; and she rubbed their feet, and boiled water to wash them; and it seemed to her that the less she did to the sick in service, so much the less service did she to God, and deserved the less mercy; therefore she was to them piteous and nothing to herself."

It is in the seventh century that we find these communities of charitable women first mentioned under a particular appellation. We read in history that when Landry, Bishop of Paris, about the year 650, founded an hospital, since known as the Hotel-Dieu, as a general refuge for disease and misery, he placed it under the direction of the *Hospitalières*, or nursing-sisters of that time, — women whose services are understood to have been voluntary, and undertaken from motives of piety. Innocent IV., who would not allow of any outlying religious societies, collected and united these hospital-sisters under the rule of the Augustine Order, making them amenable to the government and discipline of the church. The novitiate or training of a *Sœur Hospitalière* was of twelve years' duration, after which she was allowed to make her profession. At that time, and even earlier, we find many hospitals expressly founded for the reception of the sick pilgrims and wounded soldiers returning from the East, and bringing with them strange and hitherto unknown forms of disease and suffering. Some of the largest hospitals in France and the Netherlands originated in this purpose, and were all served by the *Hospitalières*; and to this day the Hotel Dieu, with its one thousand beds, the hospital of St. Louis, with its seven hundred beds, and that of *La Pitié*, with its six hundred beds, are served by the same sisterhood, under whose care they were originally placed centuries ago.

For about five hundred years the institution of the *Dames* or *Sœurs Hospitalières* remained the only one of its kind. During this period it had greatly increased its numbers, and extended all through western Christendom; still it did not suffice for the wants of the age; and the thirteenth century, fruitful in all those results which a combination of wide-spread suffering and religious ferment naturally produces, saw the rise of another community of compassionate women destined to exercise a far wider influence. These were the *Sœurs Grises*, or Grey Sisters, so called at first, from the original color of their dress. Their origin was this: The Franciscans (and other regular orders) admitted into their community a third or secular class, who did not seclude themselves in cloisters, who took no vows of celibacy, but were simply bound to submit to certain rules and regulations, and united together in works of charity, devoting themselves to visiting the sick in the hospitals, or at their own homes, and doing good wherever and whenever called upon. Women of all classes were enrolled in this sisterhood. Queens, princesses, ladies of rank, wives of burghers, as well as poor widows and maidens. The higher class and the married women occasionally served; the widows and unmarried devoted themselves almost entirely to

the duties of nursing the sick in the hospitals. Gradually it became a vocation apart, and a novitiate or training of from one to three years was required to fit them for their profession.

The origin of the *Béguines*, so well known in Flanders, is uncertain ; but they seem to have existed as hospital sisters in the seventh century, and to have been settled in communities at Liege and elsewhere in 1773. They wear a particular dress (the black gown, and white hood), but take no vows, and may leave the community at any time, — a thing which rarely happens.

No one who has travelled in Flanders, visited Ghent, Bruges, Brussels, or indeed any of the Netherlandish towns, will forget the singular appearance of these, sometimes young and handsome, but always staid, respectable-looking women, walking about, protected by the universal reverence of the people, and busied in their compassionate vocation. In their few moments of leisure the *Béguines* are allowed to make lace and cultivate flowers, and they act under a strict self-constituted government, maintained by strict traditional forms. All the hospitals in Flanders are served by these *Béguines*. They have besides, attached to their houses, hospitals of their own, with a medical staff of physicians and surgeons, under whose direction, in all cases of difficulty, the sisters administer relief ; and, of the humility, skill, and tenderness, with which they do administer it, I have never heard but one opinion ; \* nor did I ever meet with any one who had travelled in those countries who did not wish that some system of the kind could be transferred to England.

In the fifteenth century (about 1443), when Flanders was under the dominion of the Dukes of Burgundy, a few of the *Béguines* were summoned from Bruges to Beaune to take charge of the great hospital founded there by Rollin, the Chancellor of Philip the Good. They were soon joined by others from the neighboring districts, and this community of nurses obtained the name *Sœurs de Ste. Marthe*, Sisters of St. Martha. It is worth notice that Martha, who is represented in Scripture as troubled about household cares, while her sister Mary "sat at the feet of Jesus, and heard his words," was early chosen as the patroness of those who, instead of devoting themselves to a cloistered life of prayer and contemplation, were bound by a religious obligation to active secular duties. The hospital of Beaune, one of the most extensive and best managed in France, is still served by these sisters. Many hospitals in the South of France, and three at Paris, are served by the same community.

In Germany, the Sisters of Charity are styled "Sisters of St. Elizabeth," in honor of that benevolent enthusiast, Elizabeth of Hungary, whose pathetic story and beautiful legend has been rendered familiar to us by Mr. Kingsley's drama. When Joseph II. suppressed the nunneries throughout Austria and Flanders, the Elizabethan Sisters, as well as the *Béguines*, were excepted by an especial

\* Howard mentions them with due praise, as serving in their hospital at Bruges : "There are twenty of them ; they look very healthy ; they rise at four, and are constantly employed about their numerous patients." "They prepare as well as administer the medicines. The Directress of the Pharmacy last year celebrated her jubilee or fiftieth year of her residence in the hospital." (P. 149.)

A recent traveller mentions their hospital of St. John at Bruges as one of the best conducted he had ever met with : "Its attendants, in their religious costume, and with their nuns' head-dresses, moving about with a quiet tenderness and solicitude, worthy their name as 'Sisters of Charity ;' and the lofty wards, with the white linen of the beds, present in every particular an example of the most accurate neatness and cleanliness."

decree, "because of the usefulness of their vocation." At Vienna, a few years ago, I had the opportunity, through the kindness of a distinguished physician, of visiting one of the houses of these Elizabethan Sisters. There was an hospital attached to it of fifty beds, which had received about four hundred and fifty patients during the year. Nothing could exceed the propriety, order, and cleanliness, of the whole establishment. On the ground-floor was an extensive "Pharmacy," a sort of Apothecaries' Hall; part of this was divided off by a long table or counter, and surrounded by shelves filled with drugs, much like an apothecary's shop; behind the counter two Sisters, with their sleeves tucked up, were busy weighing and compounding medicines, with such a delicacy, neatness, and exactitude, as women use in these matters. On the outside of this counter, seated on benches, or standing, were a number of sick and infirm, pale, dirty, ragged patients; and among them moved two other Sisters, speaking to each individually in a low, gentle voice, and with a quiet authority of manner, that in itself had something tranquillizing. A physician and surgeon, appointed by the government, visited this hospital, and were resorted to in cases of difficulty, or where operations were necessary. Here was another instance in which men and women worked together harmoniously and efficiently. Howard, in describing the principal hospital at Lyons, which he praises for its excellent and kindly management, as being "so clean and so quiet," tells us that at that time (1776), he found it attended by nine physicians and surgeons, and managed by twelve Sisters of Charity. "There were Sisters who made up, as well as administered, all the medicines prescribed; for which purpose there was a laboratory and apothecary's shop, the neatest and most elegantly fitted up that can be conceived."\*

It can easily be imagined that institutions like these, composed of such various ingredients, spread over such various countries, and over several centuries of time, should have been subject to the influences of time; though from a deep-seated principle of vitality and necessity they seem to have escaped its vicissitudes, for they did not change in character or purpose, far less perish. That in ages of superstition they should have been superstitious, that in ages of ignorance they should have been ignorant, — debased in evil selfish times, by some alloy of selfishness and cupidity, — in all this there is nothing to surprise us; but one thing does seem remarkable. While the men who professed the healing art were generally astrologers and alchymists, dealing in charms and nativities, — lost in dreams of the Elixir Vitæ and the Philosopher's Stone, and in such mummeries and quackeries as made them favorite subjects for comedy and satire, — these simple Sisters, in their hospitals, were accumulating a vast fund of practical and traditional knowledge in the treatment of disease, and the uses of various remedies; — knowledge which was turned to account and condensed into rational theory and sound method, when in the sixteenth century Surgery and Medicine first rose to the rank of experimental sciences, and were studied as such. The poor Hospitalières knew nothing of Galen and Hippocrates, but they could observe, if they could not describe, and prescribe, if they could not demonstrate. Still, in the course of time great abuses had certainly crept into these religious societies, — not so bad or so flagrant, perhaps, as those which

\* Howard also mentions the hospitals belonging to the order of Charity, in all countries, as the best regulated, the cleanest, the most tenderly served and managed, of all he had met with. (In 1776.)

disgraced within a recent period many of our own incorporated charities, — but bad enough, and vitiating, if not destroying their power to do good. The funds were sometimes misappropriated, the novices ill-trained for their work, the superiors careless, the sisters mutinous, the treatment of the sick remained rude and empirical. Women of sense and feeling, who wished to enrol themselves in these communities, were shocked and discouraged by such a state of things. A reform became absolutely necessary.

This was brought about, and very effectually, about the middle of the seventeenth century.

Louise de Marillac — better known as Madame Legras, when left a widow in the prime of life, could find, like Angela da Brescia, no better refuge from sorrow than in active duties, undertaken “for the love of God.” She desired to join the Hospitalières, and was met at the outset by difficulties, and even horrors, which would have extinguished a less ardent vocation, a less determined will. She set herself to remedy the evils, instead of shrinking from them. She was assisted and encouraged in her good work by a man endued with great ability and piety, enthusiasm equal, and moral influence even superior, to her own. This was the famous Vincent de Paul, who had been occupied for years with a scheme to reform thoroughly the prisons and the hospitals of France. In Madame Legras he found a most efficient coadjutor. With her charitable impulses and religious enthusiasm, she united qualities not always, not often, found in union with them: a calm and patient temperament, and that administrative faculty, indispensable in those who are called to such privileged work. She was particularly distinguished by a power of selecting and preparing the instruments, and combining the means, through which she was to carry out her admirable purpose. With Vincent de Paul and Madame Legras was associated another person, Madame Goussaut, who besieged the Archbishop of Paris till what was refused to reason was granted to importunity, and they were permitted to introduce various improvements into the administration of the hospitals. Vincent de Paul and Louise Legras succeeded at last in constituting, not on a new, but on a renovated basis, the order of Hospitalières, since known as the Sisterhood of Charity. A lower class of sisters were trained to act under the direction of the more intelligent and educated women. Within twenty years this new community had two hundred houses and hospitals; in a few years more it had spread over all Europe. Madame Legras died in 1660. Already before her death the women prepared and trained under her instructions, and under the direction of Vincent de Paul (and here we have another instance of the successful communion of labor), had proved their efficiency on some extraordinary occasions. In the campaigns of 1652 and 1658 they were sent to the field of battle, in groups of two and four together, to assist the wounded. They were invited into the besieged towns to take charge of the military hospitals. They were particularly conspicuous at the siege of Dunkirk, and in the military hospitals established by Anne of Austria at Fontainebleau. When the plague broke out in Poland in 1672, they were sent to direct the hospitals at Warsaw, and to take charge of the orphans, and were thus introduced into Eastern Europe; and, stranger than all, they were even sent to the prison-infirmaries where the branded *forçats* and condemned felons lay cursing and writhing in their fetters. This was a mission for Sisters of Charity which may startle the refined, or confined, notions of Englishwomen in the nineteenth cen-

ture. It is not, I believe, generally known in this country that the same experiment has been lately tried, and with success, in the prisons of Piedmont, where the Sisters were first employed to nurse the wretched criminals perishing with disease and despair ; afterwards, and during convalescence, to read to them, to teach them to read and to knit, and in some cases to sing. The hardest of these wretches had probably some remembrance of a mother's voice and look thus recalled, or he could at least feel gratitude for sympathy from a purer, higher nature. As an element of reformation, I might almost say of regeneration, this use of the feminine influence has been found efficient where all other means had failed.

At the commencement of the French Revolution the Sisterhood of Charity had four hundred and twenty-six houses in France, and many more in other countries ; the whole number of women then actively employed was about six thousand. During the Reign of Terror, the superior (Mlle. Duleau), who had become a Sister of Charity at the age of nineteen, and was now sixty, endeavored to keep the society together, although suppressed by the government ; and, in the midst of the horrors of that time — when so many nuns and ecclesiastics perished miserably — it appears that the feeling of the people protected these women, and I do not learn that any of them suffered public or personal outrage. As soon as the Consular government was established, the indispensable Sisterhood was recalled by a decree of the Minister of the Interior.

I cannot resist giving you a few passages from the preamble to this edict, — certainly very striking and significant, — as I find it quoted in a little book on “Hospitals and Sisterhoods” now before me. It begins thus :

“ Seeing that the services rendered to the sick can only be properly administered by those whose vocation it is, and who do it in the spirit of love ; —

“ Seeing, further, that, among the hospitals of the Republic, those are in all ways best served wherein the female attendants have adhered to the noble example of their predecessors, whose only object was to practise a boundless love and charity ; —

“ Seeing that the members still existing of this society are now growing old, so that there is reason to fear that an order which is a glory to the country may shortly become extinct ; —

“ It is decreed that the Citoyenne Duleau, formerly Superior of the Sisters of Charity, is authorized to educate girls for the care of the hospitals,” &c.

Previous to the Revolution, the chief military hospitals, and the naval hospitals at Brest, Saint-Malo, and Cherbourg, had been placed under the management of the Sisters of Charity. During the Reign of Terror, those Sisters who refused to quit their habit and religious bond were expelled ; but, as soon as order was restored, they were recalled by the naval and military authorities, and returned to their respective hospitals, where their reappearance was hailed with rejoicing, and even with tears. At present the naval hospitals at Toulon and Marseilles, in addition to those I have mentioned, are served by these women, acting *with*, as well as *under*, authority.

The whole number of women included in these charitable orders was, in the year 1848, at least twelve thousand. They seem to have a quite marvellous ubiquity. I have myself met with them not only at Paris, Vienna, Milan, Turin, Genoa, but at Montreal, Quebec, and Detroit ; on the confines of civilization ; in Ireland, where cholera and famine were raging. Everywhere, from

the uniform dress, and a certain similarity in the placid expression, and quiet deportment, looking so like each other, that they seemed, whenever I met them, to be but a multiplication of one and the same person. In all the well-trained Sisters of Charity I have known, whether Protestant or Roman Catholic, I have found a mingled bravery and tenderness, if not by nature, by habit; and a certain tranquil self-complacency, arising, not from self-applause, but out of that very abnegation of self which had been adopted as the rule of life.

The Paris hospitals are so admirably organized by the religious women, who, in almost every instance, share in the administration so far as regards the care of the sick, that I have often been surprised that hitherto the numbers of our medical men who have studied at Paris have not made any attempts to introduce a better system of female nursing into the hospitals at home. But they appear to have regarded everything of the kind with despair or indifference.

In my former lecture, I mentioned several of the most famous of these hospitals. During my last visit to Paris, I visited an hospital which I had not before seen, — the hospital Laborissière, — which appeared to me a model of all that a civil hospital ought to be, — clean, airy, light, and lofty; above all, cheerful. I should observe that generally, in the hospitals served by Sisters of Charity, there is ever an air of cheerfulness caused by their own sweetness of temper and voluntary devotion to their work. At the time that I visited this hospital, it contained six hundred and twelve patients, three hundred men and three hundred and twelve women, in two ranges of building divided by a very pretty garden. The whole interior management is entrusted to twenty-five trained Sisters of the same Order as those who serve the Hôtel-Dieu. There are besides about forty servants, men and women, — men to do the rough work, and male nurses to assist in the men's wards under the superintendence of the Sisters. There are three physicians and two surgeons in constant attendance, a steward or comptroller of accounts, and other officers. To complete this picture, I must add that the hospital Laborissière was founded by a lady, a rich heiress, a married lady, too, whose husband, after her death, carried out her intentions to the utmost with zeal and fidelity. She had the assistance of the best architects in France to plan her building; medical and scientific men had aided her with their counsels. What the feminine instinct of compassion had conceived, was by the manly intellect planned and ordered, and again by female aid administered. In all its arrangements this hospital appeared to me a perfect example of the combined working of men and women.

In contrast with this splendid foundation, I will mention another not less admirable in its way.

When I was at Vienna, I saw a small hospital, belonging to the Sisters of Charity there. The beginning had been very modest, two of the Sisters having settled in a small old house. Several of the adjoining buildings were added one after the other, connected by wooden corridors: the only new part which had any appearance of being adapted to its purpose, was the infirmary, in which were fifty-two patients, — twenty-six men and twenty-six women, — besides nine beds for cholera. There were fifty Sisters, of whom one half were employed in the house, and the other half were going their rounds amongst the poor, or nursing the sick in private houses. There was a nursery for infants, whose mothers were at work; a day-school for one hundred and fifty girls, in which only knitting and sewing were taught; all clean, orderly, and, above all,

cheerful. There was a dispensary, where two of the Sisters were employed in making up prescriptions, homœopathic and allopathic. There was a large, airy kitchen, where three of the Sisters, with two assistants, were cooking. There were two priests and two physicians. So that, in fact, under this roof we had the elements, on a small scale, of an English workhouse ; but very different was the spirit which animated it.

I saw at Vienna another excellent hospital, for women alone, of which the whole administration and support rested with the ladies of the Order of St. Elizabeth. These are *cloistered*, that is, not allowed to go out of their home to nurse the sick and poor ; nor have they any schools ; but all sick women who apply for admission are taken in without any questions asked, so long as there is room for them — cases of childbirth excepted. At the time I visited this hospital, it contained ninety-two patients ; about twenty were cases of cholera. There were sixteen beds in each ward, over which two Sisters presided. The dispensary, which was excellently arranged, was entirely managed by two of the ladies. The Superior told me that they have always three or more Sisters preparing for their profession under the best apothecaries ; and there was a large garden, principally of medicinal and kitchen herbs. Nothing could exceed the purity of the air, and the cleanliness, order, and quiet, everywhere apparent.

In the great civil hospital at Vienna, one of the largest I have ever seen, — larger, even, than the *Hôtel-Dieu*, at Paris, — I found that the Sisters of Charity were about to be introduced. One of my friends there, a distinguished naturalist and philosopher, as well as physician, told me that the disorderly habits and the want of intelligence in the paid female nurses, had induced him to join with his colleagues in inviting the coöperation of the religious Sisters, though it was at first rather against their will. In the hospital of St. John, at Salzburg, the same change had been found necessary.

The hospital of St. John, at Vercelli, which I had the opportunity of inspecting minutely, left a strong impression on my mind. At the time I visited it, it contained nearly four hundred patients. There was, besides, in an adjacent building, a school and hospital for poor children. The whole interior economy of these two hospitals was under the management of eighteen women, with a staff of assistants both male and female. The Superior, a very handsome, intelligent woman, had been trained at Paris, and had presided over this provincial hospital for eleven years. There was the same cheerfulness which I have had occasion to remark in all institutions where the religious and feminine elements were allowed to influence the material administration ; and everything was exquisitely clean, airy, and comfortable. In this instance, the dispensary (*Pharmacie*) was managed by apothecaries, and not by the women.

Now, in contrast with this hospital, I will describe a famous hospital at Turin. It is a recent building, with all the latest improvements, and considered, in respect to fitness for its purpose, as a *chef-d'œuvre* of architecture. The contrivances and material appliances for the sick and convalescent were exhibited to me as the wonder and boast of the city ; certainly they were most ingenious. The management was in the hands of a committee of gentlemen ; under them a numerous staff of priests and physicians. Two or three female servants of the lowest class were sweeping and cleaning. In the convalescent wards I saw a great deal of card-playing. All was formal, cold, clean, and



silent ; no cheerful kindly faces, no soft low voices, no light active figures, were hovering round. I left the place with a melancholy feeling, shared, as I found, by those who were with me. One of them, an accomplished physician, felt and candidly acknowledged the want of female influence here.

One of the directors of the great military hospital at Turin told me that he regarded it as one of the best deeds of his life, that he had recommended and carried through the employment of the Sisters of Charity in this institution. Before the introduction of these ladies, the sick soldiers had been nursed by orderlies sent from the neighboring barracks — men chosen because they were unfit for other work. The most rigid discipline was necessary to keep them in order ; and the dirt, neglect, and general immorality, were frightful. Any change was, however, resisted by the military and medical authorities, till the invasion of the cholera ; then the orderlies became, most of them, useless, distracted, and almost paralyzed with terror. Some devoted Sisters of Charity were introduced in a moment of perplexity and panic ; then all went well — propriety, cleanliness, and comfort prevailed. “No day passes,” said my informant, “that I do not bless God for the change which I was the humble instrument of accomplishing in this place !”

Very similar was the information I received relative to the naval hospital at Genoa ; but I had not the opportunity of visiting it.

Another excellent hospital at Turin, that of St. John, contained, when I visited it, four hundred patients, a nearly equal number of men and women. There were, besides, a separate ward for sick children, and two wards containing about sixty “incurables” — the bedridden and helpless poor, of the same class which find refuge in our workhouses. The whole of this large establishment was under the management of twenty-two religious women, with a staff of about forty-five assistants, men and women, and a large number of medical men and students. All was clean, and neat, and cheerful. I was particularly struck by the neatness with which the food was served ; men brought it up in large trays, but the ladies themselves distributed it. Some friends of the poor sick were near the beds. I remember being touched by the sight of a little dog, which, with its fore paws resting on the bed, and a pathetic, wistful expression in its drooping face, kept its eyes steadfastly fixed on the sick man ; a girl was kneeling beside him, to whom one of the Sisters was speaking words of comfort.

In this hospital and others I found an excellent arrangement for the night-watch. It was a large sentry-box, of an octagon-shape, looking each way, the upper part all of glass, but furnished with curtains ; and on a kind of dresser or table were arranged writing materials, all kinds of medicine and restoratives which might be required in haste, and a supply of linen, napkins, etc. Here two sisters watched all night long ; here the accounts were kept and the private business of the wards carried on in the daytime. A certain degree of privacy was thus secured for the ladies on duty when necessary. The Superior, whom we should call the matron, was an elderly woman, wearing the same simple, convenient religious dress as the others, and only recognized by the large bunch of keys at her girdle.

The Marchese A —, one of the governors of the *Hospice de la Maternité*, described to me in terms of horror the state in which he had found the establishment when under the management of a board of governors who employed hired matrons and nurses. At last, in despair, he sent for some trained Sisters,

ten of whom, with a Superior, now directed the whole in that spirit of order, cheerfulness, and unremitting attention, which belongs to them. The Marchese particularly dwelt on their economy. "We cannot," said he, "give them unlimited means (*des fonds à discretion*), for these good ladies think that all should go to the poor; but if we allow them a fixed sum, we find that they can do more with that sum than we could have believed possible, and they never go beyond it; they are admirable accountants and economists."

#### LUNATIC ASYLUMS.

With regard to the employment of women in the lunatic asylums, I can only say that I have the testimony of men of large experience that feminine aid, influence, presence, would in many cases be most beneficial in the male wards.\* Of course there are certain cases in which it would be dangerous, inadmissible; but it is their opinion that in most cases it would have a soothing, sanitary, harmonizing effect. In reference to this subject let me mention a lady with whom I had the honor to be personally acquainted. She is a native of the United States, and has given her attention for many years to the management of the insane, and the improvement of mad-houses. She has travelled alone through every part of the United States — from New York to Chicago, from New Orleans to Quebec. She has been the means of founding nineteen new asylums, and improving and enlarging a greater number. She has won those in power to listen to her, and is considered in her own country a first-rate authority on such subjects, just as Mrs. Fry was here in regard to prisons, Mrs. Chisholm in regard to emigration, and Miss Carpenter in regard to juvenile criminals. As to the use of trained women in lunatic asylums, I will say no more at present, but throw it out as a suggestion to be dealt with by physiologists, and entrusted to *time*.

"Gentle as angels' ministry,  
The guiding hand of love should be,  
Which seeks again those chords to bind  
Which human woe hath rent apart, —  
To heal again the wounded mind,  
And bind anew the broken heart.  
The hand which tunes to harmony  
The cunning harp whose strings are riven,  
Must move as light and quietly  
As that meek breath of summer heaven  
Which woke of old its melody; —  
And kindness to the dim of soul,  
Whilst aught of rude and stern control  
The clouded heart can deeply feel,  
Is welcome as the odors fanned  
From some unseen and flowering land  
Around the weary seaman's keel!"

\* Of the Salpêtrière, Howard says that, at the time of his visit (1776), the whole house "was kept clean and quiet by the great attention of the religious women who served it; but it was terribly crowded, containing more than five thousand poor, sick, and insane persons."

Again: "Here (at Ghent) is a foundation belonging to the Bégulines for the reception of twelve men who are insane, and for sick and aged women. The insane have, when requisite, assistance from their own sex; and the tenderness with which both these and the poor women are treated by the Sisters, gave me no little pleasure." — *Howard on Prisons*, p. 145.

## PRISONS AND REFORMATORY SCHOOLS.

Howard, — well named the Good, — when inquiring into the state of prisons, about the middle of the last century, found many of those in France, bad as they generally were, far superior to those in our own country ; and he attributes it to the employment and intervention of women “in a manner,” he says, “which had no parallel in England.” In Paris, he tells us, there were religious women “authorized to take care that the sick prisoners were properly attended to ; and who furnished the felons in the dungeons with clean linen and medicine, and performed kind offices to the prisoners in general.” This, you will observe, was at a period when in England felons, debtors, and untried prisoners, were dying by inches of filth, and disease, and despair.

Forty years after the publication of Howard’s “State of Prisons,” what was the state of the greatest prison in England ? When Elizabeth Fry ventured into that “den of wild beasts,” as it was called, the female ward in Newgate, about three hundred women were found crammed together, begging, swearing, drinking, fighting, gambling, dancing, and dressing up in men’s clothes, and two jailers set to watch them, who stood jeering at the door, literally afraid to enter. Elizabeth Fry would have been as safe in the men’s wards as among her own sex ; she would certainly have exercised there an influence as healing, as benign, as redeeming ; but she did well in the first instance, and in the *then* state of public feeling, to confine her efforts to the miserable women.\*

In the General Report to the Minister of the Interior on the state of the prisons in Piedmont, it is said :

“It is an indisputable fact that the prisons which are served by the Sisters are the best-ordered, the most cleanly, and in all respects the best-regulated, in the country ; hence it is to be desired that the number should be increased ; and this is the more desirable because, where the Sisters are not established, the criminal women are under the charge of jailers of the other sex, which ought not to be tolerated.”

To this I add the testimony of the minister himself, from a private communication. “Not only have we experienced the advantage of employing the Sisters of Charity in the prisons, in the supervision of the details, in distributing food, preparing medicines, and nursing the sick in the infirmaries ; but we find that the influence of these ladies on the minds of the prisoners, when recovering from sickness, has been productive of the greatest benefit, as leading to permanent reform in many cases, and a better frame of mind always ; for this reason, among others, we have given them every encouragement.”

In the Reformatory prison at Neudorf is an experiment which, as yet, has only had a three years’ trial, but it has so completely succeeded up to this time, that they are preparing to organize eleven other prisons on the same plan. From a conversation I had with one of the government officers, I could under-

\* The act of parliament, procured through Mrs. Fry’s influence, ordered the appointment of matrons and female officers in all our prisons ; but no provision has been made for their proper training, nor are the qualifications at all defined.

My idea is, that besides a superior order of female superintendents, we should have lady visitors also, as it is like an infusion of fresh life and energy ; but I do not think that such visiting should be confined to the female wards.

stand that the economy of the administration is a strong recommendation, as well as the moral success. Its origin is worth mentioning. It began by the efforts made by two humane ladies to find a refuge for those wretched creatures of their own sex who, after undergoing their term of punishment, were cast out of the prisons. These ladies, not finding at hand any persons prepared to carry out their views, sent to France for two women of a religious order which was founded for the reformation of lost and depraved women ; and two of the Sisters were sent from Angers accordingly. After a while this small institution attracted the notice of the government. It was taken in hand officially, enlarged, and organized as a prison as well as a penitentiary ; the original plan being strictly adhered to, and the same management retained.

At the time that I visited it, this prison consisted of several different buildings, and a large garden enclosed by high walls. The inmates were divided into three classes completely separated. The first were the criminals, the most desperate characters, brought there from the prisons at Vienna, and the very refuse of those prisons. They had been brought there six or eight at a time, fettered hand and foot, and guarded by soldiers and policemen.

The second class, drafted from the first, were called the penitents ; they were allowed to assist in the house, to cook, and to wash, and to work in the garden, which last was a great boon. There were more than fifty of this class.

The third class were the voluntaries, those who, when their term of punishment and penitence had expired, preferred remaining in the house, and were allowed to do so. They were employed in work of which a part of the profit was retained for their benefit. There were about twelve or fourteen of this class. The whole number of criminals then in the prison exceeded two hundred, and they expected more the next day.

To manage these unhappy, disordered, perverted creatures, there were twelve women, assisted by three chaplains, a surgeon, and a physician ; none of the men resided in the house, but visited it every day. The soldiers and police officers, who had been sent in the first instance as guards and jailers, had been dismissed. The dignity, good sense, patience, and tenderness, of this female board of management were extraordinary. The ventilation and the cleanliness were perfect, while the food, beds, and furniture, were of the very coarsest kind. The medical supervision was important, where there was as much disease — of frightful physical disease — as there was of moral disease, crime and misery. There was a surgeon and physician, who visited daily. There was a dispensary under the care of two Sisters, who acted as chief nurses and apothecaries. One of these was busy with the sick, the other went round with me. She was a little, active woman, not more than two or three and thirty, with a most cheerful face, and bright, kind, dark eyes. She had been two years in the prison, and had previously received a careful training of five years — three years in the general duties of her vocation, and two years of medical training. She spoke with great intelligence of the differences of individual temperament, requiring a different medical and moral treatment.

The Sister who superintended the care of the criminals was the oldest I saw, and she was bright-looking also. The Superior, who presided over the whole establishment, had a serious look, and a pale, careworn, but perfectly mild and dignified, face.

The difference between the countenances of those criminals who had lately

arrived, and those who had been admitted into the class of penitents, was extraordinary. The first were either stupid, gross, and vacant, or absolutely frightful from the predominance of evil propensities. The latter were at least humanized.

When I expressed my astonishment that so small a number of women could manage such a set of wild and wicked creatures, the answer was, "If we want assistance, we shall have it ; but it is as easy, with our system, to manage two hundred or three hundred as one hundred or fifty." She then added, devoutly, "The power is not in ourselves ; it is granted from above." It was plain that she had the most perfect faith in that power, and in the text which declared all things possible to faith.

We must bear in mind that here men and women were acting together ; that in all the regulations, religious and sanitary, there was mutual aid, mutual respect, an interchange of experience ; but the women were subordinate only to the chief civil and ecclesiastical authority ; the internal administration rested with them.\*

The extreme difficulty of finding masters at the best of all our reformatory schools, that at Redhill, was the subject discussed in a recent meeting of benevolent and intelligent men, interested in this institution. I happened to be present. I heard the qualifications for a master to be set over these unhappy little delinquents thus described : He must have great tenderness and kindness of heart, great power of calling forth and sympathizing with the least manifestations of goodness or hopefulness ; quick perception of character ; great firmness, and judgment, and command of temper ; skill in some handicraft, as carpentering and gardening ; a dignified or at least attractive presence, and good manners, — the personal qualities and appearance being found of consequence to impress the boys with respect. Now it is just possible that all these rare and admirable qualities, some of which God has given in a larger degree to the woman and others to the man, might be found combined in one man ; but such a man has not yet been met with, and many such would hardly be found for a stipend of thirty pounds or forty pounds a year. Then, in this dilemma, instead of insisting on a combination of the *paternal* and the *maternal* qualifications in one person, might it not be possible, by associating some well-educated and well-trained women in the administration of these schools, to produce the required influences — the tenderness, the sympathy, the superior manners, and refined deportment, on one hand, and the firmness and energy, the manly government, and skill in handicrafts and gardening, on the other ? This solution was not proposed by any of the gentlemen who spoke ; it did not seem to occur to any one present ; and yet, is it not worth consideration ? At all events, I must express my conviction that, going on as they are now doing, without the combination of those influences which ought to represent in such a community the maternal and sisterly, as well as the paternal and fraternal, relations of the home, their efforts will be in vain ; their admirable institution will fall to

\* I hope it will be remembered here, and in other parts of this essay, that I am not arguing for any particular system of administration, or discipline, or kind or degree of punishment ; but merely for this principle, that, whatever the system selected as the best, it should be carried out by a due admixture of female influence and management combined with the man's government.

pieces sooner or later, and people will attribute such a result to every possible cause except the real one.

When I was at Turin, I visited an institution for the redemption of "unfortunate girls" (as they call themselves,\* poor creatures!) which appeared to me peculiarly successful. I did not consider it perfect, nor could all its details be imitated here. Yet some of the *natural* principles, recognized and carried out, appeared to me most important. It seemed to have achieved for female victims and delinquents what Mettrai has done for those of the other sex.

This institution (called at Turin *il Refugio*, the Refuge) was founded nearly thirty years ago by a "good Christian," whose name was not given to me, but who still lives, a very old man. When his means were exhausted, he had recourse to the Marquise de Barol, who has from that time devoted her life, and the greater part of her possessions, to the objects of this institution.

In the Memoirs of Mrs. Fry† there may be found a letter which Madame de Barol addressed to her on the subject of this institution and its objects, when it had existed for three or four years only. The letter is dated 1829, and is very interesting. Madame de Barol told me candidly, in 1855, that in the commencement she had made mistakes; she had been too severe. It had required twenty years of reflection, experience, and the most able assistance, to work out her purposes.

The institution began on a small scale, with few inmates. It now covers a large space of ground, and several ranges of buildings for various departments, all connected, and yet most carefully separated. There are several distinct gardens enclosed by these buildings, and the green trees and flowers give an appearance of cheerfulness to the whole.

There is, first, a refuge for casual and extreme wretchedness. A certificate from a priest or a physician is required, but often dispensed with. I saw a child brought into this place by its weeping and despairing mother—a child about ten years old, and in a fearful state. There was no certificate in this case, but the wretched little creature was taken in at once. There is an infirmary, admirably managed by a good physician and two medical Sisters of a religious order. There are also convalescent wards. These parts of the building are kept separate, and the inmates carefully classed, all the younger patients being in a separate ward.

In the penitentiary and schools, forming the second department, the young girls and children are kept distinct from the elder ones, and those who had lately entered from the others. I saw about twenty girls under the age of fifteen, but only a few together in one room. Only a few were tolerably handsome; many looked intelligent and kindly. In one of these rooms I found a tame thrush hopping about, and I remember a girl with a soft face crumbling some bread for it, saved from her dinner. Reading, writing, plain work, and embroidery, are taught; also cooking and other domestic work. A certain number assisted by rotation in the large, lightsome kitchens and the general service of the house, but not till they had been there some months, and had received badges for good conduct. There are three gradations of these badges of merit, earned by various terms

\* If you ask a good-looking girl in an hospital, or the infirmary of a workhouse, what is her condition of life, she will perhaps answer, "If you please, ma'am, I'm an unfortunate girl," in a tone of languid indifference, as if it were a profession like any other.

† Vol. II., p. 39.

of probation. It was quite clear to me that these badges were worn with pleasure. Whenever I fixed my eyes upon the little bits of red or blue ribbon attached to the dress, and smiled approbation, I was met by a responsive smile, sometimes by a deep, modest blush. The third and highest order of merit, which was a certificate of good conduct and steady industry during three years at least, conferred the privilege of entering an order destined to nurse the sick in the infirmary, or entrusted to keep order in the small classes. They had also a still higher privilege. And now I come to a part of the institution which excited my strongest sympathy and admiration. Appended to it is an infant hospital for the children of the very lowest orders — children born diseased or deformed, or maimed by accidents, — epileptic, or crippled. In this hospital were thirty-two poor, suffering infants, carefully tended by such of the penitents as had earned this privilege. On a rainy day I found these poor little things taking their daily exercise in a long airy corridor. Over the clean shining floor was spread temporarily a piece of coarse gray drugget, that their feet might not slip ; and so they were led along, creeping, crawling, or trying to walk or run, with bandaged heads and limbs, carefully and tenderly helped and watched by the nurses, who were themselves under the supervision of one of the religious Sisters already mentioned.

There is a good dispensary, well supplied with common medicines, and served by a well-instructed Sister of Charity, with the help of one of the inmates whom she had trained.

Any inmate is free to leave the Refuge whenever she pleases, and may be received a second time, but not a third time.

I was told that when these girls leave the institution, after a probation of three or four years, there is no difficulty in finding them good places as servants, cooks, washerwomen, and even nurses ; but all do not leave it. Those who, after a residence of six years, preferred to remain, might do so. They were devoted to a religious and laborious life, and lived in a part of the building which had a sort of conventual sanctity and seclusion. They are styled "*les Madeleines*" (Magdalens). I saw sixteen of such, and I had the opportunity of observing them. They were all superior in countenance and organization, and belonged apparently to a better class. They were averse to reëntering the world, had been disgusted and humiliated by their bitter experience of vice, and disliked or were unfitted for servile occupations. They had a manufactory of artificial flowers, were skilful embroiderers and needlewomen, and supported themselves by the produce of their work. They were no longer objects of pity or dependent on charity ; they had become objects of respect, and more than respect, of reverence. One of them, who had a talent for music, Madame de Barol had caused to be properly instructed ; she was the organist of the chapel and the music-mistress ; she had taught several of her companions to sing. A piano stood in the centre of the room, and they executed a little concert for us : everything was done easily and quietly, without effort or display. When I looked in the faces of these young women, — the eldest was not more than thirty, — so serene, so healthful, and in some instances so dignified, I found it difficult to recall the depth of misery, degradation, and disease, out of which they had risen.

The whole number of inmates was about one hundred and forty, without reckoning the thirty-two sick children. Madame de Barol said that this infant

hospital was a most efficient means of thorough reform : it called out what was best in the disposition of the penitents, and was indeed a test of the character and temper.\*

If this institution had been more in the country, and if some of the penitents (or patients), whose robust *physique* seemed to require it, could have been provided with plenty of work in the open air, such as gardening, keeping cows or poultry, etc., I should have considered the arrangements, for a Catholic country, perfect. They are calculated to fulfil all the conditions of moral and physical convalescence ; early rising ; regular, active, *useful* employment ; thorough cleanliness ; the strictest order ; an even, rather cool, temperature ; abundance of light and fresh air ; and, more than these, religious hope wisely and kindly cultivated ; companionship, cheerfulness, and the opportunity of exercising the sympathetic and benevolent affections.

If these conditions could be adopted in some of the female penitentiaries at home, I think failure would be less common ; but, since the difficulty of redemption is found to be so great, should we not take the more thought for prevention ? Among the causes of the evil are some which I should not like to touch upon here ; but there are others, and not the least important, which may be discussed without offence. The small payment and the limited sphere of employment allotted to the women of the working-classes are mentioned by a competent witness as one of the causes of vice leading to crime. " Much I believe would be done towards securing the virtue of the female sex, and therefore towards the general diminution of profligacy, if the practical injustice were put an end to by which women are excluded from many kinds of employment for which they are naturally qualified. The general monopoly which the members of the stronger sex have established for themselves, is surely most unjust, and, like all other kinds of injustice, recoils on its perpetrators."† The same writer observes, in another place : " The payment for the labor of females in this country is often so small as to demand, for obtaining an honest living, a greater power of endurance and self-control than can reasonably be expected."

\* The above account of the Penitentiary at Turin is from memoranda made on the spot, and from verbal information in November, 1855.

I have since received (while this sheet is going through the press) a letter from a very accomplished and benevolent ecclesiastic, containing some further particulars relative to Madame de Barol's Institution. It appears that the number of inmates is at present two hundred.

The Refuge itself, and the ground on which it stands, were purchased by the government, after Madame de Barol had expended a large sum of money in the original arrangements. The government granted 10,000fr. a year to the necessary expenses, and have since made over the Penitentiary to the Commonalty of Turin ; but the hospital for the children, and the convent with the gardens adjoining, have been erected on land belonging to Madame de Barol, and at her sole expense. The infant hospital contains eighty beds. The whole institution is managed by Madame de Barol, and she has the entire control of the funds which the city has placed at her disposal, in addition to those contributed by herself.

† On Crime, its Amount, Causes, and Remedies, by F. Hill, p. 85.



## XVIII. PUBLIC INSTRUCTION IN SARDINIA.

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THE system of public instruction in Sardinia embraces three degrees or departments, viz.: I. Primary Instruction. II. Secondary Instruction. III. Superior Instruction.

### I. PRIMARY INSTRUCTION.

The department of primary instruction includes the infant asylums and the common schools, both inferior and superior, for boys and girls.

INFANT ASYLUMS.—The first infant asylum in Sardinia was founded in Turin in 1825, by private benevolence. Since 1841, these institutions have rapidly increased under the direction of private individuals and associations, and they now number eighty, and contain about ten thousand children of both sexes, who are gratuitously admitted, instructed and fed; they are brought to the school early in the morning, and taken home late in the evening. They are admitted at the age of two years, and can remain in the asylum until they reach the age of six or seven,

The programme of instruction consists of three parts, corresponding to the three classes into which the pupils are divided. *In the first class* they are taught to pronounce their own names, to recite the Lord's Prayer, the Ave Maria, and the first part of the catechism. They are also taught numeration, with the simplest problems of mental arithmetic, with mechanical illustrations; the first nine numeral figures, the names of portions of the human body and of other objects adapted to their comprehension. They read the vowels and the simplest syllabic combinations. *In the second class* the teaching of prayers and of the catechism is continued, with sacred narratives; more advanced exercises in arithmetic, written and mental, are given, syllables are continued, entire words read, and names of various productions of nature and art are learned. *In the third class* the studies of the preceding classes are continued and amplified, with the addition of sacred history, rudiments of fractions, the tables of weights and measures, reading and composition of phrases, singing, and gymnastic exercises.

The infant asylums are sustained entirely by private subscriptions, by subsidies from the municipalities, or by donations from other charitable institutions. The government has the right of inspection and some degree of direction. The teachers, who for the most part are women, are required to have the certificate of capacity from the appointed authorities.

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\* Prof. Botta is the author, in connection with Dr. Parola, of an elaborate treatise on Public Instruction in Germany,—“*Del Publico Insegnamento in Germania*. Turin, 1851. 1022 pp No. 9—[Vol. III., No. 2.]—33.

COMMON SCHOOLS.—In 1772, a decree was published establishing primary schools, but with the sole object of preparing boys for the Latin schools, and they were strictly confined to the study of the first elements of the Italian language. The occupation of Sardinia by the republican government of France at the close of the last century, gave a decided impulse to popular instruction. Every township was compelled to establish a common school for boys, in order to give to them instruction in reading, writing, and in the first elements of Italian, Latin, and French grammar. But on the restoration of the former government in 1814, all the laws and provisions which had been made were abolished, and public education was again entirely neglected, and regarded as revolutionary and dangerous. After the revolution of 1821, an attempt was made to reestablish the public schools, and a decree was issued by which all the chief boroughs, and, as far as possible, all the townships were obliged to support free schools for teaching children reading, writing, arithmetic, christian doctrine, and the elements of the Italian language; but owing to the suspicions of the government and to the inability of its officers, this decree was neutralized, and little progress was made.

Meanwhile in all the countries of Europe pedagogical questions had assumed a new importance, and were treated in their social and political aspects by men of the highest ability. In Sardinia the opposition of the Jesuits to the infant asylums and popular schools had united all the liberals, who considered the education of the people as the first step toward independence, and who labored for it with all the enthusiasm that love of country and love of freedom could inspire. Under their combined influence, the government was obliged to make many provisions for the improvement and the extension of popular schools, and in 1844, established at Turin the first normal school for the education of teachers, which was soon followed by others in different cities.

The constitution granted in 1848 to the Sardinian states by Charles Albert, began a new era in the progress of the country, and securing political freedom, produced a happy necessity of a new and better system of public education. It prepared the way for the law published in the same year, which again provided for a free school in every township, and furnished a new programme and better methods for popular instruction.

According to this organization the common schools are divided into the inferior and superior. Each township is obliged to establish and support at least one inferior school; and none can establish a Latin school if it has not provided for a superior common school.

THE INFERIOR COMMON SCHOOLS are divided into two classes, each of which has a course of one year. *In the first year* the children are taught spelling, reading, exercises of nomenclature from the first reading book, vowels and syllables first copied from the slate, and afterward written from dictation; numeration and calculation on the numeral frame, figures as high as one hundred; geometrical definitions and the drawing of right and curved lines, circles, and polygons, the first part of the catechism, and narratives from sacred history. *In the second year* the pupils receive instruction in the Italian language, the

first parts of speech and the conjugation of the verbs; they pass to the second reading book, into exercises in Italian, and go through the simplest rules of arithmetic with numbers as high as ten thousand. They continue the study and drawing of geometrical figures, plain and solid, the measure of squares and rectangles, parallelograms and triangles; exercises in the catechism and sacred history.

The Sardinian states contain a population of about five millions. The Continental Kingdom is divided into 39 provinces, which are subdivided into 3099 townships. In these in 1848, there were 3829 inferior public schools; and in 1856, 5622. The island of Sardinia has a population of 448,112, with only 6325 pupils in the elementary schools.

The number of private inferior schools is four hundred and ninety; the cost of the public inferior schools exceeds two millions of francs, of which one million and a half is given by the townships for the support of their own schools, and the remainder by private donations or charitable institutions. The government gives about 175 thousand francs, to be divided among the poorer townships. The townships are obliged to tax themselves for the support of their schools, and if they fail in this, the government itself imposes upon them the necessary tax.

The teachers of these schools number about six thousand. They are appointed by the municipalities subject to the approbation of the scholastic authorities; from which they must receive the certificate of capacity. Their salaries are different according to the different townships in which they are appointed.

THE PRIMARY SUPERIOR SCHOOLS complete the system of popular instruction. They are divided also into two courses of one year each, so that a complete course occupies four years. These schools have all been organized since 1848. Though there is no obligation upon the townships to establish the superior schools, yet in 1856, we find 239 of these institutions sustained entirely by them.

*In the first year* of the superior school the pupils are instructed in the third part of the catechism, the continuation of sacred history, the analysis of propositions, definitions of analyzed objects, short compositions of narratives and letters, exercises in caligraphy, measures of cubes, parallelopipeds, prisms, and pyramids, the drawing of circles and of curves used in drawing solids, and the study of the map of the world; the division of the earth, a general knowledge of Europe, a particular knowledge of Italy, especially of Sardinia; calculation of decimal fractions, and the legal system of weights and measures. *In the second year* the instruction in the catechism is concluded; sacred history continued with the history of the church, syntax of phrases and periods, and grammatical rules applied to the works of some of the Italian classical writers, narratives from the history of Italy; the measure of spheres, cones and cylinders, the principal figures of geometry; the particular geography of Europe, the elements of physical science applied to the uses of life, to agriculture and industry, and to the explanation of the principal phenomena of nature.

INFERIOR AND SUPERIOR PRIMARY SCHOOLS FOR GIRLS.—Under the ab-

solute government the education of women was not only entirely neglected, but considered superfluous and even dangerous. Before 1848, there were no institutions of learning for the daughters of the people, and those of the aristocracy received in the nunneries only a limited degree of instruction, pernicious in its effects and immoral in many of its results. After that time, the schools for the education of girls rapidly multiplied, and in 1856 the number of inferior schools exceeded 2792, and the superior 65. Besides these, there were many private schools established to counteract the influence of the nunneries. Since 1848, all the schools and the nunneries regarded as schools, have been submitted to the control of the government, and the teachers obliged to pass an examination from its officers and to obtain their certificate.

*In the inferior schools* for girls they are taught reading, writing, the elements of arithmetic and of the Italian language, and the catechism. *In the superior*, writing, grammar, domestic book-keeping, composition, geography, ancient and modern history, and christian doctrine.

The teachers are divided into three classes:—instructresses, teachers properly so called, and assistants. The two former are obliged to pass an examination before a committee appointed by the government. Since 1850, many municipalities and private associations have founded normal schools for the preparation of able teachers of the schools for girls. Custom, if not law, prescribes men for instructors of boys, and women for girls; the only exception to this rule is in the infant asylums.

There are also *popular schools for adults*, supported by the municipalities or by private philanthropy. They are open for the day, the evening, or on Sunday, and are either *elementary* or *superior*. In the first they are taught reading, writing, Italian, arithmetic, and the system of weights and measures. We find these elementary schools in almost all the townships of the average population. The superior schools of this class are found in the larger towns and cities, and their course of instruction includes Italian grammar, constitutional rights and duties, civil laws most in practical use, geography and history, domestic and rural economy, public and private hygiene, arithmetic applied to industry and commerce, book-keeping, the principles of geometry applied to agriculture, arts and trades, linear drawing, and the elements of natural sciences.

In regard to the method of teaching in the primary schools, the teachers are desired to follow the laws of the development of the human mind. In the best schools the method of Pestalozzi is adopted, which rests on the following basis:—1st. Religion, the universal principle, and common to all the branches of education. 2d. Morals and logic, the prominent principle of method. 3d. Education of man considered in his totality, and harmonious nature. 4th. Full development of the faculties, peculiar dispositions and individualities of each pupil. 5th. Union and order of the faculties and of the different departments of learning. 6th. Method of education entirely *positive*. 7th. *Intuition*, principal basis and means of instruction. 8th. Gradation of all the branches of education. 9th.

Union of the elements of both domestic and public education. 10th. Human life considered as essential and universal means of education. It is also recommended to the teachers to lead their pupils to self-instruction, to avoid every thing which can overcharge and confuse their memory, and to aid them in the gradual development of their faculties. Internal perception and observation ought to precede the analysis of the objects which are to be taught; reading and writing ought to be considered as means, not as an object of instruction; language as expression of human thought, and arithmetic as expression of human reasoning; the passage from the simplest and easiest ideas to more complex and difficult ones is considered as the fundamental principle of pedagogy.

**NORMAL SCHOOLS.**—These are called schools of method, as their object is to teach the method of instruction. The first school of this class was founded in 1844, for those who were afterward to become professors of method and to preside over schools for teachers. This school belongs to the university of Turin, and we shall speak of it elsewhere. In 1845 special schools for teachers were established in the principal cities of the kingdom, and their course is limited to the three months of autumnal vacations. They are *inferior* and *superior* as they give instruction to the teachers of these different classes. In the inferior schools of method there are three courses given by a professor and by two assistants; the former teaches method, the latter the objects of primary instruction. The teachers who have not yet obtained the certificate of capacity are obliged to attend these schools, and after their course to pass an examination.—The superior schools were first opened in 1850; they last four months and give an instruction appropriate to their object. Since 1845 about 150 of these temporary schools have been opened. The professors are appointed by the government, under whose direction and control these schools are. They are supported however by the provinces and townships, the local authorities of which have desired their establishment in the districts.

We find also in many cities schools of method for instruction of the teachers of girls; they are entirely supported by the municipal authorities. Their programme is different in different cities, extending in some only through three or four months, in others during the year, and one in Turin has a course of three years.

The cost of all the primary instruction, inferior and superior, including the schools of method, was in the year 1856, of 3,557,212 francs. The whole number of pupils in the winter of the same year was 343,227 or 233,540 boys and 139,687 girls; and in the summer 120,520 boys, and 79,025 girls.

**GOVERNMENT OF THE PRIMARY SCHOOLS.**—All the schools which we have now described are directed, under the authority of the minister of public instruction, by a general Board of elementary education, by provincial Boards, inspectors and local superintendents. The general Board is presided over by the general inspector of the normal schools and of the primary instruction, and is composed of the following members, taken from the university of Turin. 1. Professors of method. 2. Professor of

philosophy. 3. Professor of belles-lettres. 4. Professor of mathematics. 5. Professor of natural sciences. 6. Professor of religion, in the national college of the same city. To this Board belongs the general direction of all the primary and normal schools of the kingdom, and under their authority, provincial boards are instituted in all the provinces. These are composed of the royal superintendent of the province, of the superintendent of education in the province, of the provincial inspector of the primary instruction, of two professors of the college of the city, of a normal teacher, and of two members of the provincial council. These provincial boards, the inspectors, and the local superintendents, who reside in all the central townships, form the connecting link between the schools of the townships, the provinces, and the central authority.

No one can teach in the primary schools, either public or private, without a certificate of competency from the government, given on the authority of a special committee appointed to examine the students of the normal schools. The government upon the nomination of the general board appoints the provincial inspectors, whose salary however is paid by the provinces. The municipalities nominate the teachers of their schools from among those who received the certificate of capacity; but the appointment to be valid must be confirmed by the provincial board.

It is unnecessary to enter into any criticism of the primary and normal schools of Sardinia; the system introduced in 1848 must be considered as a decided improvement upon the former institutions, and the country during the short period since its establishment has been greatly benefited. Yet experience has proved the system defective in some points, and the liberal party of the country is earnestly engaged in preparing new reforms, which are required by the conditions of the people. Among these reforms it is proposed:

1st. To reduce the administration to a more simple system; and the Parliament has just now under consideration a new bill to this effect.\* 2d. To enforce the obligation of parents to send their children to school—as in the present system there is great negligence in this respect, and it is considered as a necessary step for securing the free institutions of the country, to provide by legal force for the education of the people. 3d. To establish better normal schools, with a course of two years for the teachers of the inferior school, and of three years for the teachers of the superior school. 4th. To declare teachers functionaries of the state, and after having taught for thirty years to be provided with a competent pension for the remainder of their lives. 5th. To increase the salaries of the teachers, so as to enable them to devote themselves entirely to their profession. 6th. To oblige the townships to establish not only inferior, but superior schools both for boys and girls; besides Sunday and evening schools for the adults.

## II. SECONDARY INSTRUCTION.

The secondary schools are divided into the *classical* and *techni-*

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\* See page      for recent revision of School System.

*cal.* In the former the students are taught the ancient and modern languages and literatures, and the elements of philosophy and science, as a preparation for the studies of the university. In the latter the elementary course of instruction is continued, and the students prepared for the exercise of the different professions, for which the university makes no special provision.

SECONDARY CLASSICAL SCHOOLS.—To this department of instruction belong,—1st, *The Public Latin Schools.* 2d, *The Royal Colleges.* 3d, *The National Colleges.*

PUBLIC LATIN SCHOOLS.—are those in which, without being supported by the government, a part or the whole of the Latin course is given with the course of philosophy and science. They are also called *municipal colleges*, and are *complete* when their programme embraces besides the four classes of the primary school, three courses of Latin grammar, two of rhetoric, and two of philosophy. They are *incomplete*, if the courses of rhetoric, or even of philosophy are omitted. The municipal colleges, either complete or incomplete, are supported by the municipalities, but the professors and teachers are appointed by the government, which directs their instruction, inspects their schools, prescribes their programmes, and text-books, and has the general control of them. These and especially the incomplete schools under the absolute government were multiplied in every township, and for a long time took the place of popular schools. They have always been of a very low standard and sustained only to keep alive the prejudices of the peasants, who believed that a knowledge of Latin was the highest attainment of wisdom, and by the interest of the clergy, who found in these schools the pupils for their seminaries. In 1850, there were yet 118 inferior Latin schools, of which only 14, gave a full course of grammar. There were besides, 47 incomplete colleges, in which two courses of rhetoric were given, and in a few of them a partial course of philosophy. Since that time a great number of these incomplete schools were abolished, and primary superior schools substituted for them.

ROYAL COLLEGES.—In every principal city there is a royal college, supported by the government, with the exception of the Latin inferior classes, in which the salaries of the teachers are paid by the municipality. The constitution of 1848 found six of these royal colleges in the hands of the Jesuits, viz.: one of the colleges of Turin, one of Genoa, the colleges of Nice, of Novara, of Voghera, of Chambery. In that year the Jesuits having been expelled from the country, the government organized those colleges according to a new system, upon which afterward all the royal colleges were organized, and called them national.

NATIONAL COLLEGES.—The improvements introduced by these institutions are felt in all branches of public instruction. They have prolonged the course of primary schools from two to four years, introduced into the system the superior course and improved the inferior. They have also improved the programme and the method of classical instruction, simplified the philosophical and scientific course, and organized a

new system of examination. While in the former colleges the instruction was given by eight or nine teachers, in the new ones the programme is carried out by fifteen or twenty professors, whose condition was bettered by the new organization.

*The course of Latin Grammar* is of three years, and it is divided into three parts, over each of which presides a professor. No one can enter into the first part of the course without having passed an examination on the subjects of the highest primary course. The promotion from a part of one course to another depends always on the result of the examination. The following is the programme of the grammatical course:—

*First year.*—Continuation of the Italian grammar, the first elements of the Latin grammar. Sacred history and arithmetic.

*Second year.*—Italian grammar, grammatical rules applied to the explanation of some selected pieces of classic writers from the reader. Elements of Latin grammar continued. Sacred history and arithmetic.

*Third year.*—Italian grammar; analysis of the thoughts of the classics. Latin grammar. Prosody.—Its application to the reading of classic writers. Religion. Arithmetic. Roman and Greek history, and ancient geography.

*Course of Rhetoric* with two professors. *First year.*—Composition, explanation of the text-book of rhetoric, Greek grammar, religion, history, mathematics. *Second year.*—Different kinds of composition, both in prose and poetry, explanation of the text-book of rhetoric in connection with the compositions which are under examination. Greek grammar.—Its rules applied to the explanation of some selected pieces from the reader. Religion, history, mathematics, French language. Besides their own professors, the courses of grammar and rhetorics have four professors in common for the instruction of religion, history, and geography, mathematics, and modern languages.

*Course of Philosophy* with two professors. *First year.*—Logic and metaphysics, algebra, plane and solid geometry, religion, Italian and Latin literature. *Second year.*—Moral philosophy with the exposition of constitutional duties and rights, physical science, religion and natural history; viz.: the elements of mineralogy, zoölogy, botany and geology. This course has in common with the preceding, the professor of religion, and besides the two professors of philosophy, has a professor of natural history. The lectures on Italian and Latin literature presented for the first year of this course are delivered by one of the professors of rhetoric. No student is admitted to the course of philosophy before the age of fourteen years.

After having pursued all the collegiate courses and passed successfully the examination of the second year of the course of philosophy, the students are allowed to present themselves for examination preparatory to their admission to the university. This examination is conducted by various committees, composed of professors from the university itself, and is scientific and literary. The first scientific examination consists of oral questions on logic, metaphysics, arithmetic, algebra, and geometry; the second of questions on moral philosophy and physical science. The



literary examination is both written and oral. The written embraces a Latin and Italian composition. The oral runs through the examination of the written compositions, and of the questions suggested by them. It consists besides, of interpretation of the Latin and Italian classics, according to the programme, and of questions drawn from ancient and modern history. The questions of history, logic, metaphysics, arithmetic, algebra, geometry, moral philosophy and physical science, to which the candidate is requested to answer, are drawn from the programmes, which are prescribed by the government as guides for the lectures, to be delivered by the professors on the said subjects. The committee which is to preside over the examination of each student is also drawn by lot.

An entire liberty is left to the professors in selecting the methods of their teaching. Yet the greatest care is recommended in order to regulate the secondary instruction according to the laws of a rational methodology. The instruction of languages and especially of Latin is considered as a most essential means of mental training. It is not the language in itself which is considered of so great importance, but it is its eminently logical construction, which renders the Latin the most powerful instrument of general education. The study of this language must be directed in such a way as to make of it the expression of the genius and development of human thought. The analysis of the classic writers must give the interpretation of the great ideas of the Roman ages; the explanation of the orators and poets must present the living image of the works of art, of war, of politics, of the entire world, which has been under the dominion of Rome. This instruction is given in three degrees through the courses of grammar and of rhetoric, from etymology and syntax to the rules of different kinds of style. The former parts are taught in the course of grammar, the latter in the course of rhetoric, so that the great rule of method is observed through all that instruction, viz.: the passage from the known to the unknown, from the easy to the difficult, from the simple to the compound. The teachers are accustomed to unite the composition of easy and short sentences to the study of words in order to render more intellectual the etymological exercises. As soon as the pupils begin to learn how to compose those sentences, they are taught to translate from the Latin into Italian, and from Italian into Latin; in which exercises the teachers are requested to take particular care in showing to their classes the analogy of the two languages. Learning the etymology and syntax in the two first years of the grammatical course especially by practice and experience, in the third year the students are taught the science of those parts of the grammar, and learn how to apply the grammatical principles to the explanation and translation of the easiest Latin writers, like C. Nepos, Phædrus, the letters of Cæsar, Cicero, &c. Before learning the course of grammar they begin to translate Ovid, and to study the first elements of poetry.

In the course of rhetoric the instruction of Latin becomes more scientific, or rather is transformed into a study of philology and rhetoric. Compositions of different kinds become the task of every day; Livy,

Sallust, Tacitus, the orations of Cicero, Virgil, Horace, are taken for the daily reading, interpretation, and translation. The teachers are desired to dwell not so much on the beauties of the language, and on its character, as in showing the ways with which the writers unite together the different parts of speech, giving to their writings unity, order, and harmony.

To give more unity to this study, each professor of the grammatical course carries through all the course the full programme, so that the students passing from the first to the second part of their course, do not change their teacher, who follows them in their progress. The same thing must be said of the professors of rhetoric. While the school of Latin proposes to make Latin scholars, who are taught to speak and to write that language with purity and elegance, the school of Greek has a more limited object, viz.: of teaching the simple knowledge of the Greek writers. The method, however, of this instruction does not differ in its substance from that which is followed in teaching the Latin. The same method is applied to the Italian, which as the national language takes one of the most important parts in the programme of the secondary schools, in which the instruction of the primary course is continued and amplified. We might say that in the course of rhetoric, the national literature is studied rather than the language, which finds a complete instruction in the primary, superior, and grammar schools. Besides these languages, in the colleges generally, the pupils are taught French, in a few German, and in some, the English language. The method is left entirely to the discrimination of the teachers.

Mathematics form another branch of study which is considered of the most vital importance in the secondary courses. The courses of grammar return to the experimental and theoretical arithmetic, which has been a subject of instruction in the primary schools. But it is rather than mere repetition of the same study, a complement and perfection of elementary arithmetic, which in this course is treated not only in its determined quantities, both integral and fractionaries, but also as an expression of undetermined quantities, giving in this way to the pupils the first and fundamental principles of algebra. This subject is more enlarged in the course of rhetoric, in which the students are taught a more direct application of the arithmetical principles to the ordinary uses of domestic and commercial economy, and it becomes one of the two main studies of the first part of the course of philosophy, in which the knowledge acquired in the preceding schools is revived and amplified on its philosophical grounds, and completed with a thorough study of algebra and of plain and solid geometry. The complete programme of mathematical study as it is developed in the secondary schools follows this order:—idea of quantity and of number; system of enumeration; the four arithmetical operations on integral numbers; their reduction, and philosophical grounds; application of the rules to solution of problems; the properties of divisibility of integral numbers; division of numbers; fractions, their theory and principles; nature and character of fractions;

reduction of fractions to their simplest expression; the greatest common divisor; reduction of fractions to the same denominator. The rules of the first operations applied to fractions; alone and with integral numbers. Decimal fractions; system of their construction and enunciation; their addition, subtraction, multiplication, division; reduction of an ordinary fraction to a decimal one; periodical simple, and periodical mixed; transformation of fractions into others of same value, etc. Complex numbers, their addition, subtraction, multiplication, and division. The decimal metric system, which is the legal system of weights and measures of the country—its relation with the systems used in other countries. Difference between arithmetic and algebra; system of algebraical enumeration, main algebraical operations, rules, and their philosophical grounds. Powers of numbers, and their formation; extraction of square and cubic roots, both of integral and fractionary numbers—equations and their different degrees. Solution of equations of the first and the second degree, with one or more unknown quantities. Problems in relation with the theory of equations. Ratio and proportions. Properties of arithmetical and of geometrical proportions. Direct and inverted ratios. Rule of three and problems. Double rule of three. Rule of interest and its application to business, especially to loss and gain, to reduction of currencies, to fellowship, etc. Geometry is taught in the first year of the course of philosophy; but before that time the pupils received the fundamental ideas of that science, especially in the superior primary course. In the course of philosophy this teaching receives a complete development, in the following order. After having given the first and fundamental ideas, the professor of geometry considers in his lectures straight lines on one and the same plane, then he explains the theories, the theorems, and the problems on angles, perpendicular and oblique lines on triangles, on parallels, on polygons, on proportional lines, on similar polygons, and on the area of polygons; then proceeds to circles and straight lines on one and the same plane; and undertakes to develop the theorems and to solve the problems on the circumferences of the centers and the straight lines, which have some points in common; on the measure of angles, on the relations of straight lines which meet in and out of the circle; on regular polygons inscribed and circumscribed, and on the area of circle; after which he applies the theories to the solution both by analysis and synthesis to the most important geometrical problems. Then comes the study of planes, and of spaces ended by planes; of planes meeting straight lines; of dyhedron angles, of polyhedron angles, of polyhedrons in general, and especially of pyramid and prism, on volume of polyhedron on similar polyhedrons. Then cylinder, cone, sphere, their parts, properties, measure, volume of sphere, etc., and the application of the theories to practical problems.

History not less than mathematics takes an important place in the programme. The fundamental ideas of geography precede the teaching of this branch, and in the course of grammar the professor is desired to give to his pupils a clear knowledge of the earth and of its natural

divisions, using in their teaching maps and drawings. In the same time with geography is given the instruction of history by ethnographical process; the basis of the historical study is laid, however, in the history of Rome and Greece, to which the histories of all other ancient peoples are in some way connected. The history of Rome especially becomes one of the most important objects of all the instruction, as it is the foundation not only of modern civilization, but of all the history of Italy, to which the attention of the pupils is directed, as to the history of their own nation. This is divided into different periods, from the primitive immigrations to modern times. After having examined the different immigrations the professor considers the foundation of Rome, and follows its early development in religion, politics, and general civilization. Then he examines the causes of the Roman greatness in the republic, describing its constitution with the modifications which were gradually introduced in it, the conquests made through a century of war, the corruption, and the civil perturbations of the internal factions, pointing out the Gracchi, the war of Jugurtha, Marius and Sylla, Pompeius, Crassus, Cæsar, Cicero, Catilina, the first triumvirate, Cæsar's dictatorship, which brought the agony and death of the republic. The attention of the pupils is next directed to the rise of the Roman empire, to its progress, through the age of Augustus, to its decline under Tiberius, its various vicissitudes under the sway of the three last scions of Cæsar's family, and of the three Flavii, their successors. Then the best century of the empire is considered in the times of Trajan and his successors, until the commencement of its decline through many emperors from Commodus to the successors of Diocletian, to be restored again by Constantine, for some time, till it is destroyed. In perusing this period of the Roman history, the professor is requested to mark the different characters of the two civilizations, which he meets in that period, the one old and pagan, the other new and christian. The invasion of the barbarians, the restoration of the kingdom under the Longobards, the popes, and their quarrel with the dukes and kings, the fall of the Longobards, the formation of a code of laws, which ruled for a long time all the civil nations, Charlemagne, and the kings sent by the emperor to rule Italy. Their successors form the subject of another period, and thus the period of the Italian municipalities is opened, in which so many great historical facts recur to the teachers. Here we find the age of Gregory VII., the first municipal constitutions, the crusades, the quarrels between cities, emperors, and popes, the insolence of the feudal masters, the schism of the west, the parties which divided the entire nation. Here the programme takes great amplification on account of the history of Piedmont which as an individual state properly begins from this period. (1100—1434.) The professor of history is naturally called to dwell with preference on this part of the history of Italy, and to endeavor to give to his pupils a clear and thorough idea of its gradual development. He is requested also to describe the ages and the facts of the Visconti, Medici, of the other most influential families, the different schisms which occurred in this

period, and finally the civilization of this age, which in many respects surpassed not only the preceding but also the following periods. Next comes the history of the Spanish dominion over Italy, the ages of Emanuel Philibert, Charles Emanuel I., Victor Amadeus II., the wars of the French revolution, the treaty of Campo Formio, the peace of Amiens, Napoleon consul and president of the Italian republic, and then emperor and king of Italy. The programme is closed with a view of the treaty of 1815, of the partial revolutions which have taken place in Italy since that time, and especially the great struggle for the national independence in 1848-49.

Logic, metaphysics, and geometry constitute the main studies of the first part of the course of philosophy. Having given before the programme of geometry we will add here the order of the subjects of logic and metaphysics, on which the professor is required to deliver his daily lectures. As an introduction to that study, some lectures are delivered on the general idea of philosophy, on its distinction, division, method, and history. Then the teaching goes through the fundamental principles of anthropology, as far as is necessary to prepare the minds of the pupils for the higher questions of logic and metaphysics. Thus a general description of the human faculties is given, grouping all them in three great divisions, of animal, intellectual, and moral. The senses, sensual imagination, animal instinct, intellectual perception, attention, analysis and synthesis, abstraction, judgment, reasoning, memory, intellectual imagination, will, freedom, spiritual sentiment and instinct, present so many different subjects of instruction, and afford the occasion of refuting the doctrine of the sensualist school, after which the programme enters in logic properly so called. This is considered as the science of the art of reasoning. And as the object of reasoning is certitude, viz.: the certain knowledge of truth, so logic is divided in two parts; the first of which proposes to teach the essence of truth, to establish its existence, and to show that reasoning is the certain means to attain it; the second part teaches the method of reasoning to this end. Thus after having explained the nature of truth, the professor establishes its existence, refutes all scepticisms, inquiries into the supreme criterion of truth and certitude, distinguishes different species of certitude and settles their relative principles, draws the different theories of probability, and shows the nature of ignorance, doubt, and error, pointing out their causes and remedies. Entering afterward into the art of reasoning, viz.: into methodology, he distinguishes the different species of method, inquisitive, deductive, and inductive, establishes their different nature and laws, and takes this occasion for developing the theory of argumentation, its different forms, and faults; he concludes the first part of logic with the theory and rules of criticism and exegesis. In the second part are considered the principles of the didactic method, of which the laws are settled, and fixes the rules of division, definition, and demonstration; finally the pupils are directed to the method of polemics, by learning the rules which ought to preside over every kind of disputation, academic or Socratic.

Metaphysics are divided into three parts ; psychology, cosmology, and theology. In the first is considered the nature of the human soul, and its simplicity and spirituality is demonstrated by its three fundamental faculties. The origin of the human soul, its connection with the body, and its immortality form the other subjects of psychology. Cosmology considers the world in its ultimate reasons, and treats of the nature of contingent beings and of their cause, of the general order of the world, and establishes the general cosmic laws, to which all created beings are submitted. Theology is preceded by an introduction, in which are laid down the principles of ontology, viz.: the science which considers the being in its unity of essence and in its trinity of forms. This leads the mind to theology, in which the existence of God is demonstrated, his attributes described, and especially the relation of the creating act, both with the act of the divine essence and of the creatures themselves, is considered.

In the second year of the course of philosophy the students are taught moral philosophy and physical science.

The professor of moral philosophy divides his teaching in two main parts ; in the first of which he considers ethics in their general principles, in the second in their application. The general ethics are divided in three parts, viz.: *pure nomology*, i. e., the science of the supreme moral principle ; *moral psychology*, viz.: the science of man considered as a subject of moral obligation ; and *moral logic*, viz.: the science which teaches the art of applying moral law to man. Here we have the discussion on the essence of morality, of good and evil generally and especially, of moral law, of the supreme moral principle, and its consequences, of natural law, considered as innate, of its character and properties, of its promulgation, obligation and sanction. After having given a comparative history of the principal moral systems which occur in the history of philosophy, the professor enters upon the exposition of the moral faculties, and establishes the nature of human as distinguished from moral acts and of moral as distinguished from free acts, and gives the theory of moral responsibility. In moral logic he considers especially the nature and origin of moral conscience, its species and rules. Then coming to the application he considers the principal moral formulas, which are derived from the supreme moral *Imperative*, and dwells upon those, the objects of which are God and man. Here he discourses on religion, and religious duties and especially on the Christian religion, considered in itself above all sectarian doctrines. Then comes the discussion on duties toward ourselves and our neighbors, on the duties of our own moral, intellectual, and eudæmonologic perfection, on the criterion of our duties toward our neighbors, on duties of justice, and benevolence, where the complete theory is given of right, its different species, its derivation, transmission and modification. Then the discussion on duties arising from society,—on society itself, and on its different species, natural, domestic and civil. In speaking of civil society, the professor is required to give a complete exposition of the political constitution of the country,

and of duties, and rights arising from it. Finally the moral formulas are considered in the man, who executes them, in his moral habits; and here a complete theory is given of moral virtue and vice, and of their species.

The programme of physical science is the following: *first part*.—Object of the physical science, bodies, matter, atoms, simple and compound bodies, constitution of bodies, general properties of bodies, natural forces or agents.—*Statics*; equilibrium of a material point. Parallel forces. Simple machines. *Dynamics*. Simple movement. Compound and uniform movement. Reflexed movement. Elastic and not elastic bodies.

*Hydrostatics*; Homogeneous liquids, pressure of liquids, floating or immersed bodies, specific gravity, heterogeneous liquids. *Hydrodynamics*; Torricelli's theorem, and its different applications. *Pneumatics*; gravity of the air, barometer, elasticity of the air, Mariotti's law, elasticity of a mixture of gases. *Acoustics*; velocity, intensity, echo, properties of sounds, vibrating cords, scale, harmonious sounds, the sense of hearing, and of voice. *Astronomy*; fundamental ideas of uranography, and geography. Sphere, celestial globes, terrestrial globes, and geographical maps. Apparent movement of the sun, moon, planets. Proofs of the truth of the system of Copernicus, Kepler's laws, precession of the equinoxes, the tides, general idea of the solar system, comets, peculiarities of the sun and planets; sidereal astronomy, fixed stars, distances, paralax, double stars, movement of the stars, nebulous stars, milky way, measures of time. *Second part*.—*Molecular attraction*; crystallization, theory of Haüy—relation between the crystalline form and the atomic constitution of bodies, isomorphism, and bimorphism, chemical laws, allotropy, capillary attraction, endosmosis, molecular constitution of bodies, mechanical qualities of bodies. *Caloric*; variation of volume and temperature, thermometer, common thermometer, differential thermometer, thermoscopium of Rumford, pyrometers, changes, latent and sensible caloric, caloric of fusion, caloric of elasticity, specific caloric,—method of mixtures, Lavoisier's method, method of cooling. Specific caloric of gases, specific caloric with a constant pressure and a constant volume, radiant caloric, its intensity, reflexion of caloric, reflecting power, diffusion of caloric, power of emission and absorption, transmitted caloric, termocrosis, conducted caloric, its coefficient, safety lamp. *Steams and gases*, elasticity of steams, mixture of steams and gases, density, influence of pressure on evaporation, ebullition, Papin's digester, eolipile, steam-engines, hygrometry, Saussure's hygrometer, other hygrometers, sources of caloric, caloric by mechanic action, molecular actions, chemical operations, animal heat, artificial cold, mixtures producing cold. *Static electricity*; sources of electricity, conductors and non-conductors, electrical machines, attractions and repulsions, hypothesis of two fluids, electrometers, electrical light, electrical induction, diffusion of electricity on the superficies of bodies, points, accumulated electricity, Leyden jar, magic table, condensed electrophorus, electrical battery, lightning, lightning-rods, hypothesis of Franklin. *Galvanism*; Experiments of Galvani and Volta, experiment of disks, Voltaic pile—Its theory according to Volta, chemical theory of the

piles, electrometers, effects of the electrical current, chemical, physic, and physiologic effects, electricity developed from heat, electricity in the crystal thermo-electrical currents, thermo-electrical piles, electricity of steam-engines, animal electricity. *Magnetism*; General phenomena, ancient hypotheses on magnetism, artificial magnetic, polarity, declination, inclination, and variations of the magnetic needle, compass, magnetic intensity. *Electro-magnetism*; Ampere's theory, electro-dynamic and electro-magnetic forces, analogies between electro-dynamic cylinders, magnet, and earth, electro-dynamical state of the earth, electro-magnetic and magno-electric induction, electro-magnetic and magno-electric currents, their chemical force, secondary currents of induction, Volta-electric induction, double induction, current induced from the Leyden jar, hypothesis on the terrestrial magnetism. *Optics*; catoptries, theories of light, its propagation, its intensity, law of reflexion, images of plain mirrors, spherical mirrors, anamorphosis; dioptries, refraction, Descartes' law, prism, lens, amplifying force, optical instruments, sight, decomposition of light, property of the spectrum, achromatism, colors, defraction, colored images, reflexion and refraction in the theory of undulations, constitutions of a ray, colors of polarized light, circular polarity, polarity of calorific and chemical rays. *Meteorology*; constitution of the atmosphere, terrestrial temperature, middle temperature, temperature of the ground in different depths, temperature of fountains, temperature of lakes and seas, atmospheric temperatures, perpetual snows. *Winds*; periodical winds, irregular winds, hurricanes, waterspouts, watery meteors, dew, white-frost, clouds and fog, rain, snow, wonderful rains, hail, electric and fire meteors, atmospheric electricity, phosphoric fires, meteoric stones, and falling stars, aurora borealis; light meteors, rainbow, parheliions, fata morgana, barometric variations, periodic and irregular.

The teaching on physical science is given by lectures, recitations, written composition; and it is explained by a series of experiments, which the pupils attend according to the order of the lectures. For these experiments the municipalities are requested to furnish the colleges of their own cities with apparatus and instruments, of which every college possesses a collection more or less complete.\* The other parts of the course of philosophy are also taught by lectures, and by recitations, in which generally the Socratic method is followed. The teaching of the courses of grammar and of rhetoric proceeds by lectures, reading and explanation of classics, by translations and compositions, and by learning the theoretic rules of grammar and of rhetoric, which are previously explained by the professors from the text-books, and which are gradually applied to practical examples.

The discipline of the schools is kept by a stringent enforcement of all the regulations, which are sanctioned by the permanent committee for the direction of the secondary instruction. Yet every kind of corporal punishment is strictly prohibited not only in the secondary, but also in

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\* Besides these collections of scientific apparatus, almost every city possesses a public library for the use of its college and population.



the primary courses; and the only means allowed for the correction of the refractory pupils are the admonition given by the professor, by the director, or by the superintendent of the schools, according to the nature of the offense. Sometimes the admonition is given before the collegial council, and when this fails to bring the pupil to his duty, he is formally expelled from the college. In this case he can not be admitted into any other college of the State, before he obtains such an admission from the government.

The secondary instruction in the colleges of the State is almost free; as the pupils are only obliged to pay a small annual fee of fifteen francs. The teaching is given every day of the week, except Thursdays and Sundays; the scholastic year begins on the 15th of October, and ends for the course of philosophy in the last part of June, and for the other courses with the close of July.

In 1856, there were 39 royal and national colleges supported by the government. In the same year there were 47 municipal colleges more or less complete; the pupils reached a total number of 15,000, and the number of teachers and professors was about 1000. There were besides a few seminaries, belonging to bishops, in which the pupils were prepared for the ecclesiastical education to be given in the high seminaries, after they have completed the secondary course. The instruction given in these seminaries is not recognized by the government, and does not give any right to the pupils to be admitted to the university, unless the bishops obtain the permission of opening such seminaries, and unless the teachers and professors appointed by them have received their diploma from the university. In every case the government reserves to itself the right of inspection in these institutions. There are also a few private schools, to which are granted the privileges of the public institutions; viz.: of presenting their pupils for admission to the university. But to enjoy this privilege, the professors must have received their diploma from the university, must follow the programmes of the public schools, use the same text-books approved for the colleges, and pay the ordinary fees to the treasurer. Besides, a special decree of the minister of public instruction is required by which the establishment of such schools is granted. Parents, however, have a right to have their children educated in their own families; but for the validity of the course of philosophy they must give them this instruction through professors approved by the university. For any other course the certificate of a parent, by which it is testified that his child pursued the regular course of grammar and rhetoric in his own family, is sufficient to have him admitted to the examination for admission to the courses of the university.

GOVERNMENT OF THE SECONDARY CLASSICAL SCHOOLS.—The direction of these schools and colleges belongs to a permanent committee of five members of the council of the university. The number of these committees is equal to the number of the universities, and their jurisdiction is confined to the district embraced by the university, to which they belong. Under the dependence of these committees there are four inspectors, whose duty

it is to visit every year all the public and private secondary schools. Besides there is in every college a council, which is presided over by the royal superintendent of the schools of the province, and composed of the director of the institution, of the professor of religion, of one of the professors of philosophy, of one of rhetoric, of one of grammar, and of another of mathematics, or of any other scientific course. This council has the immediate direction of the college, and it is its duty to enforce the regulations published by the permanent committee, to which they send an annual report of the conditions of the schools. Should there be an establishment for boarding and lodging the pupils annexed to the colleges, as in some cases, a president is appointed to direct it in connection with a council of administration. In this case a censor of discipline and a few assistants are added to the other officers.

(To be continued.)

## XIX. PUBLIC HIGH SCHOOL IN CHICAGO.\*

BY W. H. WELLS,

Superintendent of Public Schools,

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THE most important event in the history of the public schools for the year 1856, is the organization of a High School for both sexes; embracing three distinct departments—Classical, English High, and Normal. This school was opened on the 8th of October.

No other city in the Union has so early in its history manifested such liberality in the endowment of a High School for both sexes. In Boston, a public Latin School was instituted as early as 1635, and an English School in 1821; but these schools provided for the instruction of boys only. The arrangements for a Girl's High School were not perfected till 1855. The Central High School of Philadelphia was organized in 1838, and during the first ten years of its existence was without a rival in the completeness of its appointments and the extent of its course of instruction. Its only compeer at the present time is the Free Academy of New York, which was organized in 1849. Both of these schools, though open and free to all classes, embrace a course of instruction that is equal to an ordinary college course, and both have the power to confer the usual college degrees; but they are for boys only, and neither New York nor Philadelphia has yet made any special provision for the higher education of girls. The number and character of the girls already admitted to the Chicago High School, afford abundant evidence of the wisdom of our Common Council in making the same provision for them as for the other sex.

Though our public schools have heretofore been under one general direction, they have yet been so many separate institutions, in a great degree independent of each other. We have now one central High School, to which all the others bear the most direct and intimate relation; so that the establishment of this school not only gives completeness to our system of public instruction, but serves also to bind the other schools more closely together.

*Admission to the High School.*—On the morning of the examina-

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\* The following article constitutes a portion of the author's Third Annual Report, as Superintendent of Public Schools of the city of Chicago, for the year 1856.

tion, each candidate is presented with a card having some particular number written on it, by which the candidate is known during the day. On the back of the card are printed several directions and explanations :

1. Throughout the examination you will be known only by the number on the opposite side of this card.
2. Do not write your name upon any of your exercises.
3. Write your number very plainly at the upper left hand corner of each exercise, your age in years and months at the upper right hand corner, and the date in the middle, so that they will all be on the same line.
4. Number each answer to correspond with the number of the question.
5. Avoid all communication with other candidates.
6. Be careful not to lose this card; candidates admitted will bring their cards with them at the opening of the school.

Slips of paper are next distributed among the candidates, on which they write their names and numbers on their cards. These papers are collected and carefully laid aside, till after the examination has been completed and the Board has decided on the admissions. They are then used to identify the successful applicants. After attending to these preliminaries, the candidates are distributed in different rooms, and arranged at separate desks so as to prevent, as far as possible, any opportunity for communication with one another. Each candidate is furnished with a slate and pencil, and also with pen, ink and paper. The first set of questions, printed on slips of paper, is now distributed at the same moment in all the rooms, and the candidates are allowed a definite time to write out their answers; usually from an hour to an hour and a half, according to the number and difficulty of the questions. Every effort is made to put the candidates as much at ease as possible, and secure them from all unnecessary embarrassment. If they do not understand any of the requirements, or lack little convenience for writing out their work, they are requested to make known their difficulties with the utmost freedom. Each candidate writes the number of his card at the upper left-hand corner of his exercise, before passing it in. When the time appointed for the first exercise expires, the answers written by the candidates are collected together, and the next set of questions is distributed as before, and so on, through the day. Besides the teachers of the school, on whom the examination chiefly devolves, several members of the Board of Inspectors and the superintendent are in constant attendance, aiding and directing in the different exercises. A large part of the labor still remains to be performed, after the candidates are dismissed. Several days are now spent by the teachers in examining the papers that have been written. Every answer is read with care, and its value, estimated on a scale of 100, is marked in the margin. The sum of these

estimates standing against the several answers on any one paper, divided by the number of answers on the paper, gives the *average* for that exercise. The *averages* of each candidate in all the different branches are set against the card number by which he is known during the examination; and the sum of these averages, divided by the number of branches, gives the *general average* of each. To render the result of the examination still more reliable, the principal of the school and the superintendent select the papers of all the candidates whose general averages are within five or ten per cent. of the lowest rank admitted, whether above or below, and revise all the estimates with special care. This course ensures uniformity in the standard of judging, and also the correction of any slight errors that may have occurred in estimating the answers of any candidate who could possibly be affected by such an error. The names of candidates are never seen by any one, from the time they are received on the morning of the examination, till after this revision of estimates and the final decision of the Board. As the question of a candidate's admission or rejection depends entirely upon the *general average* of his examination, it is hardly possible that injustice should be done to any of the applicants. There are doubtless cases in which candidates are not able to do justice to *themselves*; and these instances would be far more numerous if the examination was conducted orally. A large number and variety of experiments have been tried by different Boards of Examiners, and they have almost invariably resulted in the decision that written examinations afford the most reliable test of qualifications, and are on the whole the most just and satisfactory to all parties. This mode of examining candidates is now adopted in nearly all the principal cities of the Union.

If any instance occurs in which an applicant is supposed to be rejected for insufficient reasons, the answers on which this rejection is based are always on file in the office of the superintendent, in the applicant's own hand, and can be examined at any time by the candidate or his friends. There have been several cases in which the parents of applicants have called at the office for this purpose, and I am not aware that a *single instance* has occurred in which the party interested has not been perfectly satisfied, after making the examination, that the decision of the Board was just.

The examinations thus far has been confined to reading, writing, spelling, grammar, geography, arithmetic, and history of the United States. In conducting the examination in reading, each candidate is requested to read two passages, one in poetry and one in prose. The estimates in penmanship are based upon the written answers which are given in the other branches.

The first examination for admission to the High School was held July 15th, 1856. The whole number examined was 158. Of these, 114, were admitted, and 44 rejected. The per cent. of correct answers required for admission at this examination was *fifty*. A *special* examination was held Oct. 1st., for those only whose rank at the previous examination stood as high as *forty* per cent., and those who had been detained from the examination by sickness. The number admitted at this examination was 11, and the number rejected 24. At the examination held Dec. 19th, the whole number of applicants was 204; of whom 51 were admitted and 153 rejected. The per cent. of correct answers required for admission at this examination was *fifty-seven*.

It is essential to a complete system of free schools, that provision should be made for a thorough course of instruction in the higher as well as lower branches of study and discipline, and such an education Chicago now freely offers to the humblest of her children. But while it is the duty of the city to make this provision for those whose time allows them to pursue a more extended course of study, the value and importance of the High School are not to be estimated simply by the influence it exerts upon its own pupils. Before the opening of the New York Free Academy, one of the principal arguments advanced for its establishment, was the influence it would exert upon the common schools; and after it has completed the seventh year of its existence, the Board of Education, in their last Report, appeal to its history as evidence that this expectation of its projectors has not been disappointed. As early as 1844, the Controllers of the Public Schools of Philadelphia, in speaking of the High School of that city, expressed the opinion that "the influence of the institution upon the other schools is believed to be worth more than all it cost, independent of the advantages received by its actual pupils." Similar sentiments are embodied in the School Reports of Cincinnati, Providence, and other cities. Although it is now but a few months since the opening of the Chicago High School, it is already exercising a salutary influence through every grade of the public schools. Rightly directed, this influence has, in other cities, been found to do more to elevate the lower schools than any other agency that could be brought to bear upon them. It is by no means confined to those who are expecting soon to offer themselves as candidates for admission to the High School. While they are putting forth their best efforts for the accomplishment of this object, they become in turn so many examples by which those below are stimulated to increased diligence and zeal, and thus a healthy tone of action is given to every part of the system, from the highest to the lowest.

The rule requiring a period of attendance upon the public schools, as a condition of admission to the High School, is essential to the greatest improvement of the Grammar and Primary Schools; but it has been found in other cities, that all the substantial benefits of this rule are gained by requiring a *single year's* attendance upon the public schools. I would, therefore, suggest, that it may be desirable to rescind or modify the rule requiring *two years'* attendance.

*Organization.*—No pains have been spared by the Board of Inspectors, to give the High School a *right direction at the beginning*; and I believe that such an institution could hardly be opened under similar circumstances, with a better system of classification and instruction, or with greater promise of permanent usefulness and success. The three Departments—Classical, English High, and Normal—are now fully and distinctly organized under one general direction, as parts of a complete system of higher education. Provision is made for instruction in the modern languages, and the class in German already numbers forty-seven, and the class in French forty. The Board were fortunate in securing the services of a principal who is eminently qualified for the situation which he is called to fill. To his practical wisdom and untiring devotion to the interests of the school, it is in a great degree indebted for the elevated position it has already attained. Special mention should also be made of the fidelity and earnestness of the teachers who have assisted in the organization and instruction of the different departments.

The number of pupils enrolled in the High School at the present time, is one hundred and fifty-one. Of these, fifty belong to the Classical Department, seventy-nine to the English High, and twenty-two to the Normal Department. The building has accommodations for about three hundred and twenty pupils. The average age of the pupils in the High School, on the 1st of January, 1857, was fifteen and seven-twelfths years. The average age in the Classical Department was fifteen and six-twelfths; in the English High Department, fifteen and one-twelfth, and in the Normal Department, seventeen and nine-twelfths. The Normal or Teachers' Department, which has opened under favorable auspices, is one of the most important features of our system of public schools; and we may reasonably hope that a large portion of the female teachers employed in the Grammar and Primary Schools, will hereafter be furnished by our own Normal School.

*Written Examinations.*—Besides frequent oral reviews in the different branches of study, at the close of each term the several classes are subjected to a written examination on all the general topics to which they have attended, and no pupil is advanced to a higher class

till he has fully established his claim to the new position. These written reviews are among the most successful means that can be employed for securing thoroughness and accuracy of scholarship. Several topics are written distinctly on the black-board, and the pupils are required to expand them as fully and accurately as possible. Each pupil is seated by himself, and furnished with pen and paper; but receives no assistance, direct or indirect, from either teacher or text-book. This mode of examining a class accomplishes at least three important objects at the same time. It affords a thorough test of the pupil's knowledge of the subject; it is one of the best methods of cultivating freedom and accuracy in the use of language; and it furnishes a valuable discipline to the pupil's mind, by throwing him entirely on his own resources.

*Course of Study.*—The following course of study and instruction has been adopted by the Board of Inspectors:

#### ENGLISH DEPARTMENT.

1. Preparatory studies reviewed, using the text-books authorized in the Grammar Schools. 2. Warren's Physical Geography. 3. Weber's Universal History. 4. Ancient Geography. 5. Greenleaf's National Arithmetic. 6. Greenleaf's Algebra. 7. Davie's Legendre. 8. Plane and Spherical Trigonometry. 9. Mensuration. 10. Gillespie's Surveying. 11. Navigation. 12. Crittenden's Elementary Book-Keeping. 13. Botany. 14. Burritt's Geography of the Heavens. 15. Higher Astronomy. 16. Cutter's Physiology. 17. Tate's Natural Philosophy. 18. Youman's Chemistry. 19. Geology and Mineralogy. 20. Rhetoric. 21. Logic. 22. Wayland's Political Economy. 23. Principles of Government. 24. Wayland's Mental Philosophy. 25. Wayland's Moral Science. 26. Etymology. 27. English Literature. 28. Hillard's First Class Reader. 29. Drawing. 30. Vocal Music. 31. German or French. Woodbury's German Series. Fасquellе's French Course. 32. Recitations and Compositions.

#### NORMAL DEPARTMENT.

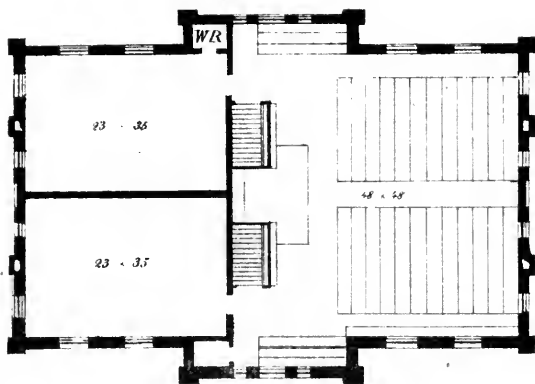
Nos. 1, 2, 3, 4, 5, 6, 7, 12, 13, 14, 16, 17, 18, 19, 20, 23, 24, 25, 26, 27, 28, 29, 30, 32. Theory and Practice of Teaching. German and French; both optional.

#### CLASSICAL DEPARTMENT.

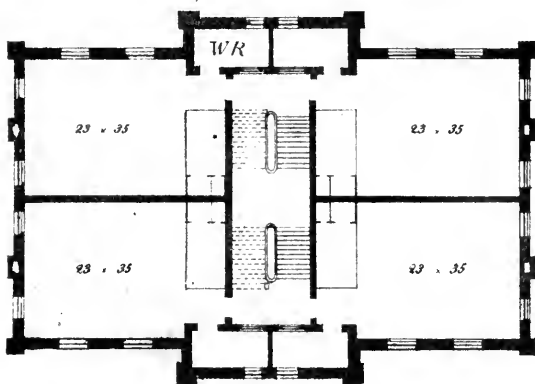
Nos. 1, 2, 3, 4, 5, 6, 7, 14, 16, 17, 26, 28, 30, 32. Andrews' and Zumpt's Latin Grammars. Harkness' Arnold's First and Second Latin Lessons. Arnold's Latin Prose Composition. Andrew's Cæsar. Johnson's Cicero. Bowen's Virgil. Andrew's Latin Lexicon. Anthon's Classical Dictionary. Crosby's Greek Grammar. Crosby's Greek Lessons. Arnold's Greek Prose Composition. Felton's Greek Reader. Boise's Xenophon's Anabasis. Owen's Homer's Iliad. Liddell and Scott's Greek Lexicon.

*Building.*—The building erected for the Public High School in 1856, is 88 feet long by 52 feet, with central projection 5 feet by 25. The first and second stories are each 14 feet, and the third 17 feet high in the clear, with a basement 7 feet high. There are ten classrooms each 23 feet by 35 feet, and a hall in the third story 48 by 48 feet. The outer walls are built of stone and the partitions throughout of brick. The whole cost of building and furniture was about \$50,000, exclusive of the lot which is 200 feet square, and is estimated at \$20,000.

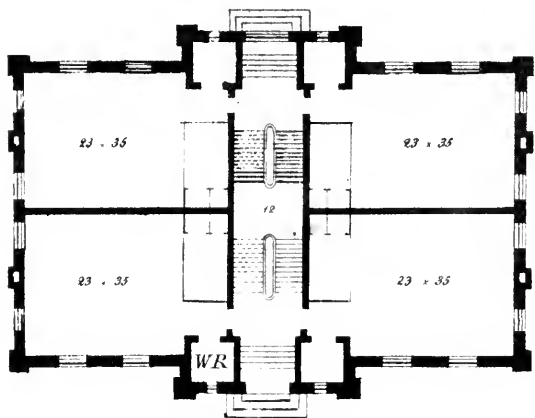




*III<sup>rd</sup> Story.*

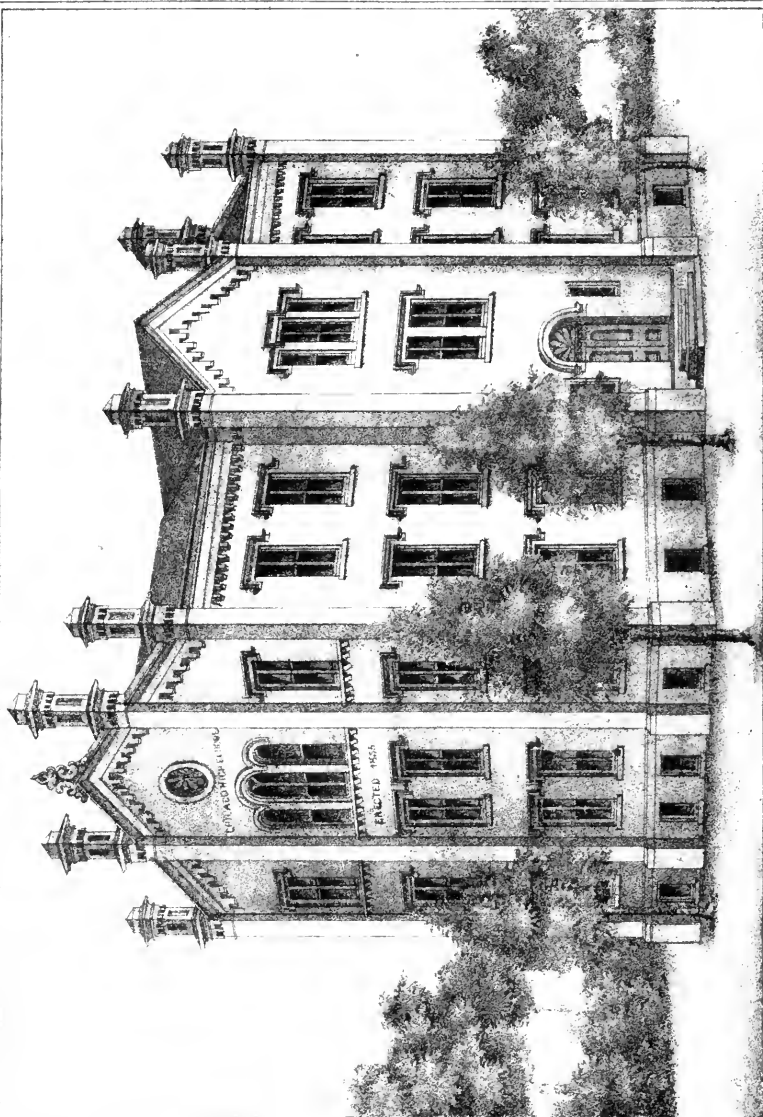


*II<sup>nd</sup> Story.*



*I<sup>st</sup> Story.*

*Internal arrangement of High School Building*



By J. B. Bain and A. H. T. S.

By J. B. Bain and A. H. T. S.

# CHICAGO HIGH SCHOOL BUILDING.

## XX. EDUCATIONAL MISCELLANY AND INTELLIGENCE.

### ROTARY MOTION AS APPLIED TO THE GYROSCOPE.

BY MAJOR J. G. BARNARD,

Am. Corps of Engineers of United States Army.

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AFTER reading most of the popular explanations of the above phenomenon given in our scientific and other publications, I have found none altogether satisfactory. While, with more or less success, they expose the more obvious features of the phenomenon and find in the force of gravity an efficient cause of horizontal motion, they usually end in destroying the foundation on which their theory is built, and leave an effect to exist *without a cause*; a horizontal motion of the revolving disk about the point of support is supposed to be accounted for, while the descending motion, which is the first and direct effect of gravity (and without which no horizontal motion can take place), is ignored or supposed to be entirely eliminated. Indeed it is gravely stated as a distinguishing peculiarity of rotary motion, that, while gravity acting upon a non-rotating body causes it to descend vertically, the same force acting upon a rotary body causes it to *move horizontally*. A *tendency to descend* is supposed to produce the effect of an *actual descent*; as if, in mechanics, a mere tendency to motion ever produced any effect whatever without that motion actually taking place.

Whatever 'mystification' there may be in analysis—however it may hide its results under symbols unintelligible save to the initiated, it is most certain that the greater portion of the physical phenomena of the universe are utterly beyond the grasp of the human mind without its aid. The mind can—indeed it *must*—search out the inducing causes, bring them together and adjust them to each other, each in its proper relation to the rest; but farther than that (at least in complicated phenomena) unaided, it cannot go. It cannot *follow* these causes in all their various actions and re-actions and at a given instant of time bring forth the results.

This, analysis alone can do. *After* it has accomplished this, it indeed usually furnishes a clue by which to trace how the workings of known mechanical laws have conspired to produce these results. This clue I now propose to find in the analysis of rotary motion as applied to the gyroscope.

The analysis I shall present, so far as determining the equations of motions is concerned, is mainly derived from the works of Poisson (vide "Journal de l'Ecole Polytech." vol. xvi—*Traité de Mécanique*, vol. ii, p. 162). Following his steps and arriving at his analytical results, I propose to develop fully their meaning, and to show that they are expressions not merely of a visible phenomenon, but that they contain within themselves the sole clue to its explanation: while they dispel all that is mysterious or paradoxical, and, in reducing it to merely a "particular case" of the laws of "rotary motion," throw much light upon the significance and working of those laws.

Although not unfamiliar to mathematicians, it may not be uninteresting to those who have not time to go through the long preliminary study necessary to enable them to take up with Poisson this special investigation; or whose studies in mechanics have led them no farther than to the general equations of "rotary motion" found in text books, to show how the particular equations of the gyroscopic motion may be deduced.

In so doing I shall closely follow him; making however some few modifications for the sake of brevity and of avoiding the use of numerous auxiliary quantities not necessary to the limited scope of this investigation.

The general equations of rotary motion are (see Prof. Bartlett's "Analytical Mechanics" Equations (228), p. 170):

$$\left. \begin{aligned} C \frac{dv_z}{dt} + v_x v_y (B - A) &= L_1 \\ B \frac{dv_y}{dt} + v_x v_z (A - C) &= M_1 \\ A \frac{dv_x}{dt} + v_y v_z (C - B) &= N_1 \end{aligned} \right\} (1.)$$

In the above expressions the rotating body (of any shape)  $ABCD$  (fig. 1) is supposed retained by the *fixed* point (within or without its mass)  $O$ .  $Ox$ ,  $Oy$  and  $Oz$  are the three co-ordinate axes, *fixed in space*, to which the motion of the body is referred.  $Ox_1$ ,  $Oy_1$ ,  $Oz_1$ , are the three *principal axes* belonging to the point  $O$ , and which, of course, partake of the body's motion. The position of the body at any instant of time is determined by those of the moving axes.

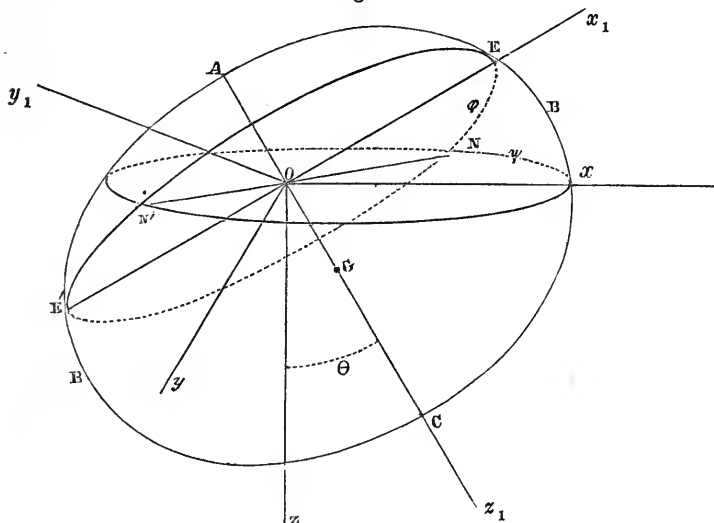
$A$ ,  $B$  and  $C$  express the several "moments of inertia" of the mass with reference, respectively, to the three principal axes  $Ox$ ,  $Oy$ ,  $Oz$ ;  $N_1$ ,  $M_1$ , and  $L_1$  are the moments of the *accelerating forces*, with reference to  $v_x$ ,  $v_y$ ,  $v_z$ , the *components of rotary velocity*, all taken with reference to these same axes.

Like lineal velocities, velocities of rotation may be decomposed—that is, a rotation about any single axis may be considered as

the resultant of components about other axes (which may always be reduced to three rectangular ones): and by this means, about whatever axis the body, at the instant we consider, may be revolving, its actual velocity and axis are determined by a knowledge of its components  $v_x$ ,  $v_y$ ,  $v_z$ , about the principal axes  $Ox$ ,  $Oy$ ,  $Oz$ , these components being, as with lineal velocities, equal to the resultant velocity multiplied by the cosine of the angles their several rectangular axes make with the resultant axis.

As the true axis and rotary velocity may continually vary, so the components  $v_x$ ,  $v_y$ ,  $v_z$ , in equations (1) are variable functions of the time.

Fig. 1.



For the purpose of determining the axes  $Ox_1$ ,  $Oy_1$ , and  $Oz_1$ , with reference to the (fixed in space) axes  $Ox$ ,  $Oy$ ,  $Oz$ , three auxiliary angles are used.

If we suppose the moving plane of  $x_1 y_1$ , at the instant considered, to intersect the fixed plane of  $xy$  in the line  $NN'$  and call the angle  $xON = \psi$ , and the angle between the planes  $xy$  and  $x_1 y_1$  (or the angle  $zOz_1$ )  $= \theta$ , and the angle  $NOx_1 = \phi$ , (in the figure, these three angles are supposed *acute* at the instant taken,) these three angles will determine the positions of the axes  $Ox_1$ ,  $Oy_1$ ,  $Oz_1$ , (and hence of the body) at any instant, and will themselves be functions of the time; and the rotary velocities  $v_x$ ,  $v_y$ ,  $v_z$ , may be expressed in terms of them and of their differential co-efficients.

For this purpose, and for use hereafter in our analysis, it is necessary to know the values, in terms of  $\phi$ ,  $\theta$  and  $\psi$ , of the co-

sines of the angles made by the axes  $Ox_1$ ,  $Oy_1$  and  $Oz_1$  with the fixed axes  $Oz$  and  $Oy$ .

These values are shown to be (vide Bartlett's Mech., p. 172)

$$\begin{array}{ll} \cos x_1 Oz = -\sin \theta \sin \varphi & \cos x_1 Oy = \cos \theta \cos \psi \sin \varphi - \sin \psi \cos \varphi \\ \cos y_1 Oz = -\sin \theta \cos \varphi & \cos y_1 Oy = \cos \theta \cos \psi \cos \varphi + \sin \psi \sin \varphi \\ \cos z_1 Oz = \cos \theta & \cos z_1 Oy = \sin \theta \cos \psi \end{array}$$

The differential angular motions, in the time  $dt$ , about the axes  $Ox_1$ ,  $Oy_1$ ,  $Oz_1$ , will be  $v_x dt$ ,  $v_y dt$ , and  $v_z dt$ . We may determine the values of these motions by applying the laws of composition of rotary motion to the rotations indicated by the increments of the angles  $\theta$ ,  $\varphi$  and  $\psi$ .

If  $\theta$  and  $\varphi$  remain constant the increment  $d\psi$  would indicate that amount of angular motion about the axis  $Oz$  perpendicular to the plane in which this angle is measured. In the same manner  $d\varphi$  would indicate angular motion about the axis  $Oz_1$ ; while  $d\theta$  indicates rotation about the line of nodes  $ON$ . In using these three angles therefore, we actually refer the rotation to the three axes  $Oz$ ,  $Oz_1$ ,  $ON$ , of which one,  $Oz$ , is fixed in space, another,  $Oz_1$ , is fixed in and moves with the body, and the third,  $ON$ , is shifting in respect to both.

The angular motion produced around the axes  $Ox_1$ ,  $Oy_1$ ,  $Oz_1$ , by these simultaneous increments of the angles  $\varphi$ ,  $\theta$  and  $\psi$ , will be equal to the sum of the products of these increments by the cosines of the angles of these axes, respectively, with the lines  $Oz$ ,  $Oz_1$  and  $ON$ .

The axis of  $Oz_1$  for example makes the angles  $\theta$ ,  $0^\circ$  and  $90^\circ$  with these lines, hence the angular motion  $v_z dt$  is equal (taking the sum without regard to sign) to  $\cos \theta d\psi + d\varphi$ .

In the same manner (adding without regard to signs),

$$v_x dt = \cos x_1 Oz d\psi + \cos \varphi d\theta$$

and

$$v_y dt = \cos y_1 Oz d\psi + \cos (90^\circ + \varphi) d\theta.$$

But if we consider the motion about  $Oz$ , indicated by  $d\varphi$ , positive, it is plain from the directions in which  $\varphi$  and  $\psi$  are laid off on the figure, that the motion  $\cos \theta d\psi$  will be in the reverse direction and negative, and since  $\cos \theta$  is positive  $d\psi$  must be regarded as negative, hence

$$v_z dt = d\varphi - \cos \theta d\psi.$$

The first term of the value of  $v_x dt$ ,  $\cos x_1 Oz d\psi$  [since  $\cos x_1 Oz (= -\sin \theta \sin \varphi)$  is negative and  $d\psi$  is to be taken with the negative sign] is positive. But a study of the figure will show that the rotation referred to the axis  $Ox_1$ , indicated by the first term of this value, is the reverse of that measured by a positive increment of  $\theta$  in the second, and hence, (as  $\cos \varphi$  is positive,)  $d\theta$  must be considered negative. Making this change and substituting the values given of  $\cos x_1 Oz$ ,  $\cos y_1 Oz$ , and for  $\cos (90^\circ + \varphi)$ ,  $-\sin \varphi$ , we have the three equations

$$\left. \begin{aligned} v_x dt &= \sin \theta \sin \varphi d\psi - \cos \varphi d\theta \\ v_y dt &= \sin \theta \cos \varphi d\psi + \sin \varphi d\theta \\ v_z dt &= d\varphi - \cos \theta d\psi \end{aligned} \right\} (2.)*$$

The general equations (1.) are susceptible of integration only in a few particular cases. Among these cases is that we consider, viz., that of a *solid of revolution* retained by a fixed point in its axis of figure.

Let the solid  $ABCD$  (fig. 1) be supposed such a solid, of which  $Oz_1$  is the axis of figure. It will be, of course, a principal axis, and any two rectangular axes in the plane, through  $O$  perpendicular to it, will likewise be principal. By way of determining them, let  $Ox_1$  be supposed to pierce the surface in some arbitrarily assumed  $E$  point in this plane. Let  $G$  be the center of gravity (gravity being the sole accelerating force). The moments of inertia  $A$  and  $B$  become equal, and equations (1.) reduce to

$$\left. \begin{aligned} Cdv_z &= 0 \\ Adv_y - (C-A)v_z v_x dt &= \gamma a Mg dt \\ Adv_x + (C-A)v_y v_z dt &= -\gamma b Mg dt \end{aligned} \right\} (3.)^\dagger$$

in which the distance  $OG$  of the point of support from the center of gravity is represented by  $\gamma$ ,  $g$  is the force of gravity,  $M$  the mass, and  $a$  and  $b$  stand for the cosines  $x_1, Oz$  and  $y_1, Oz$  and of which the values are (p. 52)

$$a = -\sin \theta \sin \varphi, \quad b = -\sin \theta \cos \varphi.$$

The first equation (3) gives by integration  $v_z = n$ ,  $n$  being an arbitrary constant; it indicates that the rotation about the axis of figure remains always constant.

Multiplying the two last equations (3) by  $v_y$  and  $v_x$  respectively and adding the products, we get

$$A(v_y dv_y + v_x dv_x) = \gamma Mg (a v_y - b v_x) dt.$$

From the values of  $a$  and  $b$  above, and from those  $v_x$  and  $v_y$  (equations 2) it is easy to find

$$(a v_y - b v_x) dt = -\sin \theta d\theta = d \cos \theta;$$

substituting this value and integrating and calling  $h$  the arbitrary constant

$$A(v_y^2 + v_x^2) = 2\gamma Mg \cos \theta + h \quad (a)$$

\* To avoid the introduction of numerous quantities foreign to our particular investigation and a tedious analysis, I have departed from Poisson and substituted the above simple method of getting equations (2.), which is an instructive illustration of the principles of the composition of rotary motions.

† See Bartlett's Mech. Equations (225) and (118) for the values of  $L_1, M_1, N_1$ ; in the case we consider the extraneous force  $P$  (of eq. 118) is  $g$ ; the co-ordinates  $x', y'$  of its point of application  $G$  (referred to the axes  $Ox_1, Oy_1, Oz_1$ ) are zero and  $z' = OG = \gamma$ ; cosines of  $\alpha, \beta$  and  $\gamma$  are  $a, b$  and  $c$ ; hence  $L_1 = 0, M_1 = \gamma a Mg, N_1 = -\gamma b Mg$ .

Multiplying the two last equations (3), respectively, by  $b$  and  $a$  and adding and reducing by the value just found of  $d \cdot \cos \theta$  and of  $v_z$ , we get

$$A(bdv_y + av_x) + (C - A)n d \cdot \cos \theta = 0 \quad (b)$$

Differentiating the values of  $a$  and  $b$  and referring to equations (2) it may readily be verified (putting for  $v_z$  its value  $n$ ) that

$$db = (v_x \cos \theta - an) dt$$

$$da = (bn - v_y \cos \theta) dt$$

and multiplying the first by  $Av_y$  and the second by  $Av_x$ , and adding

$$A(v_y db + v_x da) = An(bv_x - av_y) dt = -A n d \cdot \cos \theta.$$

Adding this to equation (b), we get

$$Ad \cdot (bv_y + av_x) + Cn d \cdot \cos \theta = 0, \text{ the integral of which is}$$

$$A(bv_y + av_x) + Cn \cos \theta = l \quad (l \text{ being an arbitrary constant}). \quad (c)$$

Referring to equations (2) it will be found by performing the operations indicated, that:

$$v_x^2 + v_y^2 = \sin^2 \theta \frac{d\psi^2}{dt^2} + \frac{d\theta^2}{dt^2}$$

$$bv_y + av_x = -\sin^2 \theta \frac{d\psi}{dt}$$

Substituting these values in equations (a) and (c), we get

$$Cn \cos \theta - A \sin^2 \theta \frac{d\psi}{dt} = l$$

$$A \left( \sin^2 \theta \frac{d\psi^2}{dt^2} + \frac{d\theta^2}{dt^2} \right) = 2Mg\gamma \cos \theta + h$$

If, at the origin of motion, the axis of figure is simply deviated from a vertical position by an arbitrary angle  $\alpha$ , in the plane of  $xz$ , and an arbitrary velocity  $n$  is imparted about this axis alone; then  $v_x$  and  $v_y$  will, at that instant, be zero,  $\theta = \alpha$ , and the substitution of these values in equations (a) and (c) will determine the values of the constants  $l$  and  $h$ .

$$h = -2Mg\gamma \cos \alpha$$

$$l = Cn \cos \alpha,$$

which substituted in the above equations, make them

$$\left. \begin{aligned} \sin^2 \theta \frac{d\psi}{dt} &= \frac{Cn}{A} (\cos \theta - \cos \alpha) \\ \sin^2 \theta \frac{d\psi^2}{dt^2} + \frac{d\theta^2}{dt^2} &= \frac{2Mg\gamma}{A} (\cos \theta - \cos \alpha) \end{aligned} \right\} (4.)$$

These together with the last equation (2) which may be written, (substituting the value of  $v_z$ )

$$d\varphi = n dt + \cos \theta d\psi \quad (5.)$$

will, (if integrated) determine the three angles  $\varphi$ ,  $\theta$  and  $\psi$  in terms of the time  $t$ . They are therefore the differential equations of motion of the gyroscope.



Let  $NEE'$  (fig. 1) be a section of the solid by the plane  $x_1 y_1$ . This section may be called the *equator*.  $E$  being some fixed point in the equator (through which the principal axis  $Ox_1$  passes), the angle  $\varphi$  is the angle  $EO N$ .

If  $N$  is the *ascending node* of the equator—that is, the point at which  $E$  in its axial rotation *rises above* the horizontal plane, the angle  $\varphi$  must increase from  $N$  towards  $E$ —that is,  $d\varphi$  (in equation 5) must be positive and (as the second term of its value is usually very small compared to the first) the angular velocity  $n$  must be positive. That being the case the value of  $d\varphi$  will be exactly that due to the constant axial rotation  $n dt$ , augmented by the term  $\cos \theta d\psi$ , which is the projection on the plane of the equator of the angular motion  $d\psi$  of the node. This term is an *increment* to  $n dt$  when it is positive, and the reverse when it is negative. In the first case, the motion of the node is considered *retrograde*—in the second, *direct*.

The first member of the second equation (4) being essentially positive, the difference  $\cos \theta - \cos \alpha$  must be always positive—that is, the axis of figure  $Oz_1$  can never rise *above* its initial angle of elevation  $\alpha$ . As a consequence  $\frac{d\psi}{dt}$  [in first equation (4)] must be always positive. The node  $N$ , therefore, moves always in the direction in which  $\psi$  is laid off positively, and the motion will be direct or retrograde, with reference to the axial rotation, according as  $\cos \theta$  is negative or positive—that is, as the axis of figure is above or below the horizontal plane. In either case the motion of the node in its own horizontal plane is always progressive in the same direction. If the rotation  $n$  were reversed, so would also be the motion of the node.

If this rotation  $n$  is zero,  $\frac{d\psi}{dt}$  must also be zero and the second equation (4) reduces at once to the equation of the compound pendulum, as it should. Eliminating  $\frac{d\psi}{dt}$  between the two equations (4) we get

$$\sin^2 \theta \frac{d^2 \theta}{dt^2} = -\frac{2Mg\gamma}{A} \left[ \sin^2 \theta - \frac{C^2 n^2}{2AM\gamma g} (\cos \theta - \cos \alpha) \right] (\cos \theta - \cos \alpha).$$

The length of the simple pendulum which would make its oscillations in the same time as the body (if the rotary velocity  $n$  were zero) is  $\frac{A}{M\gamma}$ .\* If we call this  $\lambda$  and make for simplicity

\* The length of the simple pendulum is (see Bartlett's Mech., p. 252)  $\lambda = \frac{k_1^2 + \gamma^2}{\gamma}$

The moment of inertia  $A = M(k_1^2 + \gamma^2)$ ; hence  $\frac{A}{M\gamma} = \lambda$ .

$\frac{C^2 n^2}{2 A^2 g} = \frac{2 \beta^2}{\lambda}$  the above equation becomes

$$\sin^2 \theta \frac{d\theta^2}{dt^2} = \frac{2g}{\lambda} [\sin^2 \theta - 2\beta^2 (\cos \theta - \cos \alpha)] (\cos \theta - \cos \alpha) \quad (6)$$

and the first equation (4) becomes

$$\sin^2 \theta \frac{d\psi}{dt} = 2\beta \sqrt{\frac{g}{\lambda}} (\cos \theta - \cos \alpha). \quad (7.)$$

Equation (6) would, if integrated, give the value of  $\theta$  in terms of the time; that is, the inclination which the axis of figure makes at any moment with the vertical; while eq. (7) (after substituting the ascertained value of  $\theta$ ) would give the value of  $\psi$  and hence determines the progressive movement of the body about the vertical  $Oz$ .

These equations in the above general form, have not been integrated;\* nevertheless they furnish the means of obtaining all that we desire with regard to gyroscopic motion, and in particular that self-sustaining power, which it is the particular object of our analysis to explain.

In the first place, from eq. (6), by putting  $\frac{d\theta}{dt}$  equal to zero, we can obtain the maximum and minimum values of  $\theta$ . This diff. co-efficient is zero, when the factor  $\cos \theta - \cos \alpha = 0$ , that is, when  $\theta = \alpha$ ; and this is a *maximum*, for it has just been shown from equations (4) that  $\theta$  cannot exceed  $\alpha$ . It will be zero also and  $\theta$  a *minimum*,† when

$$\sin^2 \theta - 2\beta^2 (\cos \theta - \cos \alpha) = 0$$

$$\text{or} \quad \cos \theta = -\beta^2 + \sqrt{1 + 2\beta^2 \cos \alpha + \beta^4} \quad (8.)$$

(The positive sign of the radical alone applies to the case, since the negative one would make  $\theta$  a greater angle than  $\alpha$ .)

It is clear that ( $\alpha$  being given) the value of  $\theta$  depends on  $\beta$  alone, and that it can never become zero unless  $\beta$  is zero; and as long as the impressed rotary velocity  $n$  is not itself zero (however minute it may be),  $\beta$  will have a finite value.

Thus, however minute may be the velocity of rotation, it is sufficient to prevent the axis of rotation *from falling to a vertical position*.

The self-sustaining power of the gyroscope when very great velocities are given *is but an extreme case of this law*. For, if  $\beta$  is very great, the small quantity  $1 - \cos^2 \alpha$  may be subtracted from the quantity under the radical (eq. 8) without sensibly altering its value, which would cause that eq. to become

$$\cos \theta = \cos \alpha.$$

\* The integration may be effected by the use of elliptic functions: but the process is of no interest in this discussion.

† It is easy to show that this value of  $\theta$  belongs to an actual minimum; but it is scarcely worth while to introduce the proof.

That is, when the impressed velocity  $n$ , and in consequence  $\beta$  is very great, the minimum value of  $\theta$  differs from its maximum  $\alpha$  by an exceedingly minute quantity.

Here then is the result, analytically found, which so surprises the observer, and for which an explanation has been so much sought and so variously given. The revolving body, though solicited by gravity, *does not visibly fall*.

Knowing this fact, we may assume that the impressed velocity  $n$  is very great, and hence  $\cos \theta - \cos \alpha$  exceedingly minute, and on this supposition, obtain integrals of equations (6) and (7), which will express with all requisite accuracy the true gyroscopic motion. For this purpose, make

$$\theta = \alpha - u, \quad d\theta = -du$$

in which the new variable  $u$  is always extremely minute, and is the angular descent of the axis of figure below its initial elevation.

By developing and neglecting the powers of  $u$  superior to the square, we have

$$\begin{aligned} \sin^2 \theta &= \sin^2 \alpha - u \sin 2\alpha + u^2 \cos 2\alpha * \\ \cos \theta - \cos \alpha &= u \sin \alpha - \frac{1}{2} u^2 \cos \alpha \end{aligned}$$

substituting these values in eq. 6 we get

$$\sqrt{\frac{g}{\lambda}} dt = \frac{du}{\sqrt{2u \sin \alpha - u^2 (\cos \alpha + 4\beta^2)}}. \quad \dagger$$

$\beta$  having been assumed very great,  $\cos \alpha$  may be neglected in comparison with  $4\beta^2$ , and the above may be written

$$\sqrt{\frac{g}{\lambda}} dt = \frac{du}{\sqrt{2u \sin \alpha - 4\beta^2 u^2}}. \quad (d)$$

Integrating and observing that  $u = 0$ , when  $t = 0$ , we have

\* By Stirling's theorem,

$$f(u) = U + U' \frac{u}{1} + U'' \frac{u^2}{1.2}, \text{ \&c.,}$$

in which  $U$ ,  $U'$ ,  $U''$  &c. are the values of  $f(u)$  and its different co-efficients when  $u$  is made zero.

Making  $f(u) = \sin^2(\alpha - u)$ , and recollecting that  $\sin 2u = 2 \sin u \cos u$  and  $\cos 2u = \cos^2 u - \sin^2 u$ , we get the value of  $\sin^2 \theta$ ; and making  $f(u) = \cos(\alpha - u) - \cos \alpha$  the value in text of  $\cos \theta - \cos \alpha$  is obtained.

† Eq. 6 may be written

$$\frac{\lambda}{g} \frac{d\theta^2}{dt^2} = 2(\cos \theta - \cos \alpha) - 4\beta^2 \frac{(\cos \theta - \cos \alpha)^2}{\sin^2 \theta}.$$

By substituting the values just found, of  $d\theta$ ,  $\sin^2 \theta$  and  $\cos \theta - \cos \alpha$  and performing the operations indicated, neglecting the higher powers of  $u$ , (by which  $\frac{(\cos \theta - \cos \alpha)^2}{\sin^2 \theta}$  reduces simply to  $u^2$ ) and deducing the value  $\int \frac{g}{\lambda} dt$ , the expression in the text, is obtained.

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$$\sqrt{\frac{g}{\lambda}} \cdot t = \frac{1}{2\beta} \cdot \arccos \left[ \cos = 1 - \frac{4\beta^2 u}{\sin \alpha} \right]^* \\ u = \frac{\sin \alpha}{4\beta^2} \left( 1 - \cos 2\beta \sqrt{\frac{g}{\lambda}} \cdot t \right)$$

or, (since  $\cos 2a = 1 - 2 \sin^2 a$ )

$$u = \frac{1}{2\beta^2} \sin \alpha \sin^2 \beta \sqrt{\frac{g}{\lambda}} \cdot t \quad (9.)$$

Putting  $a-u$  in place of  $\theta$  (equat. 7) neglecting square of  $u$ , we get

$$\frac{d\psi}{dt} = \frac{1}{\beta} \sqrt{\frac{g}{\lambda}} \cdot \sin^2 \beta \sqrt{\frac{g}{\lambda}} \cdot t \quad (10)^\dagger$$

from which, observing that  $\psi = 0$ , when  $t = 0$

$$\psi = \frac{1}{2\beta} \sqrt{\frac{g}{\lambda}} \cdot t - \frac{1}{4\beta^2} \sin \left( 2\beta \sqrt{\frac{g}{\lambda}} \cdot t \right) \quad (11)$$

These three expressions (9), (10), (11), represent the vertical angular depression—the horizontal angular velocity—and the

\*  $\sqrt{2u \sin \alpha - 4\beta^2 u^2}$  may be put in the form  $\frac{2\beta}{\sin \alpha} \cdot \frac{\frac{\sin \alpha}{4\beta^2} du}{\sqrt{2u \frac{\sin \alpha}{4\beta^2} - u^2}}$ .

Call  $\frac{\sin \alpha}{4\beta^2} = R$ , and the integral of the 2d factor of the above is the arc whose radius is  $R$  and versed sine is  $u$ ; or whose cosine is  $R-u$ ; or it is  $R$  times the arc whose cosine  $1 - \frac{u}{R}$  with radius unity. Substituting the value of  $R$  in the integral and multiplying by the factor  $\frac{2\beta}{\sin \alpha}$  we get the value of  $\sqrt{\frac{g}{\lambda}} t$ , of the text.

† In eq. (7) if we divide both members by  $\sin^2 \theta$ , and, in reducing the fraction  $\frac{\cos \theta - \cos \alpha}{\sin^2 \theta}$ , use the values already found and neglect the *square*, as well as higher powers  $u$ , (which may be done without sensible error owing to the minuteness of  $u$ , though it could not be done in the foregoing values of  $dt$  and  $t$ , since the co-efficient  $4\beta^2$  in those values, is reciprocally great, as  $u$  is small) the quotient will be simply  $\frac{u}{\sin \alpha}$ .

Substituting the value of  $u$  and dividing out  $\sin \alpha$  we get the value of  $\frac{d\psi}{dt}$  in the text.

The integral of  $\sin 2\beta \sqrt{\frac{g}{\lambda}} t dt$  results from the formula  $\int \sin^2 \phi d\phi = \frac{1}{2} \phi - \frac{1}{4} \sin 2\phi$ , easily obtained by substituting for  $\sin^2 \phi$ , its value  $\frac{1}{2} - \frac{1}{2} \cos 2\phi$ .

extent of horizontal angular motion of the axis of figure after any time  $t$ .\*

The first two will reach their respective maxima and minima when  $\sin \beta \sqrt{\frac{g}{\lambda}} t = 1$  and  $= 0$ ; or when  $t = \frac{\pi}{2\beta} \sqrt{\frac{\lambda}{g}}$  and  $t = \frac{\pi}{\beta} \sqrt{\frac{\lambda}{g}}$ . These values of  $t$  in equation (11) give

$$\psi = \frac{\pi}{4\beta^2}, \quad \psi = \frac{\pi}{2\beta^2}.$$

Hence, counting from the commencement of motion when  $t, u, \frac{d\psi}{dt}$  and  $\psi$  are all zero, we have the following series of corresponding values of these variables

$$t = \frac{\pi}{2\beta} \sqrt{\frac{\lambda}{g}}, \quad u = \frac{1}{2\beta^2} \sin \alpha, \quad \frac{d\psi}{dt} = \frac{1}{\beta} \sqrt{\frac{g}{\lambda}}, \quad \psi = \frac{\pi}{4\beta^2}$$

which correspond to the moment of greatest depression, when  $u$  and  $\frac{d\psi}{dt}$  are maxima, and

$$t = \frac{\pi}{\beta} \sqrt{\frac{\lambda}{g}}, \quad u = 0, \quad \frac{d\psi}{dt} = 0, \quad \psi = \frac{\pi}{2\beta^2},$$

when, it appears ( $u$  being the zero), the axis of figure has regained its original elevation and the horizontal velocity is destroyed.

All these values are (owing to the assumed large value of  $\beta$ ) very minute. If we suppose the rotating velocity  $n = 100\pi$  or 100 revolutions per second, the maximum of  $u$  (with an instrument of ordinary proportions) would be a fraction of a minute of arc, and the period of undulation but a fraction of a second.

Hence the horizontal motion about the point of support will be exceedingly slow compared with the axial rotation of the disk expressed by  $n$ .

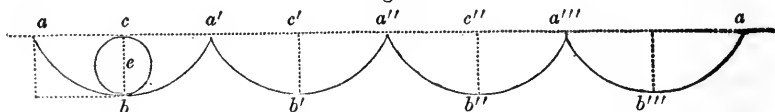
If, in equations (9) and (10), we increase  $t$  indefinitely, we will find but a repetition of the series of values already found, they being recurring functions of the time.

We see then the revolving body *does not* in fact maintain a uniform unchanging elevation, and move about its point of support at a uniform rate, (as it appears to do). But the axis of figure generates what may be called a *corrugated cone*, and any

\* The assumption that  $\psi = 0$  when  $t$  is zero supposes that the initial position of the node coincides with the fixed axis of  $x$ . In my subsequent illustrations and analysis I suppose the initial position to be at  $90^\circ$  therefrom, which would require to the above value of  $\psi$ , the constant  $\frac{1}{2}\pi$  to be added. The horizontal angular motion of the axis of figure is the same as that of the node.

point of it would describe an undulating curve (fig. 2) whose superior culminations  $a, a', a'', \&c.$ , are *cusps* lying in the same

Fig. 2.



horizontal plane, and whose sagittae  $cb, c'b', \&c.$ , are to the amplitudes  $aa', a'a'', \&c.$ , as  $\frac{\sin \alpha}{2\beta^2} : \frac{\pi}{2\beta^2} :: \sin \alpha : \pi$ . If the initial elevation  $\alpha$  is  $90^\circ$ , this ratio is *as the diameter to the circumference of the circle*: a property which indicates the *cycloid*.

Assuming  $\alpha = 90^\circ$  and  $\sin \alpha = 1$ , equations (9) and (10) will give,

by elimination of  $\sin^2 \beta \sqrt{\frac{g}{\lambda}} t$ ,

$$\frac{d\psi}{dt} = 2\beta \sqrt{\frac{g}{\lambda}} u \quad \quad \quad dt = \frac{d\psi}{2\beta \sqrt{\frac{g}{\lambda}} u},$$

substituting this value in eq. (d) we get

$$d\psi = \frac{2\beta u du}{\sqrt{2u - 4\beta^2 u^2}} = \frac{u du}{\sqrt{\frac{1}{2\beta^2} u - u^2}};$$

the differential equation of the *cycloid* generated by the circle whose diameter is  $\frac{1}{2\beta^2}$ .

In this position of the axis, both the angles  $u$  and  $\psi$  are arcs of great circles described by a point of the axis of figure at a units distance from  $O$ , and owing to their minuteness may be considered as rectilinear co-ordinates.

If  $\alpha$  is not  $90^\circ$ , the sagittae  $bc = \frac{1}{2\beta^2} \sin \alpha$ ; but then, while the angular motion  $\psi$  is the same, the arc described by the same point of the axis will be that of a *small circle*, whose actual length will likewise be reduced in the ratio of  $1 : \sin \alpha$ . The curve is therefore a *cycloid* in all circumstances; and the axis of figure moves as if it were attached to the circumference of a minute circle whose diameter is  $\frac{1}{2\beta^2} \sin \alpha$ , which rolled along the horizontal circle,  $aa'a''$ , about the vertical through the point of support.

The centre  $e$  of this little circle moves with uniform velocity. The first term of the value of  $\psi$  (equation 11) is due to this uniform motion: it may be called the *mean precession*.

The second term is due to the circular motion of the axis about this centre, and, combined with the corresponding values of  $u$ , constitutes what may be called the *nutation*.

These cycloidal undulations are so minute—succeed each other with such rapidity, (with the high degrees of velocity usually given to the gyroscope,) that they are entirely lost to the eye, and the axis seems to maintain an unvarying elevation and move around the vertical with a uniform slow motion.

It is in omitting to take into account these minute undulations that nearly all popular explanations fail. They fail, in the first place, because they substitute, in the place of the real phenomenon, one which is purely imaginary and *inexplicable*, since it is in direct variance with fact and the laws of nature;—and they fail, because these undulations—(great or small, according as the impressed rotation is small or great) furnish the only true clue to an understanding of the subject.

The fact is, that the phenomenon exhibited by the gyroscope which is so striking, and for which explanations are so much sought, is only a *particular and extreme phase* of the motion expressed by equations (6) and (7)—that the self-sustaining power is not *absolute*, but one of degree—that however minute the axial rotation may be, the body never will fall quite to the vertical;—however great, it cannot sustain itself without any depression.

I have exhibited the undulations, as they exist with high velocities,—when they become minute and nearly true cycloids; with low velocities, they would occupy (horizontally) a larger portion of the arc of a semi-circle, and reach downward approximating, more or less nearly, to contact with the vertical: and, *finally*, when the rotary velocity is zero, their cusps are in diametrically opposite points of the horizontal circle, while the curves resolve themselves into vertical circular arcs which coincide with each other, and the vibration of the pendulum is exhibited. All these varieties of motion, of which that of the pendulum is one extreme phase and the gyroscopic another, are embraced in equations (6) and (7) and exhibited by varying  $\beta$  from 0 to high values, though, (wanting general integrals to these equations) we cannot determine, except in these extreme cases, the exact elements of the undulations. The minimum value of  $\theta$  may however always be determined by equation (8).

If we scrutinize the *meaning* of equations (6) and (7), it will be found that they represent, the first, the horizontal angular component of the velocity of a point at units distance from  $O$ , and the second, the actual velocity of such point.\*

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\* In more general terms equations (4) express, the first, that the *moment of the quantity of motion* about the fixed vertical axis  $Oz$  remains always constant: the second that the living forces generated in the body (over and above the *impressed* axial rotation) are exactly what is *due to gravity through the height, h*.

Both are expressions of truths that might have been anticipated; for gravity

For  $\sin \theta \frac{d\psi}{dt}$  is the horizontal, and  $\frac{d\theta}{dt}$  the vertical, component of this velocity. Calling the first  $v_h$ , and the second  $v_v$ , and the resultant  $v_s$ , and calling  $\cos \theta = \cos \alpha$ , (which is the true height of fall)  $h$ , those equations may be written

$$v_h = \frac{Cn}{A} \frac{h}{\sin \theta} \quad (e)$$

$$(v_h^2 + v_v^2) = v_s^2 = \frac{2g}{\lambda} h \quad (f)$$

This velocity  $v_s$  (as a function of the height of fall) is exactly that of the compound pendulum, and is *entirely independent of the axial rotation*  $n$ . Hence, (as we might reasonably suppose) rotary motion has no power to impair the work of gravity *through a given height*, in generating velocity; but it does have power to *change the direction of that velocity*. Its effect is precisely that of a material undulatory curve, which, deflecting the body's path from vertical descent, finally directs it upward, and causes its velocity to be destroyed by the same forces which generated it.

And it may be remarked, that, were the cycloid we have described *such a material curve*, on which the axis of the gyroscope rested, without friction and *without rotation*, it would travel along this curve by the effect of gravity alone, (the velocity of descent on the downward branch carrying it up the ascending one,) with *exactly the same velocity* that the rotating disk does, through the combined effects of gravity and rotation.

Equation (a) expresses the horizontal velocity produced by the rotation.

If we substitute its value in the second, we may deduce

$$v_v \text{ or } \frac{d\theta}{dt} = \sqrt{\frac{2g}{\lambda} h - \frac{C^2 n^2}{A^2} \frac{h^2}{\sin^2 \theta}}$$

If we take this value at the commencement of descent, and *before any horizontal velocity is acquired*, (making  $h$  indefinitely small), the second term under the radical may be neglected, and

the first increment of descending velocity becomes  $\sqrt{\frac{2g}{\lambda} h}$ , precisely what is due to gravity, and *what it would be were there no rotation*.

Hence the popular idea that a rotating body offers any *direct* resistance to a change of its plane, is unfounded. It requires as little exertion of force (in the direction of motion) to move it

cannot increase the moment of the quantity of motion about an *axis parallel to itself*; while its power of generating living force by working through a given height, cannot be impaired.

Had we considered ourselves at liberty to assume them, however, the equations might have been got without the tedious analysis by which we have reached them.



from one plane to another, as if no rotation existed; and (as a corollary) as little expenditure of work.

But deflecting forces are developed, by angular motion given to the axis, and normal to its direction, which are very sensible, and are mistaken for *direct* resistances. If the extremity of the axis of rotation were confined in a vertical circular groove, in which it could move without friction; or if any similar fixed resistance, as a material vertical plane, were opposed to the *deflecting* force, the rotating disk would vibrate in the vertical plane, as if no rotation existed. Its equation of motion would

become that of the compound pendulum,  $\frac{d\theta}{dt} = \sqrt{\frac{2g}{\lambda} h}$ . What

then is the resistance to a change of plane of rotation so often alluded to and described? A *misnomer* entirely.

The above may be otherwise established. If in equations (3) we introduce in the second member an indeterminate horizontal force,  $g'$ , applied to the centre of gravity, parallel to the fixed axis of  $y$ , and contrary to the direction in which, in our figure, we suppose the angle  $\psi$  to increase, the projections of this force on the axes  $Ox_1, Oy_1$ , will be  $a'g'$  and  $b'g'$  and the last two of these equations will become, (calling cosines  $x_1, Oy$  and  $y_1, Oy$ ,  $a'$  and  $b'$ ),

$$\begin{aligned} A dv_y - (C - A) n v_x dt &= \gamma M (ag + a'g') dt \\ A dv_x + (C - A) n v_y dt &= -\gamma M (bg + b'g') dt \end{aligned}$$

Multiplying the first by  $v_y$  and the second by  $v_x$  and adding

$$A(v_y dv_y + v_x dv_x) = \gamma M [g(av_y - bv_x) dt + g'(a'v_y - b'v_x) dt].$$

But  $(av_y - bv_x) dt$  has been shown (p. 53) to be  $= d \cdot \cos \theta$ ,—and by a similar process it may be shown that  $(a'v_y - b'v_x) dt = d \cdot (\sin \theta \cos \psi)$ . (For values of  $a'$  and  $b'$ , see p. 52.)

Let us suppose now that the force  $g'$  is such that the axis of the disk may be always maintained in the plane of its initial position  $xz$ . The angle  $\psi$  would always be  $90^\circ$ ,  $d\psi = 0$ , and  $d \cdot (\sin \theta \cos \psi) = 0$ . That is, the co-efficient of the new force  $g'$  becomes zero; and the integral of the above equation is as before (p. 54),

$$A(v_y^2 + v_x^2) = 2\gamma M g \cos \theta + h.$$

But the value of  $v_y^2 + v_x^2$  likewise reduces (since  $\frac{d\psi}{dt} = 0$ ) to  $\frac{d\theta^2}{dt^2}$  and the above becomes the equation of the compound pendulum.

$$(g) \quad \frac{d\theta^2}{dt^2} = \frac{2\gamma M g}{A} \cos \theta + h = \frac{2g}{\lambda} (\cos \theta - \cos \alpha), \text{ (} h \text{ being determined.)}$$

This is the principle just before announced, that, with a force so applied as to prevent any *deflection* from the plane in which gravity tends to cause the axis to vibrate, the motion would be precisely as if no axial rotation existed.

To determine the force of  $g'$ ; multiply the first of preceding equations by  $b$ , and the second by  $a$ , and add the two, and add likewise  $A(v_y db + v_x da) = -A n d \cos \theta$  (see p. 54) and we shall get

$$A d(b v_y + a v_x) + C n d \cos \theta = \gamma M g' (a' b - a b') d t.$$

By referring to the values of  $a, a', b, b'$ , and performing the operations indicated and making  $\cos \psi = 0$ ,  $\sin \psi = 1$ , the above becomes,

$$A d(b v_y + a v_x) + C n d \cos \theta = \gamma M g' \sin \theta d t.$$

But the value of  $(b v_y + a v_x)$  (p. 54) becomes zero when  $\frac{d\psi}{dt} = 0$ .

Hence 
$$g' = \frac{C n d \cos \theta}{\gamma M \sin \theta d t} = -\frac{C n}{\gamma M} \frac{d\theta}{dt} *$$

The second factor  $\frac{d\theta}{dt}$  is the *angular velocity* with which the axis of rotation is moving.

Hence calling  $v_s$  that angular velocity, the value of the deflecting force,  $g'$  may be written (irrespective of signs),

$$g' = \frac{C}{\gamma M} n v_s : \quad (h)$$

that is, it is directly proportional to the axial rotation  $n$ , and to the angular velocity of the axis of that rotation. By putting for  $C, M k^2$  (in which  $k$  is the distance from the axis at which the mass  $M$ , if concentrated, would have the moment of inertia,  $C$ ) the above takes the simple form

$$g' = \frac{k^2}{\gamma} n v_s.$$

In the case we have been considering above, in which  $g'$  is supposed to counteract the deflecting force of axial rotation, the angular velocity  $v_s$ , or  $-\frac{d\theta}{dt}$  (equation  $g$ ) is equal to  $\sqrt{\frac{2g}{\lambda} (\cos \theta - \cos \alpha)}$ .

But in the case of the *free* motion of the gyroscope, this deflecting force combines with gravity to produce the observed movements of the axis of figure.

If, therefore, we disregard the axial rotation and consider the body simply as fixed at the point  $O$ , and acted upon, at the center of gravity, by two forces—one of gravity, constant in intensity and direction—the other, the *deflecting* force due to an axial rotation  $n$ , whose variable intensity is represented by  $\frac{C}{\gamma M} n v_s$ ,

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\* The effect of gravity is to diminish  $\theta$  and the increment  $d\theta$  is negative in the case we are considering. Hence the negative sign to the value of  $g'$ , indicating that the force is in the direction of the *positive* axis of  $y$ , as it should, since the tendency of the node is to move in the reverse direction.

and whose direction is always normal to the plane of motion of the axis; we ought, introducing these forces, and making the axial rotation  $n$  zero, in general equations (3), to be able to deduce therefrom the identical equations (4) which express the motion of the gyroscope.

This I have done; but as it is only a verification of what has previously been said, I omit in the text the introduction of the somewhat difficult analysis.\*

Equation (5) becomes (in the case we consider), by integration,

$$\varphi = nt + \psi \cos \alpha$$

which, with the values of  $u$  and  $\psi$  already obtained, determines completely the position of the body at any instant of time.

Knowing now not only the exact nature of the motion of the gyroscope, but the direction and intensity of the forces which

\* To introduce these forces in eq. (3) I observe, first, that as both are applied at  $G$  (in the axis  $Oz_1$ ) the moment  $L_1$  is still zero and the first eq. becomes, as before,

$$Cdv_z = 0 \text{ or } v_z = \text{const.}$$

And as we disregard the impressed axial rotation, we make this constant (or  $v_z$ ) zero.

The deflecting force  $\frac{Cn}{\gamma M} v_z$  (taken with contrary sign to the counteracting force just obtained) resolves itself into two components  $\frac{Cn}{\gamma M} \frac{d\theta}{dt}$  and  $-\frac{Cn}{\gamma M} \frac{d\psi}{dt} \sin \theta$ , the first in a horizontal, the second in a vertical plane, and both normal to the axis of figure.

The second is opposed to gravity, whose component normal to the axis of figure, is  $g \sin \theta$ .

Hence we have the two component forces (in the directions above indicated),

$$M \cdot \frac{Cn}{\gamma M} \frac{d\theta}{dt} \text{ and } M \left( g - \frac{Cn}{\gamma M} \frac{d\psi}{dt} \right) \sin \theta.$$

These moments with reference to the axes of  $y_1$  and  $x_1$  will be

$$\begin{aligned} & -\sin \varphi \gamma M \left( g - \frac{Cn}{\gamma M} \frac{d\psi}{dt} \right) \sin \theta - \cos \varphi \gamma M \frac{Cn}{\gamma M} \frac{d\theta}{dt}, \text{ and} \\ & \cos \varphi \gamma M \left( g - \frac{Cn}{\gamma M} \frac{d\psi}{dt} \right) \sin \theta - \sin \varphi \gamma M \frac{Cn}{\gamma M} \frac{d\theta}{dt}. \end{aligned}$$

Hence equations (8) (making  $v_z$  zero, and putting for  $M_1$  and  $N_1$  the above values, and recollecting the values of  $a$  and  $b$ , (p. 53) become

$$\left. \begin{aligned} Adv_y &= a\gamma M g dt - aCn \frac{d\psi}{dt} dt - Cn \cos \varphi \frac{d\theta}{dt} dt \\ Adv_x &= -b\gamma M g dt + bCn \frac{d\psi}{dt} dt - Cn \sin \varphi \frac{d\theta}{dt} dt \end{aligned} \right\} i$$

Multiplying the equations severally by  $v_y$  and  $v_x$ , adding and reducing (as on p. 53) we get

$$A(v_y dv_y + v_x dv_x) = \gamma M g d \cdot \cos \theta - Cn \frac{d\psi}{dt} d \cdot \cos \theta - Cn d\theta (v_y \cos \varphi + v_x \sin \varphi)$$

But  $v_y \cos \varphi + v_x \sin \varphi$  will be found equal to  $\sin \theta \frac{d\psi}{dt}$  (by substituting the values

produce it, it is not difficult to understand why such a motion takes place.

Fig. 1 represents the body as supported by a point *within* its mass; but the analysis applies to any position, in the axis of figure, within or without; and figs. 3 and 4 represent the more familiar circumstances under which the phenomenon is exhibited.

Let the revolving body be supposed (fig. 3, vertical projection), for simplicity of projection, an exact *sphere*, supported by a point in the axis prolonged, at *O*, which has an initial elevation  $\alpha$  greater than  $90^\circ$ . Fig. 4 represents the projection on the horizontal plane *xy*; the initial position of the axis of figure (being in the plane of *xz*) is projected in *Ox*.

*Ox*, *Oy*, *Oz*, are the three (fixed in space) co-ordinate axes, to which the body's position is referred.

In this position, an initial and high velocity *n* is supposed to be given about the axis of figure *Oz*, so that the visible portions move in the direction of the arrows *b*, *b'*, and the body is left subject to whatever motion about its point of support *O*, gravity may impress upon it. Had it no axial rotation, it would immediately fall and vibrate according to the known laws of the pendulum. Instead of which, while the axis maintains (apparently) its elevation  $\alpha$ , it moves slowly around the vertical *Oz*, receding from the observer, or from the position *ON''* towards *ON*.

It is self-evident that the first *tendency* (and as I have likewise proved, the first effect) of gravity is to cause the axis *Oz*, to descend vertically, and to generate vertical *angular velocity*. But with this angular velocity, the *deflecting* force proportional to that velocity and normal to its direction, is generated, which pushes aside the descending axis from its vertical path.—But as the direction of motion changes, so does the direction of this force—always preserving its perpendicularity. It finally acquires

of  $v_y$  and  $v_x$ ); hence the two last terms destroy each other, and the above equation becomes identical with equation (a) from which the 2d eq. (4) is deduced.

Multiplying the 1st equation (i) by  $\cos \varphi$  and the second by  $\sin \varphi$  and adding, we get,

$$A(\cos \varphi dv_y + \sin \varphi dv_x) = -Cnd\theta.$$

By differentiating the values of  $v_y$  and  $v_x$ , performing the multiplications, and substituting for  $d\varphi$  its value,  $\cos \theta d\downarrow$ , (proceeding from the 3d equation (2) when  $v_z=0$ ) the above becomes

$$A \left( \sin \theta \frac{d^2 \downarrow}{dt^2} + 2 \cos \theta \frac{d\downarrow}{dt} \frac{d\theta}{dt} \right) = -Cn \frac{d\theta}{dt}.$$

Multiplying both members by  $\sin \theta dt$ , and integrating, the above becomes

$$\sin^2 \theta \frac{d\downarrow}{dt} = \frac{Cn}{A} \cos \theta + l;$$

the same as the 1st equation (4) when the value of the constant *l* is determined.

an intensity and upward direction adequate to neutralize the downward action of gravity; but the *acquired downward velocity* still exists and the axis *still* descends at the same time acquiring a constantly increasing horizontal component, and with it a still increasing upward deflecting force. At length the descending

Fig. 3.

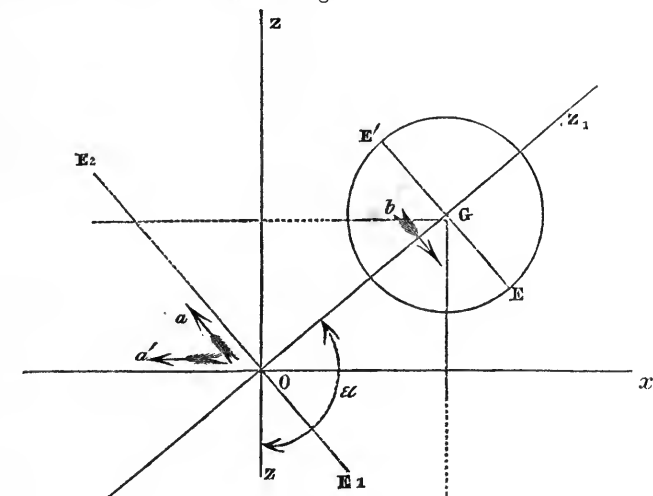
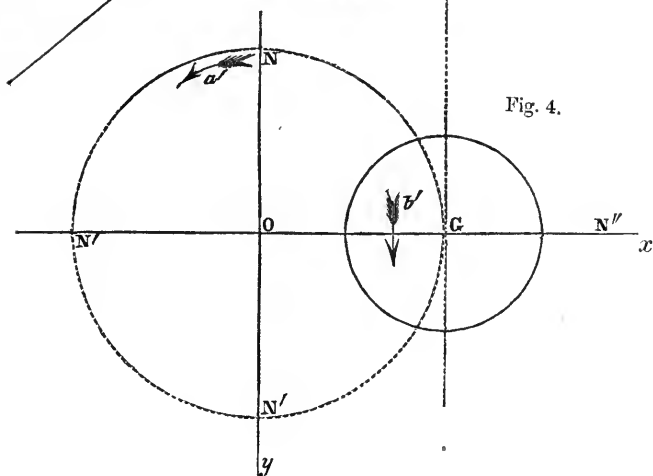


Fig. 4.



component of velocity is entirely destroyed—the path of the axis is horizontal; the deflecting force due to it acts directly contrary to gravity, which it exceeds in intensity, and hence causes the axis to commence rising. This is the state of things at the point *b* (fig. 2). The axis has descended the curve *a b*, and

the opposite or further side, to the *right*, (as the arrows *b* and *a*.) Hence the joint effect is to press the axis *G C* from its vertical plane *CGC'*, horizontally and towards the eye. Reverse the direction of axial rotation and the curves *AA'* and *BB'* will be the same, except that *AA'* would be on the *near*, and *BB'* on the *remote* side of the axis *G C*, and the direction of the resulting pressure will be reversed.

A projection on the horizontal plane would likewise illustrate this deflecting force and show at the same time that there is *no resistance in the plane of motion of the axis*, and that the whole effect of these deflexions of the paths of the different material points, is a mere *interchange of living forces between the different material points of the disk*; but it is believed that the foregoing illustration is sufficient to explain the *origin* of this force, whose measure and direction I have analytically demonstrated.

It may be remarked, however, that the intensity of the force will evidently be directly as the velocities *gained and lost* in the motion of the particles from one side of the axis to the other; or as the *angular velocity of the axis*, and as the distance, *k*, of the particles from that axis. It will also be as the *number of particles* which undergo this gain and loss of living force in a given time; or as the *velocity of axial rotation*. Considered as applied normally at *G* to produce rotation about *any* fixed point *O* in the axis, its intensity will evidently be *directly* as the arm of lever *k*, and *inversely* as the distance of *G* from *O* (*r*). Hence the measure of this force already found, from analysis,  $g' = \frac{k^2}{r} n v_s$ .

In the foregoing analysis, the entire ponderable mass is supposed to partake of the impressed rotation about the axis of figure *Oz*,; and such must be the case, in order that the results we have arrived at may rigidly apply. Such, however, cannot be the case in practice. A portion of the instrument must consist of mountings which do not share in the rotation of the disk. It is believed the analysis will apply to this case by simply including the *whole mass*, in computing the moment of inertia *A* and the mass *M*, while the moment *C* represents, as before, that of the disk alone.

In this manner it would be easy to calculate what *amount of extraneous weight* (with an *assumed* maximum depression *v*), the instrument would sustain, with a given velocity of rotation.

The analogy between the minute motions of the gyroscope and that grand phenomenon exhibited in the heavens,—the “precession of the equinoxes”—is often remarked. In an ultimate analysis, the phenomena, doubtless, are identical; yet the immediate causes of the latter are so much more complex, that it is difficult to institute any profitable comparison.

At first sight, the undulatory motion attending the precession, known as "nutation" (nodding) would seem identical with the undulations of the gyroscope. But the identity is not easily indicated; for the earth's motion of nutation is mainly governed by the moon, with whose cycles it coincides; and the solar and lunar precessions and nutations are so combined, and affected by causes which do not enter into our problem, that it is vain to attempt any minute identification of the phenomena, without reference to the difficult analysis of celestial mechanics.

On a preceding page, I said that a horizontal motion of the rotating disk around its point of support, without descending undulations, was at variance with the laws of nature. This assertion applied however only to the actual problem in hand, in which no other external force than gravity was considered, and no other initial velocity than that of axial rotation.

Analysis shows, however, that an initial *impulse* may be applied to the rotating disk in such a way that the horizontal motion shall be absolutely without undulation. An initial horizontal angular velocity such as would make its corresponding deflective force equal to the component of gravity,  $g \sin \theta$ , would cause a horizontal motion *without* undulation.

If the axial rotation  $n$ , as well as the horizontal rotation, is communicated by an impulsive force, analysis shows that it may be applied in *any plane* intersecting the horizontal plane *in the line of nodes*; but if applied in the plane of the equator (where it can communicate nothing but an *axial* rotation  $n$ ), or in the horizontal plane, its intensity must be infinite.

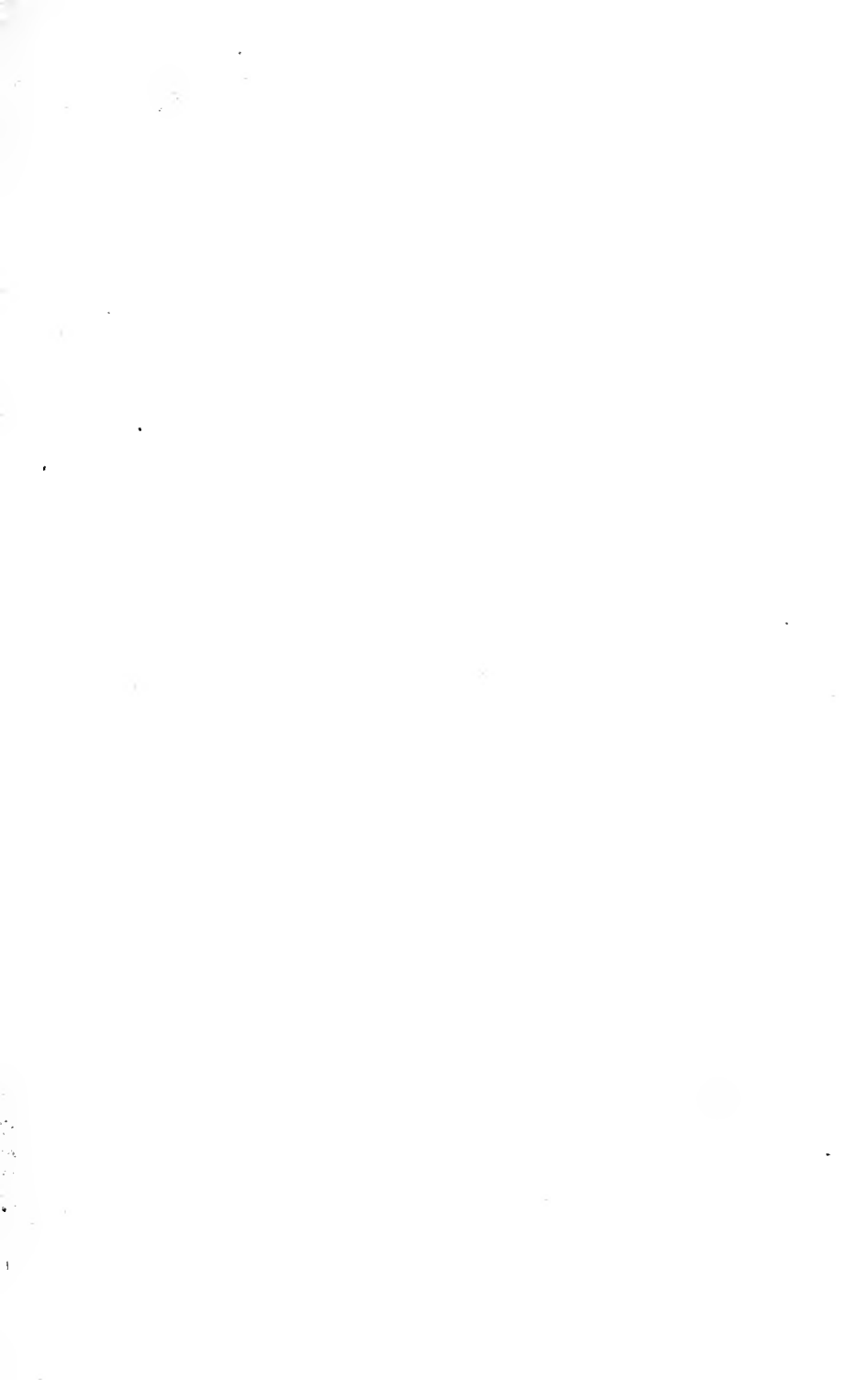
My announced object does not carry me further into the consideration of the gyroscope than the solution of this peculiar phenomenon, which depends solely upon, and is so illustrative of, the laws of rotary motion.

If I have been at all successful in making this so often explained subject more intelligible—in giving clearer views of some of the supposed effects of rotation, it has been because I have trusted solely to the *only* safe guide in the complicated phenomena of nature, *analysis*.

[The foregoing analysis of the phenomena of the Gyroscope, by Major Barnard, of the Corps of Engineers of the United States Army, and late Superintendent of the Military Academy at West Point, is inserted in this Journal, although it will also appear in the '*American Journal of Science and Art*,' for July, because many of our readers have become interested in the subject from the articles which have already appeared in our pages, and because we have been asked for a more scientific explanation of what has been called the self-sustaining power in the rotary disc. The length of the paper has crowded many articles of educational intelligence into the next number.] Ed.

















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